Royal Commission on University Education in Ireland.

APPENDIX

TO THE

FIRST REPORT.

MINUTES OF EVIDENCE

TAKEN AT THE FIRST NINE SITTINGS HELD IN DUBLIN.

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ROYAL COMMISSION ON UNIVERSITY EDUCATION IN IRELAND.

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ROYAL COMMISSION ON UNIVERSITY EDUCATION IN IRELAND.

LIST OF MEMBERS OF THE ROYAL COMMISSION.

Commissioners appointed by Royal Warrant dated 1st July, 1901:—

The Right Hon. Lord ROBERTSON, M.A., LL.D., P.C. (Chairman).

The Right Hon. Viscount RIDLEY, M.A., LL.D., D.C.L., P.C.

The Most Rev. JOHN HEALY, D.D., Lord Bishop of Clonfert.

The Right Hon. Mr. Justice MADDEN, M.A., LL.D., P.C.

Sir RICHARD CLAVERHOUSE JEBB, LITT. D., LL.D., D.C.L., M.P.

Professor S. H. BUTCHER, LITT. D., LL.D.

Professor J. A. EWING, M.A., LL.D., F.R.S.

Professor RÜCKER, D.SC., LL.D., F.R.S. (Resigned).

Professor JOHN RHŶS, M.A., D. LITT.

Professor J. LORRAIN SMITH, M.A., M.D.

WILLIAM J. M. STARKIE, ESQ., LITT. D.

WILFRID WARD, ESQ., B.A.

Commissioner appointed by further Royal Warrant dated 23rd July, in room of Professor Rücker, resigned:—

Rev. Professor R. H. F. DICKEY, M.A., D.D.

Secretary—

JAMES DERMOT DALY, M.A.

TERMS OF REFERENCE.

"To inquire into the present condition of the higher, general and technical education available in "Ireland outside Trinity College, Dublin, and to report as to what reforms, if any, are desirable in order "to render that education adequate to the needs of the Irish people."

ROYAL COMMISSION ON UNIVERSITY EDUCATION IN IRELAND.

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ROYAL COMMISSION ON UNIVERSITY EDUCATION IN IRELAND.

MINUTES OF EVIDENCE.

FIRST DAY.

THURSDAY, SEPTEMBER 19TH, 1901,

AT 11 O'CLOCK, A.M.,

DUBLIN.
Sept. 19, 1901.

At the Royal University of Ireland, Earlsfort-terrace, Dublin.

Present:—The Right Hon. Lord ROBERTSON, M.A., LL.D., P.C. (Chairman); The Most Rev. JOHN HEALY, D.D., Lord Bishop of Clonfert; The Right Hon. Mr. Justice MADDEN, M.A., LL.D., P.C.; Sir RICHARD CLAVERHOUSE JEBB, LITT. D., LL.D., D.C.L., M.P.; Professor S. H. BUTCHER, LITT. D., LL.D.; Professor J. A. EWING, M.A., LL.D., F.R.S.; Professor JOHN RHŶS, M.A., D. LITT.; Professor J. LORRAIN SMITH, M.A., M.D.; WILLIAM J. M. STARKIE, Esq., LITT. D.; WILFRID WARD, Esq., B.A.; Rev. Professor R. H. F. DICKEY, M.A., D.D.; and Mr. J. D. DALY, M.A., Secretary.

Sir JAMES CREED MEREDITH, LL.D., and JOSEPH M'GRATH, Esq., LL.D., Secretaries of the Royal University of Ireland, examined.

Sir J. C. Meredith, LL.D., and Joseph M'Grath, Esq., LL.D.

1. CHAIRMAN.—Sir James Meredith, you are one of the two Secretaries of the Royal University of Ireland?—Yes; I was appointed in 1880.

2. At the commencement of the institution?—Yes; immediately after the signing of the Royal Letter authorising the issue of the Charter.

3. And was your appointment a joint one? Had you a colleague from the outset?—No. It was intended that I should have, but there were no funds provided, and the Treasury raised some difficulty about the payment of a second Secretary. The Duke of Marlborough had arranged to appoint Dr. Dunne, but he was not appointed for six months.

4. Was he the first second Secretary?—Yes.

5. And, Dr. M'Grath, when were you appointed?—Dr. *M'Grath.*—February, 1892.

6. And have acted since?—Yes.

7. Gentlemen, you have been so good as to furnish us with a memorandum on the points to which your attention was directed by our Secretary?—Sir *James Meredith (handing in document)*,—Yes. That is a copy of the memorandum.*

8. Very good. And you have supplied us with a copy of the Royal Charter and of various other documents that have been handed in to the Secretary?—Yes.†

9. I think I may say on behalf of the Commission that we are indebted to you for the memorandum, which covers a great deal of the ground that has to be investigated with regard to the Royal University. I should like to ask you a few questions. Dr. *M'Grath.*—I think it is well that it should be stated at the outset that the evidence the Secretaries are going to give is with regard to the history of the Royal University, and with regard to facts in connection with the working of it, and that we have agreed it would not be seemly, that we, being servants of the Senate, should enter into the discussion of matters of a contentious or controversial nature.

10. That seems very proper. The Royal University is not a teaching University?—Sir *James Meredith.*—No. We have no power to require that students shall attend any college. We are bound to examine all candidates, wherever they come from, Medicine alone excepted. Except in so far as the University takes part in teaching by reason of appointing certain gentlemen as Fellows, who, in the discharge of their duty as Fellows, are required by the Senate to act as teachers of students of the University in the different colleges to which they belong, the Royal University is not a teaching University.

11. No teaching takes place within this building?—None whatever.

12. And your students, as I understand, are within these walls only for the purpose of being examined?—That is all.

13. And receiving degrees?—Yes.

14. Except in Medicine you do not, and, under your Act of Parliament, cannot, require attendance at any college or place of education at all?—We cannot.

15. In Medicine you are required under your Charter to make up a list of approved places for receiving medical instruction?—Yes. That list has to be approved by the Lord Lieutenant. The list was originally framed and sent to His Excellency, and alterations have from time to time been made in it.

16. Now, apart from that, as I understand, you not only do not teach yourselves, but there are no affiliated colleges forming part of this establishment?—Dr. *M'Grath.*—No. Sir *James Meredith.*—At the foundation of the Fellowships, the question was raised about certain colleges being approved, because the words in the Charter were that Fellows might be required to teach, and as the word "approved" occurred in one of the statutes, the question arose as to approving of colleges.

17. One moment. When you speak of statutes, you are speaking of statutes of the University?—Yes, certainly. The question was raised as to which colleges were to be approved, and the three Queen's Colleges, the Catholic University College, and Magee College, Londonderry, were accepted as the colleges in which the Fellows should be required to teach. The Fellows were first appointed in April, 1882, and in November, 1882, the Standing Committee made this report:—

"It appearing that persons who have been by the Senate appointed Fellows, are engaged in teaching

* See page 271.

† See pages 231, 232.

DUBLIN.

Sept. 19, 1901.

Sir J. C. Meredith, LL.D., and Joseph M'Grath, Esq., LL.D.

matriculated students of the University in the institutions hereinafter mentioned, the Senate hereby approves of the said institutions, and requires that the said Fellows shall continue to give their services in teaching the students of the respective institutions with which they are connected, in conformity with the duties of the offices which they hold in the same respectively.' The institutions are the three Queen's Colleges, the Catholic University, Dublin, and the Magee College, Londonderry." At the meeting of the Senate, when that report came up, it was moved by Bishop Woodlock to insert after the words, "the Senate hereby approves of the said institutions," the following words, "in the manner required by the statutes of the University, chapter 4, par. 5," limiting the approval to the approval required by the statutes. That was adopted.

18. If you look at your Charter and the Act of Parliament, there is no warrant for affiliating colleges at all?—None whatever.

19. Except in so far as you are related through the Fellows to other colleges, there is no tie which connects you with other colleges than the medical colleges which you approve?—That is so. We have no control over and cannot interfere in any way with the working of any of the colleges.

20. Now let us turn to the matter of Fellowships. Fellowships in the Royal University were founded by a statute of the University passed by the Senate?—Yes,

21. And so far as the Act of Parliament is concerned, am I right in supposing that the only reference to Fellowships is in Section 9?—That is the only one I am aware of. I do not believe there is any other.

22. And if you turn to the original Charter, the only references are in Sections 12 and 14?—Dr. *M'Grath.*—Yes.

23. And in those passages Fellowships are coupled with exhibitions, and prizes, and other things?—Sir *James Meredith.*—They appear to be treated as rewards rather than as Fellowships in the sense of professorships.

24. By statute, however, twenty-nine Fellowships were set up. Can you give us the date of the first statute?—Dr. *M'Grath.*—November 29th, 1881.

25. May I take it that, although there have been subsequent statutes superseding that one on the subject of Fellowships, yet the original scheme remains the same as it was in the original statute?—Sir *James Meredith.*—Practically so. The alterations have been more of detail than of principle.

26. It was one of the first statutes passed by the Executive of the University?—Dr. *M'Grath.*—Yes.

27. Now, there were set up, and are now, twenty-nine Fellowships? Sir *James Meredith.*—That number has varied slightly. There was at first power in the statutes to appoint thirty-two. That power never was exercised to the full extent. The number was reduced by statute to twenty-eight, and subsequently an extra one was added for the purpose of encouraging the study of Celtic Language and Literature

28. How long ago is that? Since when has the number been twenty-nine?—It is twelve or fourteen years, or more, I think. Dr. *M'Grath.*—On November 9th, 1882, it was agreed to reduce the number of Fellows from thirty-two to twenty-eight, and then on 12th July, 1887, the number of the Fellows was increased to twenty-nine. Sir *James Meredith.*—That is fourteen years ago.

29. We may take twenty-nine as being the existing number?—Yes.

30. Now, each Fellow, as I understand, gets £400 a year, except in certain cases. Kindly inform us when it is that the full £400 is paid, and when it is there is an abatement?—The provision in the Act of Parliament and in the Charter was held by the Senate to impose the duty upon them of deducting from the £400 a year that was assigned as the salary of a Fellow, any amount that he received as salary in any of the three classes of cases that are included in the Charter and in the statutes—that is, in any other university, in a college attached to a university, or in a college endowed with public money. If a gentleman is appointed to a Fellowship who belongs to another university as Professor or Fellow, or if he belongs to a college which is attached to a university, or if he belongs to a college endowed with public money, the amount that he receives in respect of his Fellowship or Professorship in such other institution is deducted from his £400 a year.

31. Where a Fellow holds no such appointment—no one of those three classes—then he gets his full £400?—He gets the full £400.

32. I think we have on page 8 of the print of your memorandum a list of the Fellows in the Royal University,* and in the fourth column, you state in figures how that system works out?—Yes.

33. We do not need to refer to that any further for the moment. Let us see now what are the duties of the Fellows?—Primarily, their duty is to conduct the examinations in the University, with such assistance as the Senate may think right to give them. It is also part of their duty, from time to time, to make recommendations to the Senate as to the courses and books to be prescribed, and matters of that kind, and as to any regulations that they think it advisable to suggest with reference to the conduct of the examinations, or any such matter. That is their duty *quoad* this institution. But their appointments are subject to a condition——

34. Their appointments by the Royal University?—By the Royal University. Their appointments as Fellows are subject to the condition that they shall give their services in teaching matriculated students of the University in the respective institutions with which they are connected at the time of their respective appointments.

35. Then each Fellow on his appointment is already teaching in some institution?—That has been invariably the case. Perhaps I might read you—it will make the thing clearer—a copy of the letter that is sent to each gentleman. It has been modified from time to time, but for several years past this is the form of letter which has been sent to each gentleman upon his appointment:—

> "SIR,—We beg to inform you that at a meeting of the Senate, held . . . . . you were appointed a Fellow of the University for a period of . . . . . years from . . . . . in the subject of . . . . . You will be required to give your services in the teaching of matriculated students of the University in . . . . College, and to assist in the conduct of the examinations of the University. You will also be required to give an undertaking that you will not give instruction to private pupils in any of the subjects in the faculty in which you are appointed a Fellow, or in any cognate subject. Under the statute of the University, your salary will be at the rate of £400 per annum, subject to deduction in the case of your being in receipt of a salary from any other University or college endowed with public money. Please let us know if you will accept the appointment under these conditions, and, if so, kindly inform us of the address to which you wish communications to be sent."

36. So that, Sir James, the two main conditions and duties of the appointments are, first, to examine the students of the Royal University, and, second, and as a duty to the Royal University, to teach their own subject in their own college?—Certainly.

37. Now, as a matter of fact, I believe the Fellowships have not been confined to graduates of the Royal University?—There is no express regulation confining them to graduates, and you can very well understand that in the earlier days the Fellows who were appointed—many of them—were not graduates. And even the very last gentleman appointed, who was a Professor in Queen's College, Belfast, is, I think, an Oxford graduate. Dr. *M'Grath.*—An M.A. of Oxford. Sir *James Meredith.*—And he was appointed because he had been appointed to a Chair in Queen's College, Belfast.

38. How many of your present Fellows are graduates, and how many are not—I mean graduates of the Royal University?—Out of the twenty-nine there are eighteen who are graduates of this University. Several of those, however, were graduates of the Queen's University, and became by Act of Parliament graduates of this University.

39. And members of your Convocation?—Yes.

40. Now, I believe there have been questions raised—I do not want to go into them—but as a matter of fact there have been questions raised as to the propriety of appointing persons who are not graduates?—That question was raised by Convocation.

41. But the practice has been as you have described it?—It has.

* See page 278.

42. That some are graduates and some are not?—Yes.

43. Now, will you kindly explain how the distribution of the Fellowships among the several institutions was resolved on?—The primary object of the institution of the Fellowships was to constitute an indirect endowment for University College, St. Stephen's-green—that is, for the only Roman Catholic College to which any of the Fellows were assigned—and it was proposed actually at a meeting of the Senate that one half of the Fellows should be Roman Catholics. That was objected to, and was not pressed; the Senate did not divide upon that question, but they came to an understanding that one-half of the Fellowships were to be given to Professors in University College, and that understanding has been strictly adhered to from that time up to the present. It has occurred more than once that some of the gentlemen appointed at University College have not been Roman Catholics. They have occasionally—indeed, I think, nearly always—had on their staff there one or two gentlemen belonging to different Protestant denominations. Similarly it was arranged that the other half should be distributed, one to Magee College, Londonderry, and the remainder among the three Queen's Colleges.

44. Do you mean four to Belfast and three to each of the others?—It never was decided that that should be the actual proportion, and, as a matter of fact, there are at the present moment six in Queen's College, Belfast, and three in each of the others.*

45. Six in Queen's College, Belfast?—Yes.

46. I was mistaken; you are quite right. Now let us turn, by way of illustration, to the fifteen who at present are appointed from University College?—Yes.

47. It is a Roman Catholic institution purely?—The governing body of it is purely Roman Catholic. It is Roman Catholic, in the sense that the teaching is on Roman Catholic lines, but I am aware personally that some Protestants attend there as students.

48. We shall get proof of that probably from Dr. Delany—I mean as to the non Roman Catholics who attend. It is conducted by the Jesuit Fathers, is it not?—At present, and has been for some years.

49. And, as you say, conducted on the principles of education which are approved by the Roman Catholic Hierarchy?—So I understand.

50. These fifteen Fellows, I suppose, receive each the £400 in full?—They do.

51. So that the teaching staff of that institution at present are getting £6,000 a year?—Yes, on the Arts side. They get rather more than that, because there are some examiners.

52. Oh, plus the examiners?—Yes; but limiting it to the Fellows, they get £6,000 a year.

53. And, as you say, besides that, there are some other appointments which reach that institution?—Yes.

54. Now, these gentlemen who are teaching in University College are, of course, appointed to University College, not by the Royal University or its authorities, but by the authorities of University College?—Certainly.

55. And I suppose they are dismissible by their own proper authorities of University College?—I assume so.

56. From the terms of the appointment of the Fellows, which you have read, it seems to be a condition of the tenure of a Fellowship that the Fellow shall continue while he holds the Fellowship to be teaching in that institution?—That has been actually held by the Senate. I do not know whether you would like me to refer to the case——

57. I would?—It was not a case dealing with University College: it was the case of one of the Professors in a Queen's College.

58. So much the better?—I am reading from the Minutes of the Senate of 12th July, 1883:—

> "Read letter, dated 23rd June, addressed by the Secretaries of the University to George S. Reid, one of the Fellows in the Department of Mental and Moral Philosophy, calling his attention, by direction of the Standing Committee, to a statement which had reached them that he had ceased to be a Professor in Queen's College, Cork, inquiring whether the statement was true, and reminding him of the condition upon which Fellowships in the University are tenable. Read letter from Mr. Reid, in reply, stating that he had ceased to be a Professor in Queen's College, Cork, and that, if the Senate thought it necessary to adhere to the condition referred to, he begged to tender his resignation of his Fellowship from the end of the current quarter. Upon the motion of the Right Honourable the Lord Emly, it was resolved that the condition must be enforced, and that the resignation of Mr. Reid should be accepted as from the 18th inst., being the day on which the current quarter expires."

59. Then, Sir James, to sum this up, these gentlemen, not only in University College, but in all the other institutions, hold their Fellowships only so long as they hold their appointments in their own institutions?—That is so.

60. I am right, am I not, in noticing that among the Fellows who are appointed from the teaching staff of University College, there are two who teach Mental and Moral Science?—There are. The present two are Rev. Mr. Darlington, who is a member of the Jesuit body, and Mr. Magennis.

61. And, of course, they teach the system of Aquinas?—They do.

62. And I observe that you present to the students in this department who come up to you for examination alternative courses, one of which is Course I., according to the principles of the philosophy of Aquinas?—Yes. Every candidate has his option. There are three groups. One is a common group, which must be taken up by all, and then every candidate has his option between the other two systems of philosophy. Dr. *M'Grath.*—Before you leave that question of Mental and Moral Science in University College, it might be of interest to mention, as showing the in-and-out nature of the matter which the Commission has to investigate, that some of the most distinguished students of the University were Protestants, who went through their course in University College, and not only that, but through their course in that very subject of Mental and Moral Science.

63. Can you tell me, Sir James, what is the total amount derived from Fellowships by members of the teaching staff of the Queen's Colleges?—Sir *James Meredith.*—At the present moment the distribution of the existing Fellowships gives £588 a year to Queen's College, Belfast; £344 to Queen's College, Cork, and £320 to Queen's College, Galway.*

64. Yes, that is what I wanted. What is the total?—£1,252.*

65. Now to pass to another subject. Can you give the number of your graduates last year? If not, we will get it later?—The last printed report to Parliament would give the number. Dr. *M'Grath.*—It is in one of the returns we have furnished.

Dr. STARKIE.—I think there were 145 B.A.'s in Arts in the year 1900, which is the last report we have. Of course there are others also, but the Arts degrees were much more numerous. I find 145 in Arts, fifty-three in Medicine, and nine Bachelors of Laws. That is subject to correction, of course.

66. CHAIRMAN.—I ask that question rather as leading up to this: Can you tell us what proportion of your students or graduates—the proportion will be the same for students as for graduates, I suppose—come from colleges, and what proportion are prepared by private study?—Sir *James Meredith.*—I have never made any investigation of that kind. We have acted on the principle that it is our duty to take the people wherever they come from, and accordingly we have never tabulated them in that way.

67. Mr. Justice MADDEN.—But there are returns which would show the number, are there not?—Dr. *M'Grath.*—Yes.

68. CHAIRMAN.—Will you kindly undertake during our sittings to give us that information, because I think it would be interesting?—Yes.

69. Dr. STARKIE.—It is given in your calendar?—Dr. *M'Grath.*—Yes, because after the name of each candidate there is the name of the institution from which he enters.

70. Mr. Justice MADDEN.—That is what I mean. You have the materials from which you could make an actual calculation?—Yes.

71. CHAIRMAN.—I find that Mr. Daly is having a return made up, so that we need not trouble you †. Can you tell me, Sir James, what is the cost of your Arts degree? I mean, what does a student who takes his degree in Arts pay from first to last to the Royal University?—£6.

* The above answers were given from the last quarterly payments, which did not include Mr. Boas as Professor in Queen's College, Belfast, who was appointed a Fellow on 26th July, 1901. The payments as Fellows to Professors in Belfast are £676, and the total is £1,340—*J. C. Meredith.*

† See Return on pages 280, 281.

† See page 284.

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72. And in Medicine?—£17. These are simply the examination fees. The fees are £1 for each examination —Matriculation, First Arts, Second Arts, B.A., and then £2 on the conferring. In Medicine, £1 for Matriculation, £1 for First Arts, £1 for First Medical, £1 for Second, £1 for Third, £2 for the Bachelor of Medicine, Bachelor of Surgery, and Bachelor of Obstetrics, and £10 on conferring.—Dr. *M'Grath.*—These three degrees are taken by the same examination.—Sir *James Meredith.*—That is required under the Medical Acts.

73. We have the Parliamentary Paper which gives an account of the receipts and expenditure of the Royal University for the year ended 31st March, 1901, and therefore I do not require to trouble you with any details with regard to that, Sir James?—I find that we have a return which may be of interest to you. (*Document handed in.*) That contains an account of the receipts. It was made up two years ago, but it contains the receipts and expenditure of the University under the various headings from the year 1894-5 down to the end of 1899, and I have in manuscript here the completion of it down to the present day. I would give Mr. Daly a copy of that if you would like to have the complete return.*

74. It would be convenient if you could, in two or three words, mention what are the sources of your income and its amount? There are three sources. The endowment is £20,000 a year, charged by the Act of Parliament that granted us the endowment—an Act of 1881—upon the surplus funds of the Irish Church. That is paid to us half-yearly by the Land Commission. The second source of income consists of the fees paid by the students. Those of necessity vary slightly from year to year, but I think you may take them as approximately —I am giving now only round numbers—£4,000 a year. Then the third source of income is the interest on the accumulations that have arisen since the foundation of the University.

75. You have found that you have a surplus year by year?—In the early years we had a substantial surplus, The expenditure did not at all reach its maximum when we were starting, but of late years it has come very close to the total income. That interest amounts approximately now to about £1,800 a year—rather over £1,800 a year.

76. About how much does that make—how much does that make your total income?—Practically, you may take it at £25,800.

77. In addition to that annual endowment, the Royal University received a building grant, I think, did it not?—No. The Royal University received from the Government this building, not a grant of money. The building was provided. The Government bought this building and handed it over. It is vested in the Board of Works.

78. And you did not get any money for building? Did you not get £77,126?—No, never. The Government may have laid out that amount on the building; but I have been financial officer of the University from its start, and we never dealt with any sum of money for building purposes.

79. Mr. Justice MADDEN.—Do you know what was paid for this building by the Government? You do not happen to know perhaps?—I heard at the time, but I do not remember it.

80. Most Rev. Dr. HEALY.—Do you know how much the building cost?†—I heard at the time, but I do not now remember.

81. CHAIRMAN.—The Government keep up the fabric, do they not?—They do.

82. And what about the expenses of maintenance and repair of buildings and fittings and grounds?—As far as furnishing goes, the Government furnished the building and handed it over to us. We have to keep it up, to keep up the furniture, to do repairs, and things of that kind, out of our own funds. But the building is a Government building, vested in the Board of Works.

83. Mr. Justice MADDEN.—I should think it was maintained, like other buildings in the same position, by the Board of Works, and that the amount would appear on the Estimates?—I do not exactly know what our legal tenure here is, but we are here by the permission of the Board of Works, and under the authority of an Act of Parliament.

84. Most Rev. Dr. HEALY.—There is just one point I wish to examine you about, and it is a financial one.—Yes?

85. You told the Commissioners that there are sixteen Fellows getting £400 a year each?—Yes; fifteen in University College and one in Magee College.

86. They get that £400 a year in consideration of their duties both as teachers and as examiners of the University, do they not?—Their duty is to teach in the Colleges and to examine in the University.

87. Therefore they get £400 a year in consideration of their duties both as teachers in these Colleges and as examiners?—Yes.

88. There can be no doubt about that, I suppose? If you had not these gentlemen to examine, it would be necessary for you to get other examiners to discharge their duties?—Certainly.

89. Can you tell us what would be the average amount, according to the existing scale, that the other examiners would be likely to cost the University?—That would probably be——

90. I mean, what you would pay others?—About £1,600 a year.

91. How much for each?—£100.

92. Would £100 cover it?—I think it ought to.

93. Supposing they had no salary in Queen's College or elsewhere, but were pure outsiders?—I think so, because look at what Queen's College Professors get. I want to exclude Professors in one or two particular subjects, where the Queen's College salary is lower than the average, and therefore where we have to pay them rather more. But the bulk of the professors in the Queen's Colleges who are Fellows here receive, in Belfast £88 a year, in Cork £78 a year, and in Galway £70 a year. Perhaps you would like to know the reason the figure is different in the Colleges. When the salaries of the professors in the Queen's Colleges were fixed, the probable amount of fees a man would receive was taken into account, and in the Colleges in which the students were likely to be fewer and the amount, therefore, from fees smaller, a larger salary was given by the State. We are bound to take into account only their salaries, and therefore what they get as fees from the Colleges does not come into our calculation at all. Dr. *M'Grath.*—There is a case which has some bearing on the question you asked—that of Mr. Houston; he is not connected with any college; he is an examiner pure and simple.

94. He is an outsider?—Yes, and he gets £100 a year.

95. Mr. Justice MADDEN.—In what branch of learning is he examiner?—In Mathematics.

96. Most Rev. Dr. HEALY.—That is what I want. It is clear, therefore, with reference to the fifteen Fellows in University College, that £1,500 or thereabouts would be paid to them as examiners of the University?—Sir *James Meredith.*—Yes; but allow me to observe——

97. Excuse me for a moment. £1,500 would be paid them as examiners, and the balance would be paid them as teachers?—I do not like to adopt those figures; I do not think I can.

98. I do not want you to adopt the figures exactly; I want you to adopt the principle. I asked you in the beginning whether they were not paid in consideration of the discharge of a double duty—the duty of teaching and the duty of examining—and I think you had to admit that they were?—I do not think that "I had to admit" is quite a fair way of putting it.

99. I asked you then the average fee that would have to be paid to them as examiners, and you said about £100 a year. Therefore, it follows, I think, clearly, that they get only £300 a year as teachers, or something like it—we need not be exact about the figures—and therefore it follows also that the indirect endowment which this, University College, receives at present as a teaching College is not £6,000 a year, but £4,500. That is the point I want to bring out.—Well, I cannot accept your lordship's figures; I am entitled to an opinion.

100. Is it to the figures you object?—The figures I object to, and I will tell you why. £100 a year is what the bulk of the men would get. Some of them would not get anything like £100 a year for the examinations that they have to conduct.

101. Will you tell us again what would be the average sum that these fifteen Fellows would get as examiners, supposing they were outsiders—because that is what I asked?—Oh, well, it would be under £100 a year.

102. Professor LORRAIN SMITH.—Does any examiner get more than £100?—No; I do not think we give anybody more than £100.

103. So that the average would not be £100?—It would not. I said £100 in round numbers at the start, but if we are to deduce anything from that I must correct it.

* See page 288

† See Return furnished by Board of Public Works, page 285.

104. Most Rev. Dr. HEALY.—Examiners in those departments in which the Fellows examine—do you think it is a fact that they get less than £100 a year?—Yes, certainly. You have got Mr. Houston——

105. Recollect, Sir James, I am not speaking of those who are also paid as Queen's College professors, and who only get by law the balance between the £400 and the amount of the salary they receive. But suppose you were to get complete outsiders to examine, how much would be the average sum you would give them to discharge the duties now discharged by the Fellows?—Well, take page 9 in the Return;* the first name is that of an examiner in Political Economy; he receives £40 a year. Mr. Finlay, in University College, receives £400. The next item—I am skipping any man who gets only what he would get as a professor——

106. It is not necessary to take up the time of the Commission, because Dr. M'Grath can probably clear this up.—Dr. *M'Grath.*—It is altogether a matter of opinion, my lord. I doubt very much whether it is quite fair to ask the Secretaries. I think this is a contentious matter. We can give you facts, but I think you are going somewhat farther than facts.

107. Surely it is facts I am asking for?—Yes, but you seem to wish us to give a deduction from facts.—Sir *James Meredith.*—I have given one case where the salary paid was £40. The Rev. G. Woodburn is examiner in Mental and Moral Science; he is one of the professors in Magee College, and he gets £75 a year. Rev. Mr. Darlington and Mr. Magennis, the two professors in University College who take the same subject, each get £400. Dr. *M'Grath.*—Here would be the difficulty in answering your lordship's question. The work of the examiners in Mental Science begins only at Second University Examination; they are not typical cases. If we were to take Classics, English, Mathematics, Natural Philosophy, it would be very difficult for the Secretaries to say how much would have to be paid to gentlemen to discharge the duties of examiners in these subjects.

108. That is what I want to know?—That is what I object to our being examined upon.

109. I thought the Secretaries might be able to tell us—not the exact sum, as that would be impossible, but the average sum they would have to pay to a gentleman to discharge the duties of an examiner. I take it for granted that the first answer, as far as I can judge, was probably correct—that it would be very nearly £100 each?—Sir *James Meredith.*—Taking twelve out of the fifteen I would be quite satisfied to take the answer I gave. Limiting it to twelve, it would be £100, but the other three would certainly be very substantially less.—Dr. *M'Grath.*—I think £100 a year would be too low an estimate for the examination work that has to be done by examiners in the subjects I have particularised—that is, in Classics, English, Mathematics, and Natural Philosophy.

110. We may take it for granted, therefore, that taking them altogether £100 a year would be a fair average. Consequently I think my deduction is fair, that University College receives by way of endowment indirectly as a teaching college, not £6,000 a year, as was stated a while ago, but £4,500. That is the point I want to bring out. Now, deducting that from the whole sum that the University has per annum, I suppose remainder would represent the cost of this establishment to the country as a purely examining University? Deducting what these sixteen Fellows get as teachers, would not the difference between that sum and the whole income of the University, which you put down as £25,000, represent the cost to the country of this establishment as an examining body?—Sir *James Meredith.*—I cannot accept that.

111. Why?—Because, according to my view, there is a great deal of expenditure, for instance, in connection with Cecilia-street, and knowing as I do what is paid to Medical examiners in the University of Dublin and in other places, the amounts that are paid by this University are paid a good deal as matters of endowment.

112. Do you think, therefore, that what is nominally given as the expenses of the examinations in these cases is really given to some extent also as an indirect endowment?—I do.

113. Would you be able to give the Commissioners an estimate of the amount you think is so given, because I think it of supreme importance that the Commissioners should clearly understand what this establishment costs the country at present as a purely examining university?—I do not think I could. I would have to take the accounts for years past, and go into every single item of expenditure.

114. Can you give us an opinion on the matter, even naming a liberal allowance for the indirect endowment which you say is given to Cecilia-street Medical School?—I cannot.

115. Could you give us an opinion?—I cannot; I have come here to state facts, and not to express opinions of my own on what you are evidently making a controversial question.

116. I will not press you. Dr. M'Grath, could you express any opinion to the Commissioners as to the amount that this establishment costs the country as an examining university, and not including sums which might be considered an indirect endowment to the various schools?—Dr. *M'Grath.*—No. I have never gone into the matter; I am not prepared to express an opinion.

117. You say you cannot express even an opinion?—I cannot.

118. Do you think, either of you, that if you were to take, say, £500 as an allowance for the supposed indirect endowment of Cecilia School, and deduct that also from the gross amount of the income of this University, that the balance would represent what it costs the country as an examining university?—Sir *James Meredith.*—That is putting your former question in another form.

119. It really comes to this: assuming that your income is £25,000 a year, and assuming that the indirect endowment for teaching, as such, is something like £5,000 a year, this University, as a purely examining university, costs the country £20,000 a year. That is the point I want to bring out. I only want to know your opinion. Does it cost the country £20,000 a year? You need not answer it if you do not like to?—Dr. *M'Grath.*—I prefer not to answer the question. Sir *James Meredith.*—I believe the work of this University could be done for very substantially under that sum if, in many directions, there was no attempt made to make this indirect endowment.

120. You will bear in mind, Sir James, that my question is not what the work might be done for, because I thoroughly agree with you so far, but what this University at present, as an examining university, costs the country as a matter of fact; that is what I ask you. I quite agree with you that it could be done for less, and ought to be done for less?—Dr. *M'Grath.*—That question is on controversial matter. I am sorry it has been introduced, but, as it has been introduced, it will be observed that for every £100 given to Cecilia-street, there is another £100 given to the other side. Sir *James Meredith.*—That is what I was referring to when I said "in many directions."

Most Rev. Dr. HEALY.—It is really not controversial at all. I only want the Commissioners to get the fact. It does not touch any sect or anything like that at all.

121. Mr. Justice MADDEN.—It does not seem to me to be at all controversial. There is only one subject on which I wish you to supplement your very clear evidence, Sir James Meredith and Dr. M'Grath. The Royal University from the commencement has thrown its degrees and its honours open to women as well as to men?—Yes.

122. It is, as a matter of fact, the only University in Ireland whose degrees are open to women?—That is so, and I might mention—the Commission might like to know it—that some of the highest prizes in the University have been gained by ladies.

123. It was that point, Sir James, that I was anxious to bring out. Could you, during the course of our sittings—you and Dr. M'Grath—give us in a tabulated form, the number of degrees taken in each year by women, the proportion which they bear to the degrees taken by men, and the proportion which the honours taken by women bear to those taken by men?— Dr. *M'Grath.*—I think you will find that in the table already given.†

124. Is the number of women who take degrees in the Royal University increasing?—Sir *James Meredith.*—Decidedly. In the first year (1884) there were nine, and the number at the last conferring of degrees was over fifty.

125. Therefore the Royal University is the only institution in Ireland which deals with the higher education of women to the extent of admitting them to degrees, and it does that to a very considerable extent?—Dr. *M'Grath.*—Yes. Sir *James Meredith.*—That is so. Dr. *M'Grath.*—As far as I remember, the only disabilities, so to say, that women are under in this University

*See page 279.

† See Return on pages 281, 282.

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are, firstly, that they cannot be members of Convocation, and, secondly—though this has never been formally decided, still I think it is pretty clear—they cannot be Fellows. Certainly no woman has ever been appointed to a Fellowship. They have held Junior Fellowships, which they won by competition.

126. Where they have obtained Junior Fellowships it has been by competitive examination?—Yes.

127. It is something in the way of an honour. Does it involve the performance of any duties?—It does.

128. What are they?—Junior Fellows act as examiners. They constitute, with the Fellows and the other examiners, who are appointed from time to time, Boards of Examiners, and they are in all respects on a level with the other members of the Board on which they act.

129. Several Junior Fellowships have been obtained by women in open competition?—Three; one in English History, and two in Modern Languages.

130. And those ladies who have obtained Junior Fellowships in that way, have they discharged the duties of examiners?—Yes.

131. Sir RICHARD JEBB.—Mr. Justice Madden has anticipated the only question I wished to ask, and that was about the Junior Fellows. Could Sir James tell me what the subjects are in which Junior Fellows act as examiners?—Sir *James Meredith.*—The Junior Fellowships are awarded in various subjects according to a system of rotation. They are offered in one year, one in Classics, one in Mathematics, one in Mental Science; then in another year the subjects would be different: there would be one in Modern Literature, one in English and History, one in Natural Science, and so on. The subjects go in rotation, and the Junior Fellow is a member of the Board in the subject in which he obtained a Junior Fellowship.

132. Does a Junior Fellow, as such, receive any emolument?—£200 a year. That is the whole amount. You may look upon that as part reward and part payment for services. Dr. *M'Grath.*—With regard to the subjects, it might be interesting to state that the subjects which occur most frequently are Classics, Mental Science, and Mathematics. They occur under the present distribution in the even years. In 1900, for instance, Junior Fellowships were offered for those three groups—Classics, Mental Science, and Mathematics.

133. How long are the Junior Fellowships for?—Four years.

134. Professor BUTCHER.—Might I ask, with regard to the examiners, are there any outside examiners—meaning by that, any examiners who are not either Fellows or Junior Fellows, or teachers in one of the colleges connected with the Royal University?—Sir *James Meredith.*—There are a few; but I do not think they can be said to have been appointed as extern examiners. You are referring evidently to the question of extern examiners.

135. The question is raised, as you know?—It is, certainly. But I do not think it can be said that the few we have can be regarded as extern examiners, because if you look at the bottom of Table No. 3, page 9, you will see that there are six names with only a stroke opposite.* There are first a certain number who are connected with Queen's College, Belfast: then Cork, then Galway, then University College, then Magee College; then there are six who are not connected with any institution.

136. Those are in, I suppose, what I may call the minor subjects—minor, at least, as regards the number of students who take the subjects?—Yes; except one in Mathematics.

137. Except in Mathematics?—Dr. *M'Grath.*—I may mention that he was a very distinguished graduate of the University. Sir *James Meredith.*—He was a Junior Fellow.

138. But in the chief Arts subjects, like Classics, English, Mental and Moral Science, Modern Languages, and Natural Philosophy, I think there are no extern examiners in the sense I speak of?—No, there are not.

139. Do you know whether—if you think it controversial do not answer me; I am only asking as a matter of information—that has caused any complaint? Has any complaint come to you officially on the part of what I may call external students—students who do not belong to any of these colleges?—I cannot call to mind that we have ever had any complaint of that kind.

140. I know that complaints have arisen in some of the colleges?—Dr. *M'Grath.*—Unofficially we know that they have.

141. I was thinking rather of external students who do not belong to the colleges, and who, therefore, are not taught by any of their examiners. Still, as to the examiners, is it the practice for any of the examiners of the Royal University to vote on the award of prizes or on the award of classes in any honours list, or in any other list, pass or honours, to students who have been their own pupils, who have been under them in the colleges?—Sir *James Meredith.*—Our principle absolutely prevents an examiner knowing whether a person he is voting for or against is his own pupil or a pupil from one of the other colleges, because an examiner, when he is at the Board meeting, when they are adjudicating, has not before him the name of a single candidate. The candidates are examined by numbers, so far as the written examination goes. The written papers, which, of course, form the bulk of all the examinations, are marked by the examiners as "No. So-and-So." When a candidate goes to an oral examination the examiner is given the candidate's name, but not his number, and the examiner returns to us the mark that he assigns to, *e.g.*, Candidate "John Jones." When we have the entire return of the oral marks and the paper marks, we add on to the sheet containing the candidates' numbers the marks given to each candidate, and when the paper goes back to the Board of Examiners at their meeting, they have no knowledge whatever, except that "No. So-and-So" has got so many marks. Of course, where there are only three or four candidates, the examiners may form a conclusion of their own. But we had recently a very remarkable instance. At a meeting of the Board of Examiners, when they were considering who were to get first-class honours, they were talking about the men. They said; "Certainly that man who has answered so well must be Jones." Absolutely I myself at the moment did not know who it was, but I had an impression that another man had been making very good answering indeed, and I said: "Might it not be Smith?" "Oh, no, not at all; it is quite plain," and the whole Board were quite agreed that the man who was getting first place was Jones. But Smith was actually the man who got first place.

142. Sir RICHARD JEBB.—Would not the handwriting reveal the identity of a candidate?—Yes, it may to his own teacher, but to nobody else. But I should also mention that at these honours examinations no single examiner can mark a candidate. The paper must be marked, and the mark concurred in, by at least two members of the Board.

143. Professor BUTCHER.—The point was just this as regards the examiners—how far that system can give complete confidence. Is it not the case that an examiner can recognise the handwriting of his own pupils. After many years' experience, I know from the handwriting the names of three-fourths of those who have been taught by me during the session. I think I could give names to them immediately. I do not think a number is any very great safeguard if the teachers have been in daily or weekly contact by means of papers with the pupils?—Dr. *M'Grath.*—This might be a convenient time to state that not only are the examiners in ignorance of the identity of the candidates, as far as we can arrange it, but so also are the members of the Standing Committee who have the awarding of the prizes. The examiners do not award the prizes; the Senate do it on the recommendation of the Standing Committee.

144. Mr. Justice MADDEN.—Are they not awarded on the marks given by the examiners?—Yes; but what I want to bring out is, that the Standing Committee are ignorant of the connection between the numbers before them and the names of the candidates these numbers represent.

145.—Professor BUTCHER.—The Standing Committee can only take the report of the marks of the examiners, and the real question is between the examiners and the examined?—Yes.

146. Has it been suggested that a custom which certainly prevails in some other universities should be adopted in the Royal University, viz., that in adjudicating the places, classes, and the like, no one should vote upon candidates who had been under him for private instruction?—No; that is impossible.

147. By private instruction I mean at the college, not as private pupils?—Yes.

148. I noticed that you said at an earlier stage that Fellows may not give instruction to private pupils. That means, I suppose, private pupils in the strict sense?—Sir *James Meredith.*—Certainly. Dr. *M'Grath.*—Certainly.

*See page 279.

Professor LORRAIN SMITH.—That applies to all examiners.

149. Professor BUTCHER.—To all examiners, yes. With the growth of the Royal University one is anxious to get some idea as to whether it has an increasing hold on the country. From the figures you have supplied on pages 4 and 5* one gets a general view as to the increases or variations between 1881 and 1900, and I see that on the whole there has been a considerable increase. I suppose that increase in the main is continuing, is it not?—Sir *James Meredith.*—Yes.

150. In this last return,† is it a mere accident that in the year 1900 the number of male students who presented themselves for the B.A. examination has gone considerably lower than it has ever gone in the previous ten years, down to 156, and the number who have passed that examination has gone down to 84? Previously it had never before been below 100, and frequently it had been rather well above it. Is there any special circumstance to account for that? Are you aware of any?—Dr. *M'Grath.*—The Vice-Chancellor, in his remarks at the last conferring, alluded to that, and, as well as I remember, he suggested that possibly it was due to the war. Do not take me as agreeing to that, though. Sir *James Meredith.*—You must always have fluctuations.

151. Of course there must be fluctuations, but I did not know whether there might be any special reason for them. There are two classes of students about whom I should like to know, if you can tell me anything, as they are affected by the Royal University: first of all, the teachers of the country schools. Is it the case that a very large proportion of the teachers take the degrees of the Royal University?—Sir *James Meredith.*—What class of teachers do you allude to?

152. School teachers?—Dr. *M'Grath.*—Secondary or primary?

153. Secondary I was alluding to mainly?—Sir *James Meredith.*—I think we may say a great many do.

Dr. STARKIE.—A much larger number in the Royal University than in Trinity College.

154. Professor BUTCHER.—I have seen it stated that probably some 60 per cent. of the Arts graduates in the Royal University are educated either in external colleges or privately, and that almost all of these are teachers?—Dr. *M'Grath.*—We have no information on that point.

155. It is a very important factor, with regard to the work the Royal University is doing in the country. The other class of students as to which I wish to ask are the women, whom Mr. Justice Madden has already referred to. I notice, as a remarkable fact, that in the year 1900, the number of women who passed with honours in Arts is greater than the number of men. There are twenty-six women who have passed with honours in the B.A. degree, while there are only eighteen men. And the number who have presented themselves for that examination in the last ten years has risen continuously.‡ Can you tell us whether these women are chiefly teachers in the country? Have you any means of knowing?—No. Sir *James Meredith.*—A great many of them, I know, intend to be teachers, but I do not think you can take it that many of them actually are teachers.

156. I mean, are they studying to become teachers?—A great many of them are.

157. Mr. Justice MADDEN.—Is it not a fact that a great many of them come from certain well-known colleges—from Alexandra College, Dublin; Victoria College, Belfast; Loreto College, St. Stephen's-green; the Victoria High School, Londonderry, and others?—Yes.

158. A large number of your graduates in honours are from these institutions?—Yes.

159. Whether they may ultimately devote themselves to teaching or not is another question. Probably most of them do?—Yes.

160. Professor BUTCHER.—Supposing the Royal University ceased to exist—what I want to get at is this—what effect would it have on the teaching power of the country? Would it, from your experience, be a serious loss either for the male teachers or the female teachers in the country, as regards their opportunity of getting a university degree?—Sir *James Meredith.*—Certainly; I take it the women must be provided for in any arrangement. Dr. *M'Grath.*—Do you mean if the Royal University were abolished and nothing substituted?

161. Yes?—It would be a national disaster.

162. A woman can get a degree in no other way now?—No; there is no other way.

163. Professor EWING.—With regard to the duties of Fellows, I notice that in the letter of appointment it is stated that they are to teach matriculated students of the University in the several colleges to which they are appointed. I suppose that does not exclude them from teaching other students in those colleges?—Sir *James Meredith.*—That is a perfect fiction, and was put in for the purpose of making it appear that they were doing university work; that is all. They teach everybody in the college to which they belong.

164. And a considerable proportion of those, I suppose, are not matriculated students of the University?—Dr. *M'Grath.*—Not a considerable proportion; a very small proportion, I should say.

165. In the case of a gentleman being elected to a Fellowship who is not a graduate of this University, what evidence of fitness is taken before his election?—Sir *James Meredith.*—The Senate have notice for a fortnight of his name. First, the name must go before the Standing Committee. The president of the college to which he belongs is usually the person who proposes him for election, and he, generally, is in a position to inform the Committee what the man's distinctions have been, and what his fitness is. Then every member of the Senate has a fortnight's notice of that before the meeting at which the appointment is actually made.

166. Dr. STARKIE.—Is the question ever discussed in the Senate? Is it not sanctioned only *pro forma* at the Senate?—Sir *James Meredith.*—The Standing Committee sometimes discusses them.

167. Professor EWING.—Do I understand that the Fellows actually examine? They have the duty of examining; but do they all exercise it?—We require them to do so.

168. Mr. Justice MADDEN.—Does that apply to Junior Fellows also?—Yes, everyone of them. So strongly was that held to be necessary that within the last twelve months a Junior Fellowship was declared vacant because the holder of one of the Junior Fellowships had been appointed chief judicial officer in Central Africa, and he was deprived of his Fellowship on the ground that it was impossible for him to discharge his duty of examining.

169. Professor EWING.—If this University had simply the duty of examining, without there being any question of Fellowships, would it be necessary, for the mere purpose of conducting the examinations, to have such a large number of examiners?—There could be very little reduction in them. There might be some; but the reduction would be small, and for this reason: that it is necessary to get the work of the examinations done within a limited time, and it would not do to have the awards deferred for months after the examination. If there were only a small number of examiners that would naturally be the result. We had, at the last matriculation, 760 candidates. You want a substantial number of examiners to read such an enormous number of papers.

170. I notice that in the subject of mathematics there are no fewer than five examiners. Do you think that some such number would be required?—Yes; with 760 for matriculation and 400 for first Arts—these would take a great deal of time. Dr. *M'Grath.*—Unless the examinations under a new order of things were spread over different periods of the year, so that the same examiner could be utilised two or three times over.

171. I notice that one of the degrees seems not to have been taken at all—the Master of Engineering?||—Sir *James Meredith.*—One man certainly took it; I remember one man, but it is a good many years ago. The table to which you are referring only goes back for ten years, and there has not been a candidate, I think, for ten years.

172. I noticed, in referring to the University Calendar, that certain large parts of the theory of Engineering are apparently reserved for the Master in Engineering examination. I think I am right in saying that Electrical Engineering is not represented in the B.E. examination?—Dr. *M'Grath.*—The Engineering courses are actually under consideration at present, because it has been suggested that there ought to be alternative courses for the Bachelor of Engineering. One of the things under consideration at present is the introduction of Electrical Engineering, for which very little provision is made in the courses as they stand at present.

173. As the matter stands at present the subject of Electrical Engineering is not being examined on?—Practically, no.

174. Professor RHYS.—I did not quite understand whether you could tell us how to get some more information about the original cost of these buildings and

* See pages 281, 282. † See pages 281, 282. ‡ See Return on page 282. || See Return on page 281.

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grounds to the Government?—Sir *James Meredith.*—I imagine the Board of Works would be able to give you that.

175. And the other part—what it might cost them to keep the place in repair, or whatever they do in the way of maintenance?—That the Board of Works could give you also.* Dr. *M'Grath.*—We have no information on that point.

176. Professor LORRAIN SMITH.—I am still not quite clear about this arrangement as to the Fellowships?—You mean about the division of the Fellowships. You can quite understand that a body, without putting anything on their minutes, may have an honourable understanding as to what they are going to do.

177. I understand that there was a scheme laid before Parliament?—There was a scheme laid before Parliament in the year 1880; but I cannot recall what the provisions of that scheme were.† That was before the Endowment Act of 1881.

178. Did that Act not legalise this arrangement?—I cannot call that to mind; but I do not think that was so. I know there was considerable discussion as to the proportion of Fellowships to be given to the Magee College, and that was after the sending in of the scheme which has been referred to.

179. Is there a similar division amongst the Senators?—The original Senators were appointed under the Charter, and the Charter provided that Convocation were to be entitled to elect members on the Senate as vacancies arose, but the Act reserved every second vacancy for the Crown; and it appeared to us, and it was always understood, that that reservation was for the purpose of enabling the Crown to redress inequalities, if inequalities happened to arise by reason of the action of Convocation. The matter was kept perfectly balanced until about two years ago, when Convocation rejected Dr. O'Sullivan, who was a Professor of Surgery in Cork; and they put in Dr. Walton Brown, who is a Presbyterian, in place of Dr. O'Sullivan, who was a Roman Catholic. From that time the balance has been a little disturbed. Dr. *M'Grath.*—At the present time the numbers are twenty Protestants to sixteen Catholics. The numbers were twenty Protestants to seventeen Catholics before Lord Morris died, and now the proportion is twenty to sixteen. As regards the constitution of the Senate, it consists of a Chancellor and thirty-six other Senators. The thirty-six other Senators, until the disturbance of the balance just referred to, were, as far as I can remember, equally divided. The Chancellor has always been a Protestant, whilst the Vice-Chancellor has always been a Catholic.

180. Professor DICKEY.—But the Chancellor is included in the thirty-six?—Yes, in the thirty-six, of which the Senate at present consists. In consequence of Lord Morris's death the present number of the Senate is only thirty-six.

181. Professor LORRAIN SMITH.—I want to get at the principle upon which this equalising is carried out. It seems to be at the discretion of the Senate in one case, and at the discretion of the Crown in the other case?—Sir *James Meredith.*—I think you must go a little farther than that. The balancing, as regards the Senate, is the balancing of religions. As regards the Fellows and examiners the balancing is not a balancing of religions, but a balancing of the institutions with which the men are connected.

182. But is the balancing within the discretion of the Senate?—It is the action of the Senate, as far as the appointment of the examiners are concerned.

183. CHAIRMAN.—There has been a continuous policy such as that which has been described?—I said there has been an honourable understanding. That is the only way in which you can put it.

184. Professor LORRAIN SMITH.—How many members of the Senate are there?—Dr. *M'Grath.*—By the Act of Parliament the Senate consists of the Chancellor and thirty-six other Senators.

185. Are those all resident in Ireland?—Sir *James Meredith.*—No; not all of them. One of the original Senators is Dr. Wilson, who is one of the editors of the London *Times*. He had been originally a Senator of the Queen's University; he was a Queen's University graduate, and had been elected to the Senate of the Queen's University, and the Government continued him as a member of the Senate of the Royal University. Another instance is that of Dr. Macalister, who, when he was appointed, was Professor of Anatomy in the University of Dublin. He is now Professor of Anatomy in Cambridge, and resides there; but he still continues on the Senate, and attends the meetings.

186. Is there a list kept of the attendances of the Senators?—I do not think there is. I once made out a list of the attendances; but I do not think it was ever published. Of course, the minutes contain the names of those Senators who are present.

187. Would it be possible to get that list?—Certainly.

188. I should very much like to see it?—I can supply it.

CHAIRMAN.—In what form would you like it?

Professor LORRAIN SMITH.—The question has been raised as to the constitution of the Senate. It strikes me that this return would guide us somewhat in this matter.

CHAIRMAN.—Do you want the names, or the numbers, or both?

189. Professor LORRAIN SMITH.—The number of attendances of each member. Can we have that?—Sir *James Meredith.*—We can give you that. Dr. *M'Grath.* How far back would you like to go?

Professor LORRAIN SMITH.—I should like the list to go back for ten years.

190. CHAIRMAN.—You can do that?—Yes.‡

191. Professor LORRAIN SMITH.—There is one other point about the endowment. In making any subtraction from the sum spent in examining should you not subtract the prize money of studentships and scholarships?—Sir *James Meredith.*—That depends upon how you look at it. Dr. *M'Grath.*—They are part of the expenses of the examination, and surely these expenses ought to be included.

Professor LORRAIN SMITH.—What I understood his lordship to ask was the cost to the University of getting examinations carried out.

Most Rev. Dr. HEALY.—It included everything except the mere teaching.

192. Professor LORRAIN SMITH.—I believe there are a certain number of studentships of considerable value?—Sir *James Meredith.*—Yes; some are worth £100 a year, tenable for three years. They are offered for competition, and if they were all full they would cost £1,500 a year; but they never have all been full, and for this reason, amongst others: the men who have got studentships are the most likely men to get Junior Fellowships, and it constantly happens that a year or two years after a man has got his studentship he gets a Junior Fellowship, and that vacates the remainder of his studentship. In three or four cases the recent appointments to Fellowships in St. Stephen's-green College, have been given to men who thereupon vacated Studentships. The Medical Studentships are worth £200 a year. They are upon the same basis as the Junior Fellowship.

193. There is no condition of research?—Dr. *M'Grath.*—There is a direction in the Regulations that the holder of such a studentship shall, from time to time, satisfy the Senate that he is pursuing the study of Medical Science.

194. How many Junior Fellows did you say there were?—Sir *James Meredith.*—There may be twelve, if they are all full; but they have never all been full.

195. Dr. STARKIE.—We have heard, Sir James Meredith, that the Fellows are required to teach in certain institutions, but is there any rule forbidding them to teach in any other institutions?—They cannot take private pupils; that is the only rule that exists.

196. Is it officially, or unofficially, within your knowledge that in Dublin, at any rate, the Fellows of the Royal University, as a matter of fact, do teach in other institutions?—Yes; in schools and colleges. Dr. *M'Grath.*—That is as part of the general work of the school.

197. There is no regulation of the Royal University forbidding them to teach in other institutions?—No.

198. Mr. Justice MADDEN.—All students from those colleges may present themselves at the examination of the Royal University?—Yes.

199. Dr. STARKIE.—There is a rule forbidding Fellows taking private pupils. Is that rule strictly adhered to?—Most assuredly.

200. Have any complaints reached the Senate as to Fellows taking private pupils?—Sir *James Meredith.*—I do not think so. There was a complaint a few years ago as to an Examiner, and the Standing Committee took a very strong view of the matter. Dr. *M'Grath.*—The Standing Committee censured him.

201. We have heard that in the case of Professors in the Queen's College certain deductions were made. Do you deduct the salary only, exclusive of fees, from the £400?—Sir *James Meredith.*—Yes, the salary only.

202. Supposing some of them have salaries, say, of £340. Would such Professors receive only £60 a year

*See Return on page 285.

†See page 236. ‡See page 287.

for examining?—Dr. *M'Grath.*—Yes. Sir *James Meredith.*—That is so. For instance, in the case of Mr. Joseph Larmour, who was a Professor in Queen's College, Galway, and also a Fellow of St. John's College, Cambridge, as the salary of his Fellowship in St. John's College and his Professorship in Queen's College, Galway, amounted together to more than £400 a year, he worked here for a number of years, and received no remuneration at all.

203. The answer to that question has a certain bearing upon what his lordship (Most Rev. Dr. Healy) asked about the average cost of an examiner. In answer to his lordship £100 a year was put down as the probable remuneration; but, of course, it must be borne in mind that in the case of Queen's Colleges, when the Professors examine, they receive a much smaller amount, and in some cases it falls to about £60 a year?—Yes; may I correct one figure on page 9 of the printed return. The amount put down opposite to Mr. Trench's name, examiner in English, is £78. That is a mistake. It should be £60.*

204. The amount, I think, he receives from Queen's College, as Professor, ought to be £340?—It should be £340. He receives £340 as salary in Queen's College, Galway, and he gets only £60 as Examiner. The rule which has been made is that if a Professor is appointed to an examinership he should not be paid more than if he were appointed to a Fellowship in the same subject.

205. Some questions have been asked as to whether women were eligible for Senior Fellowships in the Royal University. Is there anything in the statutes to prevent their being appointed?—Dr. *M'Grath.*—The statutes provide that "All degrees, diplomas, honours, exhibitions, prizes, scholarships, studentships, and Junior Fellowships in this University shall be open to students of either sex."

206. That is provided for in the Royal statutes?—These are the statutes in force in the University.

207. There was nothing in the original statutes which prevented women being appointed?—Sir *James Meredith.*—As a matter of history, the Senate always held that women were not eligible for Fellowships.

208. What was the particular reason that guided the Senate to that conclusion? Was it not connected with the practice of requiring these Fellows to lecture in certain institutions? Supposing the Government appointed a lady as Professor in a Queen's College, is there any reason why such a Professor could not be a Fellow, or would the Standing Committee raise any difficulty?—I do not think they could make such appointments without altering the present statutes. The provision that the Junior Fellowships shall be open to women, and the omission of the word "Fellowships," while everything else is stated, would imply that Fellowships were not open to women.

Mr. Justice MADDEN.—That might be the foundation of a legal argument.

209. Dr. STARKIE.—But there was no provision of that kind in the original statutes?—Dr. *M'Grath.*—The question, probably, never occurred to anybody at the time.

210. Have there been applications from ladies?—Yes; but only of late years.

211. As a matter of abstract justice, ladies who have won nearly all the prizes in Modern Literature, have a very strong claim to be appointed Fellows in that subject, if you leave sex out of the question?—Yes; men with similar academic distinctions, they would have a very good chance of being appointed Fellows.

212. Dr. STARKIE.—The difficulty arose, I believe, from the refusal of the President of Stephen's-green University to admit a lady Professor?—Sir *James Meredith.*—I do not think that you can limit it to University College. The question is, could it be done under our statutes.

213. But there is no such objection in the Queen's Colleges?—No.

Most Rev. Dr. HEALY.—It has been the standing policy of the Senate of Stephen's-green College—they have never been prepared to give a Fellowship to a lady.

Mr. Justice MADDEN.—The difficulty seems to be more a practical one than one of abstract law.

214. Dr. STARKIE.—You have made it very clear what provisions are adopted to prevent examiners knowing anything about the identity of the students, but in the oral examination that course is impossible. I suppose there are two examiners, one from a Catholic institution and one from a Protestant institution, conducting the oral examinations?—Dr. *M'Grath.*—Yes, at least one from each.

215. I suppose the marks are assigned by both, as in the case of the written examination, and not by one?—Yes. That is the case with regard to the honours examination, but not with regard to the pass examination.

216. How much does the oral test count in the honours?—It varies very much in the different subjects.

217. How much does it count in the literary subjects, *e.g.*, in Classics?—Sir *James Meredith.*—About 10 per cent.

218. We have been told that the prizes are awarded by the Standing Committee?—Dr. *M'Grath.*—No; by the Senate, on the recommendation of the Standing Committee.

219. Do the Standing Committee act upon the report of the examiners, and do they recommend certain candidates for first class and second class?—Yes.

220. Is it the custom for them to act upon the recommendations and adopt the report of the examiners?—Dr. *M'Grath.*—It is not invariably the case, but it is usual. The number of departures is extremely small. Sir *James Meredith.*—The number of such departures has been smaller in recent years.

221. Mr. Justice MADDEN.—Those departures, I suppose, would be founded upon a consideration of the marks given by the examiners?—Yes. They might think that in a given case they were going a little too low.

222. But the foundation of all the decisions of the Standing Committee is the marks given by the examiners?—Dr. *M'Grath.*—Certainly; the report of the examiners is never departed from except under very special circumstances.

223. Dr. STARKIE.—Has there been any case in which the Standing Committee referred the question back to the examiners?—Sir *James Meredith.*—What has sometimes occurred is this—that the examiners, when making their recommendations, have added a special note that they recommend a certain candidate for first-class honours, although his marks are rather lower than the standard of former years. They sometimes say that they recommend "So-and-so," either because they thought the papers were a little more difficult than usual, or that the candidate had exhibited special knowledge in some particular branch of the examination, for which he ought to be rewarded. In such a case the Standing Committee invariably act upon that recommendation.

224. At the meetings of the Board of Examiners, do the Secretaries take part in the discussion?—They do not take part in the voting. They occasionally call the attention of the examiners to something connected with the marks for former years, or they point out that a certain candidate had broken down upon some particular subject. Dr. *M'Grath.*—They simply give the Board the benefit of their experience, and then it is for the Board to adopt their suggestions or not.

225. I will not go into that question now. I wished simply to ascertain whether they voted?—No, they do not.

226. With regard to Engineering—is it not a fact that the Senate recently received a report from the examiners in Engineering, drawing their attention to the desirability of reducing the pass mark?—Yes.

227. The percentage for a pass is 50 per cent., and I think it has been reduced to 35 per cent.?—It has.

228. What were the reasons submitted by the examiners for doing this? Is their report a confidential document?—Sir *James Meredith.*—No. I do not think the report gave any reasons.

229. It is a very remarkable fact that in the higher examinations in Engineering there is a dearth of candidates?—Dr. *M'Grath.*—The candidates usually broke down in the non-professional subjects, and the examiners thought it rather a hardship that a man who had done well in purely engineering subjects should be rejected because he had broken down in the non-professional subjects.

230. From these papers I see it is rather unusual for the Senate to award a first-class exhibition in Engineering?†—Sir *James Meredith.*—The practice of the Senate has been invariable. If the examiners recommend a first-class honour they give a first-class exhibition, and if they recommend only a second-class, then they say, "We cannot give a first-class exhibition to a man who is considered only a second-class honours man."

231. Would the Senate reject the recommendation of the examiners in such a case?—No; quite the contrary.

* See page 279.

† See page 281.

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232. In cases where this was their view, first-class honours have not been awarded, because this was the view taken by the examiners?—Yes; because it was the view of the examiners.

233. Mr. WILFRID WARD.—With reference to what you told us about the two divisions for the examination in Philosophy, you said that each candidate had the option to choose the scholastic or the Modern Philosophy course. Is it not required that all candidates shall have a certain knowledge of the history of Philosophy?—Yes, that is so. The history of Philosophy is compulsory for every candidate. The division is in Metaphysics and Ethics. There are four subjects in the Mental and Moral Philosophy group—Logic, which, of course, is common ground; Ethics and Metaphysics, in which an alternative comes in; and the history of Philosophy.

234. Dr. *M'Grath.*—One of the rules in connection with the examinations in Mental and Moral Philosophy is that the answers will be judged, not according to the opinions put forward, but according to the ability with which these opinions are stated and maintained.

235. What facilities are there for the examiners to make suggestions to the Standing Committee?—Sir *James Meredith.*—The examiners in each subject meet practically three times a year. They meet during the summer examinations, during the autumn examinations, and they meet in the spring, for the purpose of preparing the summer papers, and at any of these meetings they can send up any recommendations which they think proper. They are, in fact, required once a year to send up a report upon the work that they have done, that is, the year's work in their own subject, and to send up any suggestions that they have to make as to changes in the courses. The rule is that no change can come into force unless it has been notified in the Calendar of the preceding year. Therefore, the examiners in 1901 will recommend changes in the courses for the year 1903. Those changes will go before the Standing Committee and the Senate, and will be published in the Calendar, if approved of, but they will not come into force until 1903.

236. When such suggestions are made, are they generally acted upon?—Yes, almost invariably. It is very rarely indeed that they are not acted upon. Dr. *M'Grath.*—Somtimes Professors are inclined to attach undue importance to their own particular subject, and when there is a conflict of opinion the Standing Committee step in and modify any excessive zeal in this respect. There have been cases in which they refused, for various reasons, to adopt books that were recommended. These cases, however, are extremely rare, and as a rule the recommendations of the examiners are adopted by the Senate.

237. Professor DICKEY.—When was the distinction between Junior and Senior Fellowships instituted?—Sir *James Meredith.*—Junior Fellowships were instituted about seven years ago. Dr. *M'Grath.*—Yes, about seven years ago. The year 1894 was the first occasion upon which the examinations were held.

238. The Fellows before that were all Senior Fellows? Sir *James Meredith.*—No, they were "Fellows."

239. Is it not a fact that by the original Act of Parliament and Charter the Senate had no power to elect Fellows except by competitive examinations?—I am afraid that is a question of law.

Professor DICKEY.—I would like to have that question raised at the Commission.

Mr. Justice MADDEN.—But Sir James Meredith is not prepared to answer it.

CHAIRMAN.—The Secretaries are not qualified to answer questions of law.

240. Professor DICKEY.—Perhaps the Secretary would give us the provisions bearing upon that point?—Dr. *M'Grath.*—You will find them in the Act, section 9. Would you like me to read them? Sir *James Meredith.*—It is section 9 of the Act, and sections 12 and 14 of the Charter. Those are the only sections dealing with the subject.

Professor DICKEY.—I see that Fellowships here are mentioned just before the expression "and other prizes." Was it that Fellowships were regarded in the Act as prizes?

CHAIRMAN.—Don't you think that is a question of argument upon the statutes?

241. Professor DICKEY.—Perhaps so. May I ask when were the original statutes first sanctioned by Parliament?—Sir *James Meredith.*—We do not require the sanction of Parliament to the statutes at all, but we require the sanction of the Crown. The Charter provides that the statutes shall be approved by the Crown.

242. Mr. Justice MADDEN.—Are they laid on the table of the House?—We always get them back under the sign manual.

243. Take, for instance, the Intermediate Education Board. We on the Intermediate Board are bound to lay our rules before Parliament. After they have received the sanction of the Lord Lieutenant they are laid before the House. I think you will find that your statutes are laid before Parliament?—Indeed, I think they are.

244. Professor DICKEY.—Was this question of the power of appointing Fellows, apart from examination, discussed by the Senate at first?—Well, there was a good deal of anxious consideration about it as to how they could provide the indirect endowment, for that really was the question.

245. According to the first statutes the Fellows were appointed for seven years?—Yes.

The Commission adjourned for a short interval, and on resuming,

246. Professor DICKEY.—I understand you to say that Junior Fellowships were instituted in 1893?—Dr. *M'Grath.*—In 1894.

247. In your original scheme sanctioned by Parliament, were Junior Fellowships arranged for or provided for?—Sir *James Meredith.*—The term "sanctioned by Parliament" raises a little difficulty. In the original scheme that was laid before Parliament, I rather think that there was an intention to have Junior Fellows, but I am speaking now with reference to a document that I have not seen for upwards of twenty years.

248. I think this is the original scheme,* but it is not referred to in your statement I think?—Because I have not seen it for twenty years, and I did not know that it was in existence.

249. I think you refer in your statement to them being instituted in 1883?—Dr. *M'Grath.*—Our memorandum states, "the original scheme, as sanctioned by Parliament, and embodied in the statutes, November 29th, 1881." You will find it in the printed document on page 2.† It is in the print of our memorandum at the bottom of the page.

250. That is November 29th, 1881, but the document I have here is a scheme dated the 6th of April, 1881. Is this the document referred to in your statement?—Sir *James Meredith.*—I think the document dated the 6th of April, 1881, is the one I stated that I had not seen for twenty years. That was laid before Parliament prior to the introduction of the Endowment Bill, which was introduced into the House of Commons and passed through Parliament at the close of the session of 1881. I think it was August, 1881.

251. According to the Act of Parliament, the Senate were directed to prepare a scheme for the organisation of the University. Is this the scheme?—Yes, this is the scheme which was laid before Parliament.

252. But according to this scheme, there should be forty-eight Senior and fourteen Junior Fellows; so that it did make provision not only for Senior Fellows, but also for Junior Fellows?—We have not used the term "Senior Fellows" at all.

253. I know that; but it is a popular expression to distinguish between Senior and Junior Fellows?—I should mention that this original scheme was not approved of by the Treasury, because it would have cost a much larger amount than they were prepared to agree to; and it had to be cut down.

254. The Charter was given before the scheme?—Yes, and it was in consequence of that that the Senate made this suggestion.

255. Setting this aside, there is another scheme referred to in your statement dated November, 1881?—That is what was put into the statutes.

256. In that new scheme the provision for appointing fourteen Junior Fellows was dropped?—Yes.

257. In both these schemes the future Fellows were to be selected by competitive examination?—That is my recollection of it.

* See page 236.

† See page 272.

258. The vacancies were filled up in a particular way?—Yes.

259. When a Fellow retired he retired in the order of nature or at the termination of seven years?—I am afraid that is hardly the order of nature.

260. No; but if a Senator retired after seven years he could be reappointed, but if a Senator died, that is the order of nature?—Yes.

261. If a Fellow died then the Senate was obliged to throw open the position to competitive examination?—That was so; and the statutes continued in that form from 1882, the time of the first appointments, until the end of the year 1888.

262. You recollect, Sir James, the circumstances under which the change was effected?—Yes, very distinctly.

263. And also the object of the change?—Yes; it was to allow the indirect endowment to be continued. A large number of the gentlemen appointed at St. Stephen's-green were men of a very advanced period of life—I am not sure that any of them are now living—but certainly there was a very large number of very elderly gentlemen amongst them, and if the provision requiring these Fellowships to be thrown open to competitive examination had been in operation, the indirect endowment would have ceased very many years ago. When the indirect endowment was provided it was the strong feeling of the leading members of the Senate that the education question would have been settled before the seven years had expired, and the seven years period was put in in order that the gentlemen who were then appointed might not have such a tenure of office as would interfere very largely with any future arrangement that might be made.

264. Was the introduction of the appointment of Fellows in that way an absolute necessity owing to the organisation of the Royal University?—Certainly. The principle upon which it had been started could not have been carried out unless the Senate had power to appoint the Fellows.

265. It was necessitated because certain colleges recognised by the University were not endowed by Government?—Yes.

266. And the same necessity would arise in the case of any University that might be established like the Royal University?—That all depends upon the construction of the Charter.

267. Mr. Justice MADDEN.—It was regarded as a temporary expedient, and it became permanent because the difficulty had not been solved?—Certainly. (*Dr. M'Grath* dissented.)

268. We can only take one statement at a time?—Dr. *M'Grath.*—I agree with Sir James Meredith's statement; but you may expect to hear that view contradicted.

269. Professor DICKEY.—In connection with the examination for Mental and Moral Science, you told us that there were alternative courses, one scholastic and the other modern. Is the scholastic course taken by students coming from the University College, Stephen's-green?—Sir *James Meredith.*—As a general rule.

270. The modern course is taken by students from the Queen's Colleges?—As a rule.

271. In conducting the examinations for these alternative courses, is there a certain set of examiners for the scholastic course?—I think they all take part in it.

272. Do all the examiners in Mental and Moral Science examine in the scholastic course?—Dr. *M'Grath.*—Certainly; every single question set must be approved of by every member of the Board.

273. In conducting the oral examinations, is that so?—Yes. There are at least two members of the Board present, one from each side, and the question must be approved by each of them. No questions can be set that are not approved by all.

274. Does that extend to the estimation of the answers given by the students?—Yes; most assuredly.

275. And the same thing applies to the modern course?—Yes.

276. So that the students are on the same platform so far as the examination is concerned, with the exception that the students are being examined in different courses?—Certainly. The same difficulty, as regards the estimation of the answers, might arise in regard to Modern Languages, where students may take different sets of languages.

277. But that is not determined by religious considerations?—No; but the difficulty exists there as well.

278. The religious difficulty applies only to Mental and Moral Science?—Yes.

279. Dr. STARKIE.—An examiner might be well versed in Modern Philosophy, and not in that of Aquinas. In that case his opinion upon an answer in the latter might not be worth very much?—Not if, as you say, he did not know much about it.

280. Experience shows, I think, that such cases are numerous?—Well, so also in languages, a man might know Italian extremely well, and not be so good at German. There must be a difference in his knowledge of these two languages.

281. Professor DICKEY.—I understood you to say that the appointment of Fellows attached to a certain college was the result of an understanding in the Senate?—That is so.

282. Certain Fellows were appointed from the University College, at Dublin, and certain Fellows from the Queen's Colleges. That was the result of an understanding?—Sir *James Meredith.*—Yes.

283. Was that ever sanctioned by Parliament or brought under the notice of Parliament?—I am not aware of it.

Professor DICKEY.—That is the point as to which Dr. Smith was asking.

Professor LORRAIN SMITH.—Yes, that is the question which I was asking.

CHAIRMAN.—Now you have got the answer.

284. Professor DICKEY.—You said that of twenty-nine Fellows eighteen were graduates of the University?—I counted them at the moment I gave the answer.

285. Are some of them honorary graduates?—Yes. For instance, there is Dr. Letts, of Belfast; he is an honorary graduate; but I counted those who had graduated as students in the ordinary way, either in the Queen's University or in this.

286. The religious difficulty turns up in the appointment of Senators as well as in the appointment of Fellows?—That is a matter for the Crown.

287. Is there an understanding as to the principle adopted by the Crown?—I am afraid I cannot answer for what His Majesty may do.

288. It is understood that the Crown carries out what is called the equalising principle in the appointment of Senators in the Royal University?—Dr. *M'Grath.*—Yes.

289. You told us that there were twenty Protestants to sixteen Catholics on the Senate?—Yes.

290. The result of that will be that no Protestant Senator can be appointed until the number of Catholics is brought up to the due proportion?—Not until the balance is restored. Sir *James Meredith.*—I think it is a mistake to take the number as twenty. The Chancellor ought not to be brought in.

291. But he is not included?—Yes, he is.

292. I understood you to say that he was not included?—The total number at present, including the Chancellor, is only thirty-six. Leave him out and you have nineteen Protestant Senators and sixteen Roman Catholics. The last vacancy (Lord Morris) was a Roman Catholic vacancy.

293. At all events, no Protestant can be appointed by the Crown until the number is equalised?—I do not know that even the Commission can bind His Majesty.

294. The President of the Galway College is not a Senator of the Royal University?—It happens at present that he is not.

295. His predecessors were?—Yes.

296. And he has been passed over on account of this equalising principle?—There was a vacancy, but it was caused by the death of a Roman Catholic.

297. The President of the Belfast College is a Senator?—He was not a member of the Senate for a long time after he became President. The vacancy caused by the death of his predecessor was one that went to Convocation, and Convocation did not choose to elect the new president, but they chose to elect somebody else, and the Crown had no opportunity for some time of putting Dr. Hamilton on the Senate.

298. I think you said that the amount of fees received by the University authorities was £4,000 a year?—You may take it at that practically. Last year they were rather low, and the amount was £3,880. This year the amount is about £4,000.

299. Assuming, as Bishop Healy said, that this University were purely an examining body, could the examinations of the University be managed upon £4,000 a year?—I sincerely hope not.

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300. Take the Queen's University. Was that a purely examining body?—Dr. *M'Grath.*—Yes, as distinct from the Colleges. Sir *James Meredith.*—The examiners were the Professors in the three Queen's Colleges, and they received for the extra duty of examining either £18 or £20 per annum, and some of them receive it still.

301. I think £5,000 a year was the sum granted for Queen's University examinations?—That I do not know. Dr. *M'Grath.*—The Queen's University cannot be considered as an examining body, apart from the fact that its examiners were employed in the Queen's Colleges.

302. With regard to the question of male and women students, I see that in 1900 the total number of students was 2,499—we may call it 2,500?—Sir *James Meredith.*—My recollection is that the figures were very much larger. My impression was that the total number was over 2,800.

303. I have totted up the columns, and I make the male students number 1,900 and the female students 599?—There is a return made to Parliament every year, and my recollection is that that return shows the number to be 2,880.

Professor BUTCHER.—I have the number as 2,808, and that was in 1898.

304. Professor DICKEY.—This return is for 1900, and I am taking the figures in Appendix 5 of the 19th Report of the Royal University of Ireland. I am not counting examinations for scholarships, because they are not counted in that?—If you look at page 15 of that document you will see the number of students examined in that year was 2,658.

305. The total is 2,499 for 1900?—The figures we take are the entries for each examination, and the first column gives you the total number of entries.

306. I am not counting those who absented themselves; but I am taking those who were examined?—Dr. *M'Grath.*—You are adding the two together.

307. There are 1,900 males, and, practically, 600 females?—The women constitute, roughly, one-fourth of the students in the University for the year. Sir *James Meredith.*—And that is an increasing proportion. I think you will probably find it larger this year.

308. I see the male students obtained 161 honours, or about 8 per cent., while the women students obtained ninety-three, which, I think, would be about 15 per cent. of honours. So that the women students have, so far as honours are concerned, done much better than the male students?—Dr. *M'Grath.*—That might possibly be so; but one has to remember that the women who come up for examination are in the position of pioneers, and it is natural to expect that, proportionately, they would do better than the men.

309. There is no college recognised by the Senate of the Royal University for women?—No.

310. And, consequently, there is no college directly endowed for women in connection with the Royal University?—No.

311. I think you said that there are some Protestants who present themselves for examination from University College?—Well, it is a matter of common knowledge; but we do not know it officially. I have no doubt that you will get that information in greater detail from some of the other witnesses. Sir *James Meredith.*—Might I mention that during the adjournment I commenced the return which Dr. Smith asked for, and I shall probably be able to hand it to your Secretary either this evening or to-morrow.* I spent the interval making it out, and I have got a very considerable part of the way through it.

CHAIRMAN.—We are much obliged to you, gentlemen, for what you have done, and bear in mind that, although for the present your examination is closed, we may require your attendance to explain any matters that arise.—We shall be glad to give you any further assistance that we can.

The witnesses withdrew.

The Most Rev. EDWARD THOMAS O'DWYER, D.D., Lord Bishop of Limerick, and Member of the Senate of the Royal University of Ireland, examined.

The Most Rev. Dr. O'Dwyer.

312. CHAIRMAN.—Dr. O'Dwyer, you are a Bishop of the Roman Catholic Church at Limerick?—Yes.

313. Will you kindly mention all the previous positions which you filled before attaining to your present dignity?—I was Curate of the Mission in the Diocese of Limerick in several parishes for many years, and I was for some time the President of the Diocesan College. These were the only positions I filled in the Catholic Church.

314. You have, I think, given much attention to the question of University Education in Ireland?—Oh, yes, all my life it has interested me.

315. May I take it that on the present occasion you express, not only your own views, but the views which you believe to prevail in the Hierarchy of Ireland?—Quite so.

316. I will ask you one general question, and then invite you to proceed in your own order. Do you consider that the present provision for University Education in Ireland, outside Trinity College, is adequate to the needs of the Irish people?—It is entirely inadequate.

317. Will you kindly proceed to state your views in support of that?—The first point to which I should wish to direct the attention of the Commission is the population of Ireland, and its distribution by religious profession and in locality. There are in Ireland:—

Religion.	Ulster	Leinster	Munster	Connaught.	Total	Per cent.
Episcopalian Protestants,	359,898	141,079	55,957	22,451	579,385	13
Presbyterians,	426,177	11,735	3,312	2,270	443,494	10
Methodists,	47,172	7,650	4,776	1,657	61,255	1·4
Catholics,	699,052	981,026	1,007,283	622,667	3,310,028	74·3

Professor RHŶS.—What Census do these figures refer to?

318. Mr. Justice MADDEN.—Is it the last Census?—Yes, it is the last Census, which has just been issued. With regard to these figures, I should like to point out that the Catholics are in the majority in every province of Ireland; that in the least Catholic of the provinces they are largely in excess either of the Episcopalian Protestants or the Presbyterians, and they are very nearly equal to the total number of those two religious bodies in the same province. In the province of Munster there are about as many Catholics as there are both Episcopalian Protestants and Presbyterians in all Ireland put together. And furthermore, I should like to point out the fact that of the Presbyterian body, 426,177 out of a total of 443,494 live in the Province of Ulster, and that is about 96 per cent. of the entire Presbyterian population of Ireland. These are the facts as to the population and its distribution by religious profession throughout the country, to which I should like to call the attention of the Commission. The point then arises in reference to the question that has been put to me as to whether the provision for higher education in Ireland, outside Trinity College, is adequate or not.

319. CHAIRMAN.—Outside Trinity College?—Yes; outside Trinity College. The question is, how are these different sections of the population of Ireland provided for in that respect. Now, of these, the Episcopalian Protestants, as far as I know, are satisfied, on religious grounds, with the existing state of higher education in Ireland. They, as a body, resort to Dublin University and Trinity College, Dublin.

320. Perhaps, Dr. O'Dwyer, you will allow me to remind you that the scope of our inquiry is the condition of education outside Trinity College, Dublin, and accordingly, it is no part of our duty to inquire as to the state of education within Trinity College, Dublin. At the same time, it is obvious that there are some aspects of the question in which Trinity College, Dublin, may be referred to. I understand your argument is to show that the persons whose education requires to be considered under the present Commission are, to a large extent, not Protestants who are inside Trinity College, but Roman Catholics who are outside?—Quite so; and that is simply the purpose of these remarks which I was about to make. In fact, one might say that, wherever they are provided for, whether within Trinity College or outside Trinity College, there is no complaint on their part as to the condition of education in Ireland, and that they are satisfied; and the steps that have been taken at various times to admit

* See page 287.

members of other religious professions, first to the classes, and then to the offices, and emoluments of Trinity College, have not weakened the confidence of the Protestant body in it as a safe place of religion and education for their sons. We have had various statements made by leading members of the Protestant body in Ireland at different times in support of that view. I have not the exact reference, but I would refer to the remarks made by Mr. Lecky more than once from his place in the House of Commons, where he has stated that the Protestants of Ireland simply desire that they should be let alone, and if arrangements were to be made for other bodies all they would ask is that they should not be interfered with. At a meeting of the College Historical Society, which is a Society in connection with Trinity College, Lord Justice FitzGibbon, not long ago, made the statement, as expressing, in a few words, the whole of the position, "Hands off Trinity College." Therefore, provided that you do not touch Trinity College, they are quite indifferent as to what you do to provide for the education of the rest of the country.

Mr. Justice MADDEN.—I can hardly accept that interpretation of the phrase.

The Most Rev. Dr. *O'Dwyer.*—Some years ago I had occasion to ascertain from the Registrar of Trinity College the number and the religious profession of the students who entered for several years, and I learned then that for the five years from 1890--91 to 1894--95 there entered Trinity College 1,228 students, of whom eighty-two were Catholics. I learned the other day that there are at present in Trinity College sixty-four Presbyterians. I have not made any investigation as to the other Protestant denominations, but I have reason to think that they are in or about 40 out of the total 1,228 students. If you subtract 82 for the Catholics, 60 for the Presbyterians, and 40 for the other Protestant denominations, you will have something over 1,000 Episcopal Protestant students of Trinity at that time, and that would be about one student in every 579 of the Episcopal Protestant population of the country. And I think it will be found, comparing that with the corresponding figures for either England or Scotland, or, perhaps, for any country in Europe, that that is a very high proportion. Now with regard to Trinity College we find, then, that there are 86 per cent. of its students Episcopal Protestants, about 6 per cent. Catholics, and about 8 per cent. non-episcopal Protestants. Therefore, in the religious profession of its students it is mainly an Episcopal Protestant institution. Then in Trinity College the Divinity School is an integral, and most important, part of the whole system, and the Divinity School in a College like Trinity College not only gives the advantage to the body to which it belongs of the higher education of its clergy, but they in the College, both through its professors and the students contribute largely to the general tone of the institution. An institution in which there is no Divinity School, in which theology does not in any form enter into the curriculum, and where there are no professors of it as a science, and no students learning it as a science, that institution becomes totally different in tone religiously—even if, in every other respect, it is favourable to a religious tone—from the place that has these elements to promote it. Therefore, the existence of a strong professorial staff of able men, and a large body of selected students studying theology in Trinity College, these things of themselves give it a decided Episcopalian tone. Furthermore, the worship of the Episcopal Church in Ireland is the established worship of the College. They are bound by the statutes to maintain the Chapel, and maintain in it the worship, and maintain the religious instruction of the students *in statu pupillari* in the doctrines of the Disestablished Church in Ireland. In these respects Trinity College has a predominantly Protestant tone, and through that, I believe, satisfies the legitimate desires of the parents of the young men who study there, and, I believe that in consequence of that tone and that peculiar constitution of it you have no agitation whatsoever on the part of Episcopal Protestants for any change in the University system as we have it in Ireland. That is what I should like to say about Dublin University. The income of the College is not published; but there are various estimates of what it is supposed to be. There is hardly any use in my stating figures when I have not them accurately. I don't think the College publishes its accounts, so I cannot really say what the income is. With regard to the next important religious body in the country—the Presbyterians—it is very important to see how they are distributed. There are—in Munster 3,312, in Connaught 2,270, in Leinster 11,735. That is, in these three provinces there are 17,317 Presbyterians. In the province of Ulster there are 426,177 Presbyterians, or 96·1 per cent. of the entire Presbyterian population of the country. This geographical distribution is most important. It shows that practically all the Presbyterians interested are concentrated in Ulster, and, therefore, that if provision is made educationally as well as otherwise for them in Ulster, all their legitimate demands are satisfied. In the matter of higher education the Presbyterians have the Queen's College, Belfast. They deny that that is a Presbyterian institution, and there is no manner of doubt whatsoever that there is nothing in its legal constitution, nothing in the Act of Parliament under which it is constituted, to determine it to Presbyterianism more than to any other religious denomination. But, regarding it from the matter-of-fact point of view we find that there is nothing in its constitution to which Presbyterians on religious grounds have ever objected. It has, consequently been accepted cordially by the Presbyterians of the North. The friendliest relations exist between the Presbyterian body and the College, and have existed at all times since its foundation; the great majority of its students have at all times been Presbyterians, and at present 247 out of a total of 347 students of the Belfast College, or over 71 per cent. of the whole, are Presbyterians. The preponderatingly Presbyterian character of it will appear from the following analysis. By the report of the President, issued for the year 1899--1900, it appears there were in the College in Belfast:—Catholic students, 12, or 3·4 per cent.; Methodists, 21, or 6 per cent.; Episcopal Protestants, 40, or 11 per cent.; others, 21, or 7 per cent.; that is a total of non-Presbyterians numbering 100, or 26 per cent. The Presbyterians numbered 247, or 71·1 per cent. Since the establishment of the College, in 1850, to the present time, I believe the presidency has been filled by a succession of Presbyterian clergymen, and when the presidency of the College became vacant on the last occasion a memorial was presented to Mr. Arthur Balfour, who was then, I think, Chief Secretary for Ireland, on behalf of the General Assembly of Presbyterians, claiming that on account of the preponderatingly Presbyterian character of the place they should get a Presbyterian clergyman for President, and they did, and the present distinguished President, Dr. Hamilton, was appointed. That statement was made by Mr. Arthur Balfour publicly in his speech at Partick, I think, about the year 1889. So satisfactory is this College religiously to the Presbyterian body that the students belonging to the Presbyterian Ecclesiastical College near Belfast follow its courses of study, and I understand that there is a regulation in the Presbyterian Church requiring the students for the ministry to graduate in the Royal University, and to read the course in this College in Belfast; and, perhaps, the most remarkable official recognition of the Presbyterian character of the College is the fact that the only ecclesiastics of any religious body or denomination in Ireland who are *ex-officio* connected with the government of the College are the Heads of the two sections of Presbyterians in Ireland. The Moderator of the General Assembly "for the time being," and the President of the Association of Non-Subscribing Presbyterians in Ireland "for the time being," are visitors of this Queen's College, and I think that that is a rather remarkable fact, seeing that there is not, and never has been, any similar recognition of either Catholic or Protestant Bishops in relation to any of the Queen's Colleges or any university or college in Ireland. As regards the Presbyterian body the position is this: they are but 10 per cent. of the whole population of Ireland. Nine-tenths of them are living in one province. In that province there is established a splendid college that is richly endowed. They not only have nothing in it to prevent them from accepting it cordially, but they have everything in it that establishes between them and it the most intimate relations, and, consequently, they do resort to it, both ecclesiastics and laymen of the Presbyterian body. Now, furthermore, not only for its own students does that college satisfy the wants of the Presbyterians of the North, but it has taken its place as head of a whole provincial system of education, and there are large numbers of very fine schools, of well-equipped schools, in Ulster, which compete annually for the entrance scholarships that are given in the Queen's College, and thus the college attracts to itself the best students of these schools, and at the same time gives the schools themselves the impetus and the advantage of having such a completion for their work; so that in Ireland, then, there

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are Presbyterians getting a higher education in the Queen's College, Belfast, to the number of 247; in Queen's College, Galway, 41; in Trinity College, Dublin, 60; and in Queen's College, Cork, 3; making altogether 351, or about 1 in 1,200 of the population. That is the position as to higher education of the two principal religious bodies in this country outside the Catholics. Then there remain Catholics 3,310,028. The first question that arises is how the Catholics regard the Queen's College, Belfast, and Trinity College; and, speaking for myself, and I think I may speak for all the Bishops of Ireland, I may say we have very great admiration for their work and very great sympathy with them, and that as far as we are concerned, though we do desire earnestly to get the means of giving higher education to our own people, we should have no desire whatsoever to see any measure taken that would in the least degree either lower the status or impair the efficiency of these institutions; but what we do complain is that, while we who are 74·3 per cent. of the total population of Ireland have no institution for higher education, they are provided out of public endowments with everything that they can desire. Now, I have tried to call the attention of the Commission to the fact that there is not, and there never has been, on religious grounds, any agitation whatsoever on the part of the Episcopal Protestants or the Presbyterians. There is a higher education question in Ireland. The existence of this Commission is about the very best evidence of it, and that question has entirely and solely arisen from the discontent of the Catholic people. Now as to that, I should like to put in at this stage, as an evidence of the fact that there is a Catholic agitation in Ireland on this question of University Education, and a discontent with the actual state of things, a copy of a declaration of the Catholic laity of Ireland on the subject of University Education recently presented to the Lord Lieutenant and Chief Secretary for Ireland. It is a Parliamentary paper, ordered by the House of Commons to be printed on the 18th of February, 1897.* That declaration of Irish Catholics is as follows:—"Having observed the recent declaration of the Lord Lieutenant of Ireland that it is the intention of Her Majesty's Government to deal with the question of Irish University Education, we, the undersigned, take the opportunity to renew the declaration made in the year 1870 on behalf of the Catholic laity of Ireland, first, that it is the constitutional right of all British subjects to adopt whatever system of Collegiate or University education they prefer, that perfect religious equality involves equality in all educational advantages afforded by the State, that a large number of Irishmen are at present precluded from the enjoyment of University education, honours, and emoluments on account of their conscientious religious opinions regarding existing systems of education, that we, therefore, demand such a change from the system of Collegiate and University education as will place those who entertain these conscientious objections on a footing of equality with the rest of our fellow-countrymen as regards colleges, university honours, and emoluments, and university examinations, government, and representation." That declaration in the year 1870 was signed practically by the entire body of Catholic educated laymen in Ireland. The Catholic nobility, judges, magistrates, deputy lieutenants, and Members of Parliament, and all the leading and representative Catholics of Ireland, with an astonishing unanimity, signed that declaration. I would particularly like to call attention to the signature of the Right Hon. Sir Peter O'Brien, now Lord O'Brien, Lord Chief Justice of Ireland, and the signatures of the Right Hon. the Lord Chief Baron, and that of Lord Justice Barry, who was a judge of the Court of Appeal; and I was present at a public meeting held in Dublin under the presidency of the Lord Mayor for the time being, and at that meeting a very strong joint letter was read from the Lord Chief Justice and the Lord Chief Baron in further support of the claim of the Catholics of Ireland; and at that meeting, also, a very powerful and earnest appeal in support of it was written by a very distinguished Irish Catholic judge, Mr. Justice O'Brien, who died a few years ago. What is very remarkable about it is this. As I said in the very first sentence, it says that they take the opportunity to renew the following declaration made in the year 1870. Here, now, is the declaration that was made in 1870; in identical terms, making the same demand.† It is in a Parliamentary paper that was issued on the 30th March, 1870, on the motion of the O'Conor Don. The terms are identical, but the signatures have very largely changed, because, unfortunately, while we Irish Catholics have been agitating this question of education time is passing, and numbers of men have passed their lives looking for redress, and lived and died without getting it. So that these two declarations, I think, make this evident, first, that there is a unanimous feeling on the part of the Catholic laity of Ireland that they are not getting equal justice in this matter of higher education with their non-Catholic fellow-countrymen; that the conviction is a deep-seated one; and that the whole mass of the lay people of Ireland, having given expression to that in the year 1870, after the lapse of thirty years, have come forward again before the world with the very same declaration. That, I submit, is evidence that this is not only a sentimental grievance, but that it is a deep-seated conviction on the part of the Catholics of Ireland. Then the question arises, what is the nature and extent of the Catholic claim in this matter; and in order to understand what we claim I think it is very important that we should understand how we have come to be in the peculiar position that we are in. A remarkable difference between educational problems in Ireland and similar ones in England or Scotland, or, indeed, in almost any other country in Europe, has been that in the latter the question was to remodel, to widen, to adapt to modern needs, the educational institutions which had come down from centuries; but in Ireland it was necessary to create everything. As far as I understand the matter, in Scotland and England there has been no interruption of education—no general interruption. You had changes at the time of the Reformation in both countries. The mass of the people in England became Protestants; but the change of religion by the people of these countries never interrupted the public life of these countries, and never interrupted their education. In Ireland a state of things was created by statute the like of which, I think, is not to be found in any civilised country in the world. Mr. Lecky, who is certainly an impartial historian in the matter, simply puts it this way: The legislation on the subject of Catholic education may be briefly described, for it amounted simply to a universal unqualified and unlimited proscription. So that absolutely the education of a Catholic, high or low, University, Secondary, or Primary, was contrary to law. It was contrary to law for a Catholic to exercise the office of schoolmaster. It was contrary to law for a Catholic gentleman to have a Catholic tutor in his own house to educate his sons. It was contrary to law for a Catholic gentleman to send his son abroad for education. It was contrary to law for a Catholic gentleman, merchant, or workingman to educate his son in his own religion, or for any man to hold the office of teacher if he were a Catholic; and I venture to think that in the history of Christendom, in the history of civilisation, it would be absolutely impossible to parallel that. And as a curious illustration that is more or less *ad rem* to this subject, I should like to read an extract which I took from Mr. Lecky, volume 2, page 121, of his History of England in the 18th Century: "Trinity College had been founded by Elizabeth for the support of Protestantism, and, as no students were admitted without taking the oath of supremacy, the Catholics had established an educational institution of their own. They had also boldly erected churches and monasteries in Dublin, and in one of them the Carmelite monks officiated in their robes. The Archbishop of Dublin and the chief magistrate of the city invaded this church at the head of a party of soldiers and tried to disperse the congregation. An angry scuffle ensued, stones were thrown, and the Protestants were compelled to retire. The English Council at once issued an order confiscating for the King's use fifteen religious houses, and also the new college, which the Catholics had founded, and handed over the latter to its Protestant rival.

That was in the beginning of the reign of Charles I. Consequently the whole tradition of education in Ireland was broken, not merely for a passing revolutionary storm of a few years' duration, but for centuries. For over two centuries all Catholic education, except by stealth, was interrupted in Ireland. While this was so, in England and Scotland education and religious endowments followed the body of the people in these countries, and the Scotch universities and the English universities and their schools held and used the ancient endowments for educational purposes. In Ireland all the endowments went to the Protestant minority. Now, another important factor, that bears very closely on the actual condition of things in Ireland in this century, is the fact that Catholics in these times were dispossessed not only from their churches and from their schools, but from their lands, and that the whole land of Ireland practically was handed over for various reasons to a body of men who, at that time, were aliens in race and were aliens in religion and in sympathy from the

* See page 295.

† See page 289.

people; and you have in Ireland now a state of things that I don't think you could parallel in any other country in the world. If you take England, there are various sharp differences between different sections of the English people. But the differences in England cut vertically. You will have a duke and an ordinary gentleman, and a merchant and an artisan and a labouring man all on one side, and you will have corresponding classes on the other side. But in Ireland the differences cut horizontally. All the owners of land and all the people attached to owners of land are on one side, and have the wealth. All the Catholic mass of the people are below that line, and they are on the other side. Now, the bearing all this has on the question at issue is this. Sometimes people say, why don't you Catholics get up a university for yourselves; you are coming to the English Parliament and asking them to set up a University and endow it; why don't you do it for yourselves? You want your own religion; give yourselves your own religion. The simple answer to that is we are not able; and we are not able because you, the English Government, took from us the means by which we could do it. You left Scotland and England their educational endowments, and they are now operative and fruitful for the benefit of the people to whom they were originally given. You have left the English gentry and the Scotch gentry their lands, and in the course of centuries private beneficence has been able to supplement ancient endowments and enlarge the utility of these educational establishments. But you have left the Catholics of Ireland a body of paupers. We are a landless race, and we have no gentry; we have no legitimate leaders. We are a mass, a crowd of people without anyone at our head who might naturally lead us and help us. Therefore, if in asking for endowments some people think unreasonable, the reason is that it is an absolute necessity, as we have no means of our own. That seems to have been the condition in which Sir Robert Peel found Ireland in 1845. He found the great mass of the people of Ireland debased by the enforced ignorance that had come down to them for over two centuries. Mr. Lecky says that until the National system of education was proposed in 1832—I believe it was proposed in the year 1831 and came into force in the year 1832—up to that time no education was ever offered the Irish people except as an agency for compelling them to surrender their religious belief. For the first time an education was offered the Irish people that was not clogged by any condition of that kind. That came very soon after Catholic Emancipation, when the Catholic people of Ireland got political rights, and very soon the National system of education grew to be a more marked success. From the debates in the House of Commons in the year 1845, and particularly from the speeches of Sir Robert Peel and Sir James Graham, who had charge of the Bill for the establishment of Queen's Colleges, at that time, I think, the following propositions may be clearly established:—First, that the Government regarded it as its duty to provide the means of higher education for the Irish people; that they had in their minds primarily, but not exclusively, the middle classes, such as bankers, merchants, and business men; that the acceptance of the National system of education by the Catholics of Ireland led them to think that mixed education was an acceptable plan for meeting the religious difficulty in the colleges. They recognised the inherent danger to the religion of the students in these colleges from the possibility of professors intentionally or unintentionally sapping their faith, and they felt bound to take measures against this danger; and expressly for this purpose the appointment of professors was reserved to the Crown; that they honestly believed the plan would be accepted as a boon by the Catholic clergy and laity, and out of it Cork and Galway Colleges would develop into great Catholic institutions, and Belfast into a predominantly Presbyterian College. I have made some extracts from the speeches delivered at the time to support these propositions. The first is that the Government regarded it as its duty to provide the means of higher education for the Irish people. Sir James Graham said:—"I say that considering the spread of education among the humbler classes, and that Dublin University is open to persons of the highest classes, it did appear to us that in Ireland we ought to extend to the middle classes the means of education with which they are not provided, and that this is a want which it is the duty of Parliament to supply." Second, that they had in their minds primarily, but not exclusively, the middle classes, such as bankers and merchants. The question was put directly to Sir James Graham. "My answer to the question, therefore, put by the Right Hon. the member for Northampton, for whom is this education intended, is that it is intended for the middle classes, for the commercial, banking, and manufacturing classes of such towns as Cork and Belfast, and also for the gentry." That is taken from Hansard, Third Series, volume 81, column 1,038. That the acceptance of the system of National education by the Catholics of Ireland led them to think mixed education was an acceptable plan for meeting the religious difficulty in the colleges. Sir James Graham stated expressly, "This education is not more than an extension of that system of education from the humbler to the higher classes of the people in Ireland." That they recognised the inherent danger to the religion of the students in these Colleges from the possibility of professors intentionally or unintentionally sapping their faith, and felt bound to take measures against this danger. Sir James Graham—"It is our intention to propose that the professors in all three Colleges shall be nominated by the Crown; and the Crown shall not only have the power of nomination, but also the power of removal for cause shown; and we propose that the Crown shall have that power of removal for this reason, while we do not seek, in establishing these institutions, any undue interference with the religious opinions of students, security must be taken that in the lectures not theological opportunities are not seized of making these lectures the vehicle of any particular religious tenets. Therefore it is we propose to vest the power of removal in the Crown." And again the same speaker says, "When we consented to the exclusion of every religious test we had considered whether ample precautions could not be secured by statute to prevent the professors from abusing their power to endeavour to sap the faith of the students placed under them for instruction. In the absence of any religious test we consider that no security could be devised so valid and so unexceptional as the appointment of all persons connected with these institutions by the responsible officers of the Crown." And then with regard to the second part of it, that they honestly believed that their plan would ultimately be accepted as a boon, and that they would have great Catholic colleges in Cork and Galway, Sir James Graham says: "For although in localities like Cork and Galway, the colleges must necessarily be in the main Roman Catholic colleges, in Belfast it is evident the college will be in the main a Presbyterian college." Sir Robert Peel says: "We have to deal with a country, the great majority of whose inhabitants are Roman Catholics, persons not in communion with the Established Church, and we propose to give the youth of all persuasions the means of meeting together and joining in honourable rivalry in academical education. How can we do this? We propose to establish three colleges in different parts of the country. In the North no college can possibly be established the benefits of which will not mainly flow to the youth of the Presbyterian persuasion, and in the South and West any such institution must be practically for the benefit of the Roman Catholics." Sir Robert Peel, in the debate when they went into Committee on this Bill, and when the objections of the Catholics of Ireland to it were put forward, expressed the hope that they would change their minds and that after a time the clergy and laity of the Catholic Body would regard these institutions as very great educational boons. Now that was the only provision made up to that time for the higher education of the Catholic Body in Ireland and it was made by the Government, and we see the hopes and intentions of Sir Robert Peel and his ministry, and now we have to compare that attempt with the results as they were actually realised in the Colleges, and it will hardly be questioned that these hopes have not been fulfilled. From the very first the scheme was condemned and rejected by the Catholic Bishops of Ireland on religious grounds, and O'Connell, who was unquestionably the authentic spokesman of the Irish laity in the House of Commons and in Ireland, ranged himself with the Irish Bishops, and, with regard to that and the condemnation of the colleges by the Bishops of Ireland and their rejection by the laity, the history of the question is given very fully and with great accuracy by the present Archbishop of Dublin in a letter published in the Dublin newspapers and republished in a book, "The Irish University Question," by the Archbishop of Dublin.

CHAIRMAN.—What page is it.

Dr. STARKIE.—Page 401.

The Most Rev. Dr. *O'Dwyer*.—"The Government scheme for the establishment of the Queen's Colleges in Ireland was unfolded in Parliament on Friday, the 9th of May, 1845. On the fol-

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lowing Monday, the 12th of May, at the weekly meeting of the Repeal Association, O'Connell, amidst the loud applause of the meeting, protested against the scheme, adopting as his own the memorable words in which Sir Robert Inglis had stigmatised it in the House of Commons three days before, as "a gigantic scheme of Godless education." The *Freeman's Journal* on Tuesday, 13th of May, 1845, which contains the report of O'Connell's speech, contains also some extracts from an article in the Dublin *Evening Mail* in which the following passages occur: "The new academical system for Ireland is launched—the project is fully described by Sir Robert Inglis as a gigantic scheme of Godless education, and had it sprung up in France some fifty years ago, it would have been dedicated to some such patron saint as the Goddess of Reason." This was a Protestant paper. Then with regard to the Bishops. "On Wednesday, 21st of May, 1845, within eleven days of the introduction of the Government scheme, the Bishops held a special meeting in Dublin, at which, after the most careful consideration, they unanimously adopted a resolution in which they openly protested against the scheme as "dangerous to the faith and morals" of the Catholic youth. In a memorial to the Lord Lieutenant drawn up at that meeting, the Bishops set forth, with great explicitness, a series of modifications, amounting to a reconstruction of the entire measure, which, as guardians of the faith and morals of the Catholic youth of Ireland, they felt it their duty to claim, but their effort to have the scheme amended so that they could in anyway acquiesce in it was fruitless. When the Bill came on for Second Reading on the 2nd of June, Sir James Graham, the minister in charge of it, announced on the part of the Government that the adoption of the most material parts of that memorial would be inconsistent with their duty and the principles of the Bill. On Monday, the 23rd of June, on the motion for going into Committee on the Bill, Sir James Graham announced some few modifications which the Government were willing to make in the details of the scheme, but none of these affected any matter of principle. As to the principle of the measure the Government refused to yield an inch. The result was inevitable. During the same week the ordinary June meeting of the Bishops was held at Maynooth. Some few of the Bishops, it is understood, were in favour of re-opening the consideration of the question with a view to the modification in some degree of the Episcopal protest that had been issued against the Bill as originally introduced. Nothing, however, came of that, and the resolution in which that protest had been expressed stood without modification of any kind. Some few of the Bishops undoubtedly were of opinion that the changes made in the scheme had to a certain extent removed some of the grounds of objection, but they were in a small minority and they were quite unable to influence the collective judgment of the Episcopal Body. On the 20th of September, 1845, a declaration, signed by the great majority of the Bishops was published in the newspapers. It was in the following terms: "Lest our faithful flocks should be apprehensive of any change being wrought in our minds relative to the recent legislative measures of academical education, we, the undersigned Archbishops and Bishops, feel it is a duty we owe to them and ourselves to reiterate our solemn conviction of its being a danger to the faith and morals, as declared in the resolutions unanimously adopted in May last by the assembled Bishops of Ireland." This declaration was signed by twenty Bishops out of the Catholic Episcopacy, then numbering twenty-six. "At Rome the matter was long and seriously considered in all its aspects, various communications passed and had to be considered, the weighty words of the Bishops"—I am not reading this letter, my Lord, all through, I am taking *extracts* from it.

Most Rev. Dr. HEALY.—Don't read too much, we don't want it, we have the substance.

The Most Rev. Dr. *O'Dwyer*.—The essential thing then is, my lord, that on the 9th of October, 1847, a rescript was issued confirming the decision of the Irish Episcopal Body that the new colleges involved great danger to the faith of Catholics. A further rescript explanatory of that was issued in October, 1848, and the second rescript described the dangers as intrinsic or inherent in the very nature of the scheme. Then the Synod of Thurles, which was held in 1850, formally promulgated the condemnation. I just have brought that out for the purpose of bringing before the Commission the fact, not entering now into the principle on which that opposition of the Catholic Bishops or the Holy See arose, or the Catholic laity, but simply to call attention to the fact that *ab initio*, at the very introduction of the Queen's Colleges, they warned the Government that they would not be acceptable and they were doomed to failure. Since that time the attitude of Irish Catholics as a body to these Colleges has not changed. And an examination of the reports of the Presidents of the Colleges at Cork and Galway for any one year show what utter failures they are. Of course there is an exception to be made in favour of the Queen's College, Belfast, which has been a very brilliant success. With regard to the College in Cork, we find that in the report for the year 1899--1900 there are 178 students all-told, and of these 135 were in the Medical School, that is in all the other faculties, including Arts, there were only forty-three students. In Galway College there were in the same year, 110, of whom thirty-nine were Medical Students, that is a total for the two colleges of 288 students, with 174 of them in the Medical Faculty. Out of the two great provinces of Munster and Connaught there were, in the Faculties of Arts in these Colleges, eight Catholics in Cork and twenty-two in Galway. In the city of Cork, with a population of over 75.000, the capital of Munster, the following figures read rather curiously as a description of the work of a great University College with an endowment of nearly £10,000 a year: The total number of students attending lectures in Greek 5; Latin 11; English 12; French 18; German 6. It is more like the report of an inferior struggling school. The Calendar of the Royal University, year by year, tells a similar tale. If we take as an illustration the Calendar issued this year. The First University Examination:—Honours in Latin, Cork Queen's College, none; Honours in Greek, none; Honours in French, none; Honours in German, none; Honours in English, none; Honours in Mathematics, none; Honours in Natural Philosophy, none. The following candidates were declared qualified to compete for honours, but some of them did not present themselves for the oral examination in Latin. But there was no one from Cork amongst the lists. Exhibitions:—First Class, £30, Greek, none; Second Class, £15, none. In the Pass list in the Second University Examination in Arts I find 7 passes out of nearly 200 candidates from the different colleges of Ireland. At that examination, Honours in Latin—it is the same story—from Cork, none; Honours in Greek, none; Honours in English, none; Honours in German, none; Honours in Logic, none; Honours in Experimental Physics, none; Honours in Celtic, none; absolutely a blank in everything. Exhibitions:—none in First and Second Class. In the Pass examination for the B.A. degree, not a single one passed from the College at that examination.

Most Rev. Dr. HEALY.—This is Cork, recollect, it is not Galway.

The Most Rev. Dr. *O'Dwyer*.—Did I say Galway? It is so for all the examinations for any year that we take the trouble of looking over the Calendar. As for anything in the nature of University Education in the ordinary sense of the word, Cork College might as well not exist. I ran over the Calendar to see the results for ten years past, and I find that Belfast Queen's College passed twenty-two of its students for the M.A. degree with honours, and Cork Queen's College passed two in the same time. Belfast Queen's College passed 110 of its students for the B.A. degree with honours, and Cork in ten years passed thirteen! So that I think, as far as University work in Ireland is concerned in the province of Munster, that it is a downright waste and squandering of public money to maintain an institution of that kind under the name of a University College. Having regard to the population of Cork, its wealth, its great schools, their remarkable successes in the Intermediate examinations, it is manifest that this College, with eight Catholics in the Faculty of Arts, has no place in the life of the city, much less in the intellectual life of the province of Munster. I asked the Superiors of two of the principal Catholic schools in Cork to give me some figures to show what they were doing now, to see whether this College in Cork had material to draw upon. I find that in the Christian Brothers' Schools in Cork there are 224 students following Intermediate studies. The result of the Intermediate examinations for this year for that school is as follows:—New Exhibitions, twenty—one senior, five middle, seven junior, and seven preparatory; Prizes, twenty-seven; Retained Exhibitions, twelve—seven senior and five middle; and altogether that school passed 138 boys at the Intermediate examinations this year.

Professor RHYS.—These prizes are got from the Royal University?—No, at the Intermediate Examinations. There is plenty of material to feed the Cork College if

it were in sympathy with the intellectual work of the city. The Superior of the Presentation Brothers, Cork, writes, "There are about 100 pupils preparing for the Intermediate at Mardyke College; about eighty study Latin, five or six study Greek. At the recent Intermediate examinations fifty-eight passed—in the Senior Grade two, in the Middle Grade three, in the Junior Grade three, and in the Preparatory Grade two obtained Exhibitions. They got eight Book prizes, a Composition prize in Middle Grade French, a Composition prize in Senior Grade Italian, a Composition prize Middle Grade Italian, a Composition prize in Greek and in German, Middle Grade. At last June examinations twenty students matriculated from this College, six passed for First Arts, and three for Second Arts." Now, my lord, with regard to these figures, what I should like to say is this, that if there were in Cork a College of the resources and teaching power of the Cork Queen's College, that the people of that city were willing to accept, that the numbers we have here would be enormously increased; that instead of having miserably small classes of five and six and seven students, that they would have very large numbers recruited from these Secondary schools, that are in that city a most conspicuous success. For I think it is important to note this, that as a result of the last Intermediate examinations, those held in the past summer, the Christian Schools in Cork held the second place of all schools, Protestant and Catholic, in Ireland. The Presentation Brothers' School, Cork, holds the eighth place of all schools, Protestant and Catholic. So you have the curious condition in Cork of very highly successful and most flourishing Secondary schools, and a University College that is dying of inanition for want of students. With regard to the Galway College, this College has been such a failure hitherto that thirty years ago it was proposed by Mr. Gladstone to abolish it in his famous Bill of the year 1873. Last year the total number of students in the College was 110; the year before the number had gone so low as eighty-seven. Amongst those eighty-seven students there were distributed forty-five Scholarships and thirteen Exhibitions; and this, I think, explains how the College is kept going at all. There are only three Presbyterians in Cork College; and though there are only 2,270 Presbyterians all told in the province of Connaught, there are forty-one Presbyterians in Galway College, of whom thirty-six come from Ulster to take possession, I presume, of the Scholarships which are going a-begging. Out of the total number of students in the College, only fifty belong to the province of Connaught. In the Medical School there are only thirty-nine students, distributed between four years' classes. The failure of the Medical School may perhaps be attributed to the fact that the workhouse hospital and the County Infirmary, being the places where clinical lectures are given, do not exhibit the highest results of Medical and Surgical Science. The total number of Catholics in the College last year was 48, just seven more than the Presbyterians. Now, that is the condition of things with regard to these two Colleges, and I think there will be no question whatsoever that neither of them has realised the promise of Sir Robert Peel and Sir James Graham that they would become for the provinces of Munster and Connaught great educational centres, in which the banking, the commercial, and the business classes generally would get a higher education. Now, it might be well, my lord, if I mentioned here, besides that mere statement of facts, if I stated why the Catholics of Ireland did not accept those Colleges. Those Colleges were based on what was called the mixed system of education; that is, that people of different religious professions should all frequent them, that nothing should be taught in the Colleges but secular knowledge, and from that teaching steps should be taken by the Government to exclude anything that was tinged with infidelity or that might hurt the religious feelings or convictions of the students who were there. Now, that is one ideal of education. Over and against that ideal of education is our Catholic ideal. Our ideal of education is that religion and secular knowledge cannot be separated, and that at the time between, say, eighteen years of age and twenty-five years of age, when every thinking young man is turning over in his mind the fundamental questions of life—questions that are at the bedrock of all belief—that it is necessary for him to be brought up in surroundings that will be congenial to his faith and favourable to the growth of it. We hold that pure secularism, even supposing that it was possible—that is, the theoretic secularism, that would be absolutely neutral as regards religion—we hold that that is not the true way in which to educate young men. Furthermore, we say that pure secularism may theoretically exist, but that it cannot permanently exist as the system of an educational institution—that all the Sciences that are taught in a university come in contact with so many aspects of religion and so many views of religious life that it is impossible to teach secularism purely without in one way or another touching on the religious issues. Now, to take a concrete example, the instance of the secularism with which we have to deal in these Queen's Colleges, we have Sir Robert Peel and Sir James Graham telling us that if you set up a system from which you exclude all tests, that there is the danger of the faith of the students being sapped by professors of secular knowledge, that it is necessary to take measures against that, so much so that Sir Robert Peel said, "As to infidelity we are all agreed, Roman Catholics, Presbyterians, and Protestants, to repel infidel doctrines. You cannot doubt that any attempt to disseminate such doctrines will be repelled if you commit to the Crown the power of Visitor to these academical institutions." Now, Daniel O'Connell was in the House of Commons, and his answer was this: "We, the Catholics of Ireland, will not trust the faith of our people to the guardianship of the Crown. You admit there is a danger; you admit that we should be protected; and you, a secular Government, you, a Protestant Government, ask us to constitute you the protector of our people's faith. That we will not do." Therefore he held, as we all have held, that there is but one authority as to questions of doctrine that Catholics can accept, that is the authority of their own Church. That is the essential objection we have. Furthermore, there was the question of the appointment of professors. The appointment of professors was reserved to the Crown, and the removal of professors; so that if the Crown were satisfied as to the fitness of the professor, not merely in the capacity of teacher of his own business, but in relation to the faith of the Catholic people of Ireland, he was to be appointed on that judgment without any reference whatsoever to us. Now, it is quite obvious that the citizens of a Catholic city like Cork or the Catholic people of Munster had no security whatsoever on which they could rely for the faith of their sons if they sent them to the Colleges on these conditions. I would also like to remark that at that time, when these Colleges were offered as the one opportunity of getting higher education in Ireland to the Catholics, that every University of the three kingdoms, except the London University, was denominational, a strictly denominational institution. Trinity College at that time was a strictly Protestant place; Oxford and Cambridge were strictly Protestant places; all the Scotch Universities, I believe, were Presbyterian institutions; and the Government, in 1845, said provision has to be made for the education of all religious denominations throughout the three kingdoms in strictly denominational institutions, except for the Catholics of Ireland, and we will try the experiment of mixed education upon them. Well, the Catholics of Ireland have fairly answered, "*Experimentum fiat in corpore vili*; you had better not try it on us," and they refused to go into an experiment of that kind. I think these were substantially the reasons why the Catholics of Ireland refused to take the Queen's Colleges, and they held that these objections were inherent in the constitution of the Colleges. There is a matter that comes in here, my lord, that I think might be usefully explained for the guidance of the Commission, and it is this: the Colleges were condemned as dangerous, but individual Catholic students have never been formally and expressly forbidden to go to them, and you will observe that there has been a certain number of students going to these Colleges which have been so condemned. Now, danger is a relative thing. If the Colleges were condemned as intrinsically bad—that is, that it was a wicked thing for a Catholic to go to them—then, under no circumstances, would a Catholic be allowed to go by the authorities of the Church. But the decisions of the Church have been a warning to Catholics that they were not safe places for them. Particular circumstances may arise in individual cases that would make it a practical necessity for a young fellow to avail of the education that he would get in those places, and it would be then for him, settling his own conscience for himself, to determine whether for him individually the danger was as great as it was declared to be generally, and, furthermore, whether he might not take in his own particular case such precautions as would neutralise the danger for him. That was, as I understand it, the meaning of the condemnation of the Holy See and of the Bishops of these as places intrinsically dangerous to the faith and morals of the Catholic people; that is, that as a

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system there was danger in them to the faith of the people, they could not be accepted as the system generally of education for the country; and, further, every individual was warned that he should avoid it unless there was some necessity that compelled him to go there, and then should take precautions to protect himself against its dangers. That is what I should wish to say about the Queen's Colleges, but I have to add that originally it was intended to incorporate the Colleges into one great University, and that was done in 1850 by the foundation of the Queen's University. Up to that date that was all that was done for higher Catholic education in Ireland. But about that time, when the Catholics of Ireland were recovering from the miseries of the Famine, they at once set to work to provide higher education for themselves, and they were fortunate enough to get the services of, I suppose, the greatest Catholic of the century, Cardinal Newman, who came over from England and took the position of Rector of our Catholic University. He gathered around him in a very short time a number of very brilliant men as Professors in that University. Amongst them there were William K. Sullivan, who afterwards became President of the Queen's College in Cork, a man of very great originality of mind; there was Aubrey de Vere; there was the late John O'Hagan; O'Curry and O'Donovan, the great Irish scholars, became teachers and professors there; W. K. Allies was also a professor in the place; and young Pigot, and altogether there was a very brilliant body of professors; but it had but a very qualified success, because it had no power of giving degrees; and for a young man to go and study there, considering the poverty of Ireland and the necessity of a University degree as a help to a profession, it was loss of time for most of the young fellows that went to it. At that time—just at the identical time that the Catholic University in Ireland was making such a wonderfully brilliant beginning and held out such promise which failed by the persistent refusal of the Government to give it a charter—the same Government was pursuing a totally different policy in the Dominion of Canada. There is a Catholic University of Laval. It was incorporated by a Royal Charter, granted by the Queen in the year 1854, just at the very time. I will now read some extracts from the Charter of this University of Laval. It contains the following:—

> "Victoria, by the Grace of God of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith.—Whereas, it hath been represented unto us that there has existed during the last 200 years, and does now exist in that part of our Province of Canada called Lower Canada, a Seminary established for the education and instruction of youth, and known by and under the corporate style and title of 'Le Séminaire de Quebec'; that the said Seminary comprises a school of Divinity and classes of instruction in Science and Literature at present frequented by more than 400 pupils; that the said Corporation is amply endowed, being provided with abundant means for carrying out its objects without assistance from the Provincial Legislature; that it possesses extensive and valuable libraries, rich and costly collections of all kinds of philosophical and other apparatus requisite for assisting in imparting a knowledge of the Science . . . And we do hereby for us our heirs and successors, declare, ordain, and grant, that our trusty and well-beloved the Most Reverend Pierre-Flavien Turgeon, Roman Catholic Archbishop for the time being of the said diocese, or the person administering the said diocese, 'shall by virtue of this office be Visitor' of the said University . . . And we do by these presents for us, our heirs, and successors will, ordain, and grant that the said Council of our said University shall have full power and authority to frame and make statutes, rules, and ordinances touching and concerning the good government of the said University, the studies, lectures, exercises, degrees in Arts and Faculties, and all matters regarding the same; and also touching and concerning any other matter or thing which to them shall seem good, fit, and useful for the well-being and advancement of our said University, and agreeable to this our Royal Charter; and also from time to time by any new statutes, rules, or ordinances to revoke, renew, augment or alter all, every, or any of the said statutes, rules, and ordinances as to them shall seem fit and expedient. Provided always that the said statutes, rules, and ordinances or any of them shall not be repugnant to the laws and statutes of the United Kingdom of Great Britain and Ireland, or of our said province of Canada, nor repugnant to, or inconsistent with this our Charter or any of the provisions thereof. Provided also that a copy of all statutes, rules, and ordinances so to be made as aforesaid under and in virtue of this our Charter shall be furnished with all convenient speed after the making thereof to the Visitor of our said University for the time being, who shall have authority, within two years from the day of the receipt of such copy, to disallow any such statute, rule, or ordinance or any part thereof, and such disallowance 'shall without delay' be signified in writing under the hand of our said Visitor to the Rector of our said University, and thenceforward such statute, rule, or ordinance or any part thereof so disallowed shall be void and of no effect, but otherwise shall be and remain in full force and virtue. Provided also that all statutes, rules, or ordinances repugnant to law as aforesaid or to this our Charter, or inconsistent therewith, shall be *ipso facto* 'null and void.'"

Thus, you will see, that under this Constitution, the Catholic Archbishop of Quebec for the time being by virtue of his office is not only made the Visitor, but he is given supreme power over every statute and ordinance, and that the ecclesiastical seminary of Quebec is at present a recognised University. At the time that that was done for Canada, if similar treatment had been given to the Catholics of Ireland, I doubt very much if you would have had any University question to-day. I believe that there was so much enthusiasm evoked on the part of the Irish Catholics at that time by Newman and those with him, that the people would have made any sacrifice whatsoever, if they saw that it was a feasible and practical thing; but when they saw it had no legal recognition, and would not get legal recognition, they abandoned it and lost heart, and it fell to the ground. I have seen it stated, and I have reason to believe it is true, that at that time in a very few years Irish Catholics subscribed as much as £250,000 for the maintenance of their University. At the same time that the Catholic University was incorporated in Canada, other Universities were incorporated too, and a totally different principle of government in administration seems to have been adopted by the Crown in dealing with the people of Canada to what they adopted in dealing with the people of Ireland. I have here the Calendar for Trinity University of Toronto for 1899 and 1900. The Trinity University was constituted by Royal Charter, bearing date the 15th July, 1852, and was thereby endowed with all such powers of conferring degrees in the various Faculties as are enjoyed by the Universities of Great Britain. The fundamental object of the University is to supply the people of the province with academic education of the highest kind, in which secular instruction was not to be dissociated from religious teaching. The University is under the control of the Protestant Church, and is open to all who desire to avail themselves of its advantages. By the provisions of the Royal Charter the government of the University is vested in a corporation, which body, by an Act of Legislature of the Province of Canada, 15 Vic., c. 32, is composed, first—the Protestant Bishops of the six dioceses, into which the diocese of Toronto has been divided; trustees, and the Council. Then as to the details of the constitution of the Council: this body consists of the President and the Professors of the University in Arts and Medicine. The Bishops not only were themselves on the governing body, but each Bishop for the six dioceses nominated four men to represent his diocese.

There is also at Montreal McGill College—a University incorporated by Royal Charter granted in 1821, and amended in 1852—and they describe themselves in this Calendar as follows:—

> "The statutes and regulations of the University have been framed on the most liberal principles, with the view of affording to all classes of persons the greatest possible facilities for the attainment of mental culture and professional training. In its religious character the University is Protestant, but not denominational, and while all possible attention will be given to the character and conduct of students, no interference with their individual views will be sanctioned."

So that would be a less pronounced type of denominationalism than the other. Then there is the University of Toronto, to which all persons have access. There

is also the Victoria University. I don't see that that has got a Royal Charter, but it is incorporated by a statute of the Parliament of the United Province of Upper and Lower Canada. It was founded by a resolution of the Conference of the Methodist Church in Canada, held in Kingston, in August, 1830, and it is a University principally for the Methodists of Canada. There is a Queen's College and University at Kingston, Canada, and this is a University, I am informed, under Presbyterian auspices, practically for Presbyterians, and frequented by them. It has a Royal Charter, of which I have not got a copy, and I don't find in the Calendar any specific statement of its denominational or Presbyterian character, but I believe that it is. There is also another Catholic institution of a University character in Ottawa. It is conducted by the Fathers of Mary Immaculate, and was originally incorporated under the title of "college." It received, in 1866, the title of "College of Ottawa," with the power of conferring University degrees. In 1885 its Charter was so amended as to extend its original powers. Besides regular University degrees, it confers degrees in Science and Music, Civil Engineering, Mechanical Engineering, &c. I have brought these matters before the Commission for the purpose of contrasting the principles of government in relation to higher education followed in Canada and followed in Ireland, in which the conditions of the people as to religion do not differ very much from the condition of things in Canada. As I am dealing with that question, there is another illustration I wish to bring before the Commission of the principles of administration in Australia. This is very succinctly and very clearly explained in a Parliamentary paper issued by order of Her late Majesty in 1900. The University of Sydney was incorporated in 1850. The preamble of the Act says:—

> "Whereas it has been deemed expedient for the better advancement of religion and morality, and the promotion of useful knowledge, to hold forth to all classes and conditions of Her Majesty's subjects resident in the Colony of New South Wales without any distinction whatever an encouragement for pursuing a liberal course of education."

The University of Sydney, I should mention, receives an endowment from the Government of £12,000, and from private benefactors an endowment of £12,000 per annum. In the year 1854 the Legislature of New South Wales passed an Act establishing what was then called the University of Sydney, and in which systematic religious instruction, with domestic supervision, should be given to all classes of the people. In the view of the Legislature of New South Wales it was desirable there should be systematic religious instruction and domestic supervision, together with assistance in preparing for the various University examinations. The Act provides money for building purposes, and that equal amounts should be given by the Legislature to that which was provided by private subscriptions. The ground on which the University is built comprises also four colleges of various religious denominations—the Established Church of England, the Church of Rome, the Church of Scotland, and the Wesleyan Methodists. Under the provisions of that Act these various colleges have been established on the University grounds in connection with their respective Churches. The Act received the Royal Assent in the thirty-first year of Her late Majesty Queen Victoria. I want to point out that in that principle of the legislation in Australia there is absolute equality between all denominations, that there is no favouritism whatsoever, that they are all absolutely equal, and that they are all equal, not in a negative system, but in a positive system; that they are equal in the help given to each denomination to educate their subjects in colleges of their own, and prepare them for examinations. In Victoria, also, provision has been made for a similar system, though the Catholics up to this have not been able to avail of it; but the law is substantially the same as in Sydney. That covers what I should like to say about the voluntary efforts of the Catholics of Ireland to supply themselves with a University, and of their failure to get a Charter or any help from Government, and I just wish to add that their treatment in that respect is in strong contrast to the conduct of Governments in other parts of the empire. From the incorporation of the Queen's University in 1851 things remained, as far as legal enactment went, in this condition up to 1879, when the Royal University was founded. Now the foundation of the Royal University was a momentous change. In the first place, the Act provided for the dissolution of the Queen's University, and at once dissolved the organic connection of the Queen's Colleges with the University and with one another. Obviously that made a very important change in the functions and the position of the various Colleges, because, instead of being autonomous and determining their own course of studies, they at once were placed under the Senate of the Royal University, which was an entirely outside body, and had to regulate their teaching so as to suit the University, and not what they thought best for the development of the education of their students. The next important consequence was that it acknowledged the validity of the Catholic objection to frequenting the Queen's Colleges, and was openly passed to relieve them of that necessity. That, I think, from our point of view, is the most important implication of the Bill. We refused to attend the Queen's University. In order to get a University degree in Ireland it was necessary to study up to that date in some one of the Queen's Colleges. We said we had a conscientious objection to that. The Bill of 1879 was brought in to relieve us of that necessity, therefore it was an acknowledgment of the validity of our objection, and an admission that we had a right to get University Education without frequenting these Colleges. It was, therefore, a further admission that these Colleges which were erected and endowed for the education of the Irish people had failed to fulfil the purposes for which they were established. It left the Queen's Colleges hanging in the air as unserviceable for the purpose for which they were founded, but gave the people of Ireland no positive educational agency in their stead. And, fourthly, it was understood on all hands that indirectly an endowment would be provided for a Catholic College, and *de facto* there has been, because in the Act of Parliament provision was made for the establishment of Fellowships, and the Fellows were to be teachers, and though the University itself, in its essential conception, was to be an examining body, this excrescence was added to it for the purpose of enabling the Senate of the University to give the services gratuitously of these Fellows to the Catholic Colleges or some Catholic College. And as a matter of fact one of the first things the Senate of the Royal University did was to put that clause in force, to appoint a certain number of Fellows, and to arrange that half the Fellows should be Catholics and half Protestants, and fourteen Catholic Fellows thus appointed were assigned as teachers to the Catholic College in Stephen's-green. So they gave an indirect endowment—some people called it an underhand endowment—to the College in Stephen's-green. Anyhow, that the Ministry intended that the Act should be used in that way there can be no doubt whatsoever, and the fact is there, that it has been so used, so there we have an endowment by Act of Parliament of a purely denominational college. It is even more than denominational because it is now a Jesuit College. We, the Catholic Bishops, are the owners and trustees of it, and we have handed it over to the Jesuits to manage under a lease, but they are the absolute masters of the whole situation. You have now a part of the endowment of the Royal University used there openly, with the full sanction of the Senate of the Royal University, acting in the spirit of the Act that incorporated them in maintaining purely Catholic education. It is as denominational a College as Trinity College was before Fawcett's Act was accepted and incorporated before the Test Act of 1871. The effect of this legislation has been a considerable strengthening of our logical position, because I think anything after what has been done is simply a question of degree. The principle is given away, and it is only a question of more or less. But while it strengthens our position, it is but a comparatively small addition to the education of the country. Sir Robert Peel undertook for the Government to educate us. The Royal University Act undertook to examine us if we educated ourselves. There are, I believe, something ranging from about 180 to 200 students in that College. Of these I think seven or eight are residents, but the Commission, I presume, will see the place. It is a recognised College of the University.

322. CHAIRMAN.—I may explain that we propose to examine Dr. Delany, who will give us details. It would be valuable if you gave us any views you entertain about it.

The Most Rev. Dr. *O'Dwyer*.—All I have to say about it, my lord, is this—as a University institution it is simply a burlesque. It is a house on the side of the street. It is number something in

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St. Stephen's-green, but there are neither libraries, laboratories, museums, nor any of the apparatus of a University College connected with it. It is recognised by the Royal University. Its Fellows are assigned to teach in it, and I think it is a scandal it should be recognised as a University College.

323. Most Rev. Dr. HEALY.—You mean as a material institution?—Yes. I mean the material conditions under which the whole thing is carried on. I believe it is entirely unsuited for the purpose to which it is devoted, and unworthy of University Education. It debases and degrades the whole thing to have such a place in connection with higher education. Now with regard to the effect of the Royal University Act of 1879, on the Queen's Colleges, I should like to direct the attention of the Commission to a very remarkable report of Dr. Hamilton, the President of Belfast Queen's College, made in 1897–1898. He says:

> "There is a mischief of a most serious character which militates against the interest and work of the College in the most unhappy manner. I refer to its status and function as settled, or, rather, unsettled, by the Irish University legislation of twenty years ago. Into a full discussion of this subject it were impossible, as it is unnecessary, here to go. Suffice it to say that this College and the higher education, not only of Ulster, but of the whole of Ireland, have suffered sadly by the changes which were then introduced, and the misery of the situation is accentuated by the fact that with all the evil that has been done no creed or class is satisfied, and the changes introduced have left the question as far from a permanent settlement as ever."

That was the deliberate judgment of one of the ablest men and most experienced men connected with the Royal University or its Colleges. With the opinion expressed by Dr. Hamilton I entirely concur. The petty and halting relief which was given to Catholics in 1879 was purchased by the sacrifice of the only principle of university life which was in the Queen's Colleges. Prescinding for the moment from the grievance of Catholics and looking to Belfast College alone, which was entirely satisfactory to the Presbyterian body in the North, and educated a great number of their sons, the change was disastrous. It ceased to have any organic connection with the University. Its professors, instead of regulating their studies as members of the University, became mere teachers in a college, and their course of studies was determined by the examinations which an outside body imposed on them. On the other hand the removal of the obligation to study in the College as a condition of a degree at once reduced the number of students in all the Queen's Colleges, Belfast as well as the others, and amongst members of all religious bodies, so that there has been a steady decline in all these Colleges since 1879. What is noteworthy is that this decline does not come entirely, or mainly, from the withdrawal of Catholics, but concerned all religious bodies in the country. The following figures illustrate this decline in the Queen's Colleges:—

Number of students in each of the Queen's Colleges in the years 1881–1882, and 1899–1900.

	1881-82.	1899-1900.	Decrease.
Belfast, ...	567	347	220, or 38 per cent.
Cork, ...	402	178	224, or 55 „
Galway, ...	201	110	91, or 45 „
Total, ...	1,170	635	

Comparison, same dates, of number of EPISCOPALIAN PROTESTANTS.

	1881-82.	1899-1900.	Decrease.
Belfast, ...	104	40	64, or 61 per cent.
Cork, ...	145	56	89, or 61 „
Galway, ...	41	15	26, or 63 „
Total, ...	290	111	179, or 61 „

CATHOLICS.

	1881-82.	1899-1900.	Decrease.
Belfast, ...	25	12	13, or 51 per cent.
Cork, ...	221	106	115, or 52 „
Galway, ...	85	48	37, or 43 „
Total, ...	331	166	165, or 50 „

PRESBYTERIANS.

	1881-1882.	1899-1900	Decrease.
Belfast, ...	353	247	106, or 30 per cent.
Cork, ...	16	3	13, or 81 „
Galway, ...	65	41	24, or 37 „
Total, ...	434	291	143, or 32 „

In these ten years the decreases in the three principal religious bodies have been:—

Catholics, ...	165, or 50 per cent.
Episcopalian Protestants, .	179, or 61 „ „
Presbyterians, . . .	143, or 32 „ „
Total, . . .	487

If figures can prove anything these figures prove that the Queen's Colleges are steadily losing ground, and are falling in the estimation of all classes and creeds in the country. Since 1879 University College, in St. Stephen's-green, has had, for its size and circumstances, considerable success; but it is infinitesimal in its effects on the general educational conditions of the country. These are the only opportunities of higher education open to the 3,300,000 Catholics of Ireland—the Queen's Colleges, which are under condemnation, and which they have persistently refused for sixty years to frequent, and this little institution in Dublin, which is very limited in its powers. The number of Catholics who get a university education in any true sense is so small—and they are so individual—as to make no impression on any class in the country. Gentry, merchants, professional classes (except, to an extent, barristers), clergy have no education corresponding to their position. I will give some facts that will illustrate that statement. I have no means of getting statistical information for the whole country with regard to the education of the members of the different professions, but I take my own City of Limerick and the County of Limerick, in regard to which I have been able to get some facts. I find there are fifty-two solicitors practising in the City and the County of Limerick. Of these, one is a B.A. of the Royal University, and the other a B.A. of Trinity College, and those are the only members of that profession who have got a University degree in Arts. There are fifty-three medical doctors practising in the City and County of Limerick, of whom forty-three are Catholics. Three brothers in one family, about fifteen or sixteen years ago, got the B.A. degree in Trinity College. As far as I can ascertain no other medical doctor in the City or County of Limerick has got a University degree. Of the Catholic clergy there are 118 secular priests under my jurisdiction in Limerick. One of these is an M.A. of the Royal University, five of them are B.A.'s of the same University—that is six out of the 118. None of the others have got any University degree or education whatever. Of the Catholic landed gentry in the County Limerick, there is one, I think, a B.A. of Oxford. I am not quite sure whether he took out his degree.

Professor RHŶS.—Probably he didn't get it.

324. Mr. Justice MADDEN.—Are the three brothers you mentioned amongst the Catholics?—Yes; in one family. There are fifty-three medical doctors practising in Limerick. Of these forty-three are Catholics, and three of them have a University degree, and the remaining forty have not. That is, as far as all the better classes of Catholics in the City and County of Limerick, including all the professions, are concerned, University education might as well be non-existent. In the case of the Catholic clergy this is very serious, as well for themselves as for general education. Almost all secondary education in Ireland is in the hands of the clergy. In almost every diocese there is a seminary, which is the school both for candidates for ecclesiastical colleges and laymen. In these diocesan schools there are from 3,000 to 4,000 boys. The clergy that teach them have never received a true education.

325. Professor RHŶS.—Is this the diocese of Limerick or all Ireland?—All Ireland. There are no laymen competent to teach at all. With regard to our schools I should like to explain to the Commission how the matter stands. In most of the dioceses of Ireland the Bishop gets up a school primarily for the education of young men preparing for the priesthood. Then all persons in the diocese who wish to get a classical or

mathematical or secondary education generally come to that school. The Bishop selects, amongst his young priests generally one just ordained. He chooses the best educated and cleverest as teacher of the school. I will give you my own personal experience. Soon after I was ordained I was put as a teacher into the diocesan seminary in Limerick. When I was a boy I got nearly four years education in the same school, before I went to Maynooth. I read one year at Classics there, and the next year a course of Science that now would be considered very scanty. Then I went on to philosophical and theological studies, and after seven years I was ordained. I was then sent to teach Classics and Mathematics and other subjects in the diocesan school. When I look back on the condition of my own education at that time I have no hesitation whatsoever in avowing that I was absolutely unfitted for the work. I had got no classical education in the sense that a classical education is understood in Oxford, Cambridge, or Trinity College. I had a limited schoolboy course of Classics, and when I went on to Philosophy and Theology I ceased to read Classics, and when I came to the school I generally had to get one or two days ahead of my class pupils, and work as hard as I could at night to keep ahead of them. Then by scrambling through the books I came to know something. That is the system that prevails in all the ecclesiastical seminaries in Ireland. It is a painful and humiliating avowal for a man to have to make, but it is a fact, and we cannot help it. Where was I to get a better education? I was not going to go to the Queen's Colleges. I said to a Catholic—a professional man, in Limerick, a short time ago, "Where will you send your sons to be educated?" "I really don't know," he said; "I was talking, the other day, to a Protestant gentleman—mentioning his name—and this very subject cropped up between us. This gentleman said to me, 'Surely you won't mind your priests; you will send your boys either to Trinity or Queen's Colleges.' I replied, 'I have six sons, and I think it is very important for them to get a University education, but I would rather see them dead than send them to either of these places.'" That was the feeling of my own father. He would not send me to these places. He considered it wrong to do it, and I had no chance of getting a higher education than that which I brought with me to the seminary. There are about 4,000 boys taught all over Ireland by a number of young priests who have no higher education than I had got. These young priests are clever men: very many of them have great natural ability. Their philosophical, and their logical training in Maynooth is first rate. They come out of Maynooth with very clear intellects, and very great logical power, but they are absolutely deficient in all classical education, and in all scientific and mathematical education, and, above all, they are deficient in that undefinable thing that is not knowledge, but culture—the character of the man that is formed when he goes through the process of a real University education—something you cannot put your hand on, a something which cultivates a sense of honour, and a right judgment with regard to the affairs of life. If our priests had such an education they would be totally different teachers to what they are now. They would have a true equipment and training for their office, not a mere book-knowledge of Classics and Mathematics, which by themselves are quite equal to all the requirements of the Intermediate system.

The Commission adjourned until the following morning.

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SECOND DAY.

FRIDAY, SEPTEMBER 20TH, 1901.

AT 10 O'CLOCK, A.M.,

At the Royal University of Ireland, Earlsfort-terrace, Dublin.

Present:—The Right Hon. Lord ROBERTSON, M.A., LL.D., P.C. (Chairman); The Most Rev. JOHN HEALY, D.D., Lord Bishop of Clonfert; The Right Hon. Mr. Justice MADDEN, M.A., LL.D., P.C.; Sir RICHARD CLAVERHOUSE JEBB, LITT.D., LL.D., D.C.L., M.P.; Professor S. H. BUTCHER, LITT.D., LL.D.; Professor J. A. EWING, M.A., LL.D., F.R.S.; Professor JOHN RHŶS, M.A., D.LITT.; Professor J. LORRAIN SMITH, M.A., M.D.; WILLIAM J. M. STARKIE, Esq., LITT.D.; WILFRID WARD, Esq., B.A.; Rev. Professor R. H. F. DICKEY, M.A., D.D.; and Mr. J. D. DALY, M.A., Secretary.

The Most Rev. EDWARD THOMAS O'DWYER, D.D., Lord Bishop of Limerick, further examined.

The Most Rev. Dr. O'Dwyer.

326. CHAIRMAN.—Will you just take up the thread of your evidence, and go on, if you please?—I was just, I think, explaining the necessity of higher education for the clergy in relation to the schools of which they are the teachers, particularly the diocesan schools throughout the country. There is another relation of the clergy to education, which, I think, is extremely important, and might be referred to here, and that is, that throughout all Ireland, or the greater part of Ireland, the clergy of the Catholic Church are the managers of the primary schools under the National Board, and the managers of the primary schools under the National Board are vested with very great authority. They select the teachers; they locally control the whole working of the schools, and, under the new Programme which the Commissioners of National Education have just issued, the initiative of the managers is very greatly increased. Therefore, I think it is a most desirable thing that the clergy who hold that most responsible position in relation to primary education should themselves have had a good higher education and be able to appreciate the issues that are at stake in the working of the primary schools. Then, again, I think there is a great contrast between our Catholic schools and the secondary schools of England and the secondary Protestant schools in Ireland. Looking over the lists of the masters of the principal Protestant schools in Ireland I find that nearly all of them are University men, and many of them, both headmasters and assistant masters, are men of great University distinction. Now, I am perfectly satisfied that, besides the mere book-knowledge which is imparted in the schools, the personal influence of these men must have very great weight in the formation of the character of their students, and I think that is greatly to be desired in our Catholic schools. I should like, now, to come to the next paragraph of the summary of my evidence, which deals with technical education—which is expressly mentioned in the reference to this Commission. With regard to technical education, it seems to me an impossibility, in Ireland, unless there is some institution at the head of our system which will command the confidence, and call out the talents of all our people. With regard to this technical education, an extraordinary state of things has recently been revealed in Ireland, and it really is a revelation to all of us. Our attention has been directed to it recently by the operation of the new Technical Department that has been constituted in Ireland, with Mr. Horace Plunkett as the Vice-President. That has shown us that technical education in Ireland, outside, perhaps, one or two centres, such as Belfast and Dublin, practically does not exist. Some few months ago the Vice-President of the Technical Education Department came down to Mallow, and held a meeting there of the representatives of the various County Councils of Munster, to take counsel with them as to the best way of using the sum of £10,000, which, when the Technical Education Act was passing through Parliament, was ear-marked for the purposes of an Agricultural Institute in Munster. But, having consulted with these representatives of the people, the conclusion that Mr. Plunkett came to with the advice of his technical assessors, and with the consent of the majority of those representatives of the people, was that scientific education in Munster is in such a condition that at the present time it is useless to attempt to establish an agricultural institute in the province, and that £10,000 has to lie there until something is done to give students a preparatory scientific education that will fit them to derive the benefit of such a place. Now, in my own County of Limerick there is, at the present time, absolutely no scientific teaching of any kind or sort going on in any of our schools. There is practically—I should say literally—no scientific education going on at the present time in the County of Limerick. The National Board are taking steps to have Science taught in their schools—that is in the primary schools—and they have absolutely to begin at the beginning. They have neither pupils who know anything at all about it, nor have they teachers who are competent to teach the very "A.B.C." of Science. What the Commissioners of National Education have had to do is this: to gather the teachers of great districts of the country into centres, to get a man who knows Science to cram these teachers for three or four weeks with a certain amount of scientific knowledge, and to show them, as well as he may, in that time, the proper way of teaching it, and then these teachers, after having had that three or four weeks' training in the methods of teaching and in the knowledge of Science, are let loose on the country to teach Science in all their schools. With regard to the secondary schools—the higher schools—through the country, one would expect a higher level of scientific knowledge and teaching. But it is the astonishing fact that the Intermediate Board, working now through this Department of Science and Agriculture, have absolutely to begin at the very beginning just as the National Board have to do, and they have brought the teachers together into centres in various parts of Ireland for three or four weeks, and they are teaching them the very elements, the very A.B.C. of Natural Science. These teachers then are examined by the representatives of the Technical Education Department at the end of a course of study extending over four weeks, and after that four weeks' training in Natural Science they are considered fit persons to go into our schools and teach these subjects there. In my own diocesan seminary, and in some of the higher female schools in the Diocese of Limerick, I was anxious to get something better for my students than that thing, which I considered to be merely "make-believe" Science, and I looked about, but I could not find amongst the priests of my diocese a single man who was competent to teach the schoolboys in my school the very elements of either Chemistry, Botany, Physics, or any of the Natural Sciences. I got a young priest then, and I sent him up to Dublin, and had him taught for a year, so that he knows something about the subjects, and I have him, therefore, now going to my school, and I hope, through him, to have some chance of getting them taught. But as for any large national supply of teachers, either for the primary schools or for the secondary schools in Ireland, there is absolutely no provision, and it is no exaggeration whatsoever, to say that at this time of the world, when pure Science and Applied Science have entered into the life of every

progressive nation in the world, when it is admitted that the material prosperity of every country in the world depends upon the mastery which its people have of Applied Science and pure Science, we, the great bulk of the Irish Catholic people, are in the same position as we were in the eighteenth century. All the discoveries of modern times, all the progress that has been made in Science, are absolutely non-existent for us. It is hard for one to speak about it without appearing to exaggerate; but if you ask anyone who has come in contact with it, who has come in touch with the question, he will tell you that there is no such thing. The proof of that is this: that the two Boards who have charge of the whole thing have to begin at the very beginning, to take their teachers and give them a four weeks' course of training, and that is the whole scientific training that they have to teach these subjects throughout the country. As I understand it, in England, when the Technical Instruction Act was passed, the Universities came at once—most patriotically, I should say—to the aid of their country, and they put at the service of the schools all the knowledge and all the teaching power that they had. I understand that in Oxford and in Cambridge they organised great syndicates for the purpose of regulating and examining the secondary schools throughout England. I understand that at Cambridge they have a syndicate established for the express purpose of training teachers, and that they give to those teachers certificates in teaching—pedagogy. I understand that they have, at Oxford, a college—either a college or a hall—for teachers, and that the teachers go there and get trained by the best University men in England for their work in the secondary and in the primary schools throughout England. I understand that in England, in all the great schools, nearly all the masters are University men, and that year after year—I think it was in the evidence taken by, or stated in, the Report of the Commissioners on Secondary Education in England—there is in all their schools an increasing number of University men. Then in England the Universities have organised a great system of University Extension Lectures, and these are not mere entertainments for the people for an evening, but they are genuine educational work, systematised training in a proper way in scientific subjects, historical subjects, subjects of general utility for the people. We have absolutely nothing of that sort. Take our Province of Munster. Suppose Queen's College, Cork, was what it ought to be. There is the natural centre for all our teachers to go to learn Science. Our primary teachers could have their session for themselves year after year. Our secondary teachers could have their session for themselves. If we had a great educational institution here, in Dublin, our teachers would come here by hundreds year after year, and not only get instruction like that, but take courses at the University, and go back to their work infinitely higher class men, with a real grip of Science—because, I think I may say this with confidence, that it would be better for a country to get no Science than to get sham Science: that it would be a great deal better to let Ireland wait until we were in a position to start Science on a true scientific basis. Though the amount of knowledge that a teacher might have to convey to his pupils were limited, yet let it be genuine scientific knowledge, based upon true principles, and let the man's own mind be saturated with what he is teaching. To put a body of teachers of all sorts into a room, and teach them for three or four weeks all they are to know about Science, and then to set them going, is, in my mind, putting a premium upon smattering and inaccurate teaching, and it would be a great deal better for the country not to have it at all. Therefore, it is my opinion that, unless there is some institution or institutions put at the head of our primary and secondary educational systems which will be in intimate communication with them, in absolute sympathy with them, it will be utterly impossible to provide a sufficient body of scientific teachers throughout the country. With regard to this, I mention in the summary of my evidence that there is a place in Dublin called the College of Science. That is good as a special aid. It was there, for instance, that I sent my young priest to have him trained. But as the centre of our educational system, of course, it cannot be accepted in any sense. With reference to that, I would wish to say that Mr. Horace Plunkett's idea, as expounded by him recently in a Memorandum upon the question, was this: that we should have in our schools throughout the country scientific teaching, that scholarships should be given to those schools, that the best boys there should get those, and that they should take those scholarships up to the College of Science, and finish their scientific education there. With regard to that, I do not think it will work. If the Catholics of Ireland get a University system that satisfies them as the real centre of their intellectual work, there will be no objection to it, and there would be every reason for accepting and using such a place as the College of Science, where men would devote themselves to one particular set of subjects. But that alone as a centre for us, taking the place of Oxford and Cambridge and the other Universities in England, will never do for the crowning of our whole educational system. I might give the Commission, too, an idea of the state of things in the country if I mention to them another provision which Mr. Plunkett has made, and is trying as an experiment for the teaching of Scientific Agriculture. When I criticise these measures of Mr. Plunkett, I wish it to be understood that I believe it was absolutely impossible for him to do better—that he is doing the very best he can—and, as far as I am individually concerned, I have the greatest admiration for Mr. Plunkett and his work. He finds it necessary to establish in Ireland a system of itinerant teachers of Agricultural Science. He thinks that it is necessary to bring Agricultural Science home to the farmers in their own counties. Of course, that would be an admirable thing. But you must first catch your hare: you must first get your teachers; and Mr. Plunkett admits that he absolutely has not got them. So he takes a body of farmers' sons—young Irish farmers—who have got the education of the National Schools, and he proposes to bring up, I think, sixteen or eighteen of these, to the College of Science, to let them study there for one year, and then at the end of that year to send those farmers' sons all over Ireland to teach scientific Agriculture. Well, you know, one cannot prophesy; but I have no more doubt than that I am here that that will all collapse, that it will be laughed at by the people of the country, and that when the commonsense intelligent farmers of the place find that they are being lectured by a chap who is not a scientific man, who is an authority on nothing, who is only an ordinary country boy with the thinnest veneering of Science which he gets in twelve months, they will scout the whole thing and say it is humbug. These facts, I think, will bring home to the Commissioners, as they have brought home to me very painfully, the fact that technical education in this country, or in the greater part of it, is non-existent; that there is no such thing; and, more again, that there is no machinery in existence for producing it. The Borough Council in Limerick have at their disposal at this minute about £2,000 a year for technical education purposes. They have had it for the last twelve months; but they have not been able to strike out any scheme of general use for the city. The County Council of Limerick have raised a fund of a penny in the pound for technical education purposes; it amounts to about £2,500 a year; but they are absolutely helpless; they do not know where to begin, or what to do with it. In the City and County of Limerick, with several thousands of pounds a year thus available out of local funds, they have neither teachers nor pupils, and the people, as far as I can see, do not know where to begin, or how to take it up. What will have to be done will be this: you will have to begin with training colleges for the teachers—to teach the National School teachers; you will have to teach the teachers in the secondary schools, and that can only be done if you have some one or more great University institutions in which all these teachers will themselves be trained. They will go back again then, and they will spread throughout the country on a solid basis, in a true scientific way, the knowledge they themselves have. It is absolutely impossible under any other conditions. Now, my lord, that is what I should like to say with regard to the actual condition of education throughout the country. I wish now to try to impress upon the Commission the reasons there are for providing a higher education for the people who are so circumstanced. In the first place, all the reasons that urged Sir Robert Peel, in 1845, to establish the Queen's Colleges, to vote a sum of £100,000 for building them, and a sum of, I believe, £21,000 a year for the professorial staffs of them—all those reasons exist now with immensely greater force. What influenced him at that time very much was the great growth of primary education; but everyone knows that since that time primary education has had an immense development. It has had, not only a development in extent, but an elevation, in its aspirations and its aims, and

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there is a desire now throughout the country to give the ordinary people a much higher education than they have hitherto had. Sir Robert Peel's argument was, "If you educate the people, and leave those who are above them correspondingly ignorant, you create an abnormal state of society." That argument holds still, and with much greater force. The poor man's son now, if he has opportunities, can advance himself to very great positions, and not only advance himself, but give to the service of his country the benefit of whatever ability God has blessed him with. From our primary schools now there come up, year after year, a crop of boys of most remarkable ability; and it is a most deplorable thing, if you educate them up to a certain point, and if they have the capacity for a much higher education, and of being much more useful to their country than they can be as small farmers or poor labourers—it is really a hard case that they should not have that opportunity. Therefore, there must be some institution at the head of our educational system, into which such boys will almost naturally pass—or, at least, that the way shall be made so easy for them that they will be attracted into it. Then, in the meantime, Intermediate Education has received an immense development, and I think it is very important to put before the Commission some facts with regard to Intermediate Education. Sir Robert Peel, when he was bringing forward his Queen's Colleges Bill, saw the necessity of some stepping-stone between the primary schools and the collegiate institutions—University institutions—and he calculated on the Model Schools which were then in contemplation. These Model Schools have been, more or less, a disappointment. In a great part of Ireland they are an utter disappointment, and, I suppose, there is no question whatsoever that now they are simply on all fours with the rest of the National Schools throughout the country. Though they are called Model Schools they are simply now common National Schools, doing no more than the ordinary ones around them. But when the Intermediate Education Act was passed, I think, in the year 1878 or 1879——

Mr. Justice MADDEN.—1878.

Most Rev. Dr. *O'Dwyer*.—At once an immense impulse was given to middle-class secondary education throughout the country, and now we have throughout all Ireland, an immense educational activity in these schools. I believe about 8,000 pupils are presented for examination annually by the Intermediate Schools throughout Ireland. And at these Intermediate Schools it is a very curious thing that the honours are divided between the denominations—that is, the Catholics and the other denominations—almost in proportion to our numbers in the country; that is, the Catholic schools get about 74 per cent. or 75 per cent. of all the prizes of the Intermediate system, and the non-Catholic schools get about 25 per cent. Now, later on in my Memorandum I refer to the point—and, with your permission, I will take it now, as it will save the trouble of going back on the matter again—that the education in these Intermediate Schools is purely and absolutely denominational. Mr. Justice Madden explained to us yesterday that the examinations are exclusively in secular knowledge, and that the prizes and money rewards are given solely for secular knowledge; but they are given without any restriction whatsoever to the proprietors of the various denominational schools. Take, for instance, the Christian Brothers in Ireland, who are so decidedly a denominational body that they refuse to come in under the National system of education. They receive from £12,000 to £15,000 a year in results fees, year after year, under this Intermediate system. My diocesan seminary is in the receipt of about £500 or £600 a year under the same. The Jesuits at Clongowes Wood receive, I should suppose, from £1,500 to £2,000 a year; and so the Presbyterian College at Belfast receives its endowment, and the Methodist College here, in Dublin, receives its endowment. As to my own diocesan school, I, or my representative in the seminary, gets his £500 a year. I can do absolutely what I like with the money. I can build a Catholic Church with it; I can use it to send missionaries out to any quarter of the globe I like; I can use it to establish a Chair of Catholic Theology in my own seminary. No one ever asks what is done with the money. If they gave the money to the schools and said, "We pay you for secular teaching, and this money must be devoted to the work of secular teaching," I could understand it; but no. There could not be devised a more perfect system for a denominational endowment than this Intermediate system which is in force in Ireland. And the interesting feature about it is this, that we are all tarred with the same brush. The money is as welcome to the Episcopalian Protestant and to the Methodist and to the Presbyterian as it is to us. I suppose it is quite likely that you will have a number of gentlemen who will come before you and tell you—as I have read it in speeches and seen it in statements made in the House of Commons—of the utter immorality of the money of the State being given for any denominational educational purpose, and yet here we have set up within the last twenty years by the Government of the country, deliberately and intentionally, a great system of denominational education. Now, under that system I should like to call your Lordship's attention to the relative work done by the different schools. I will not go into much detail. I am taking my statements from a summary that was given in the *Freeman's Journal* on Monday, September 2nd. I have not checked it myself with the official Report of the Intermediate Board, but I am perfectly satisfied that it is quite accurate and reliable as to the material facts that are stated. In one or two cases, where I was concerned myself, I did actually check it, and found that it was quite accurate. I should like to read out the schools at the top of the whole list; I will not take very many. The first school in Ireland in its results in this list is the Christian Brothers' School, North Richmond-street, Dublin, which came out with a total of 26 Exhibitions. The second school in Ireland is the Christian Brothers' School, Cork, which came out with a total of 20; the next is the Blackrock College, Dublin, conducted by the Fathers of the Holy Ghost, with 16 Exhibitions; the next is the Clongowes Wood College, a Jesuit School, which obtained 15 Exhibitions; the next is the Rockwell College, conducted by the Fathers of the Holy Ghost, at Cashel, in County Tipperary, with 13; the next is the Diocesan Seminary of St. Columb's, with a total of 11; then comes the Christian Brothers' School in Dublin, with 11; then the Presentation College, Mardyke, Cork, with a total of 10; the next is the Christian School, Limerick; the next is the Christian School, James's-street, Dublin; and the eleventh school is Campbell College, Belfast, and that is the first Protestant school in Ireland that appears in the list. I do not at all mention that by way of extolling the Catholic schools as against the Protestant schools, but I merely want to show that there is, as things go, measured by the common standard that all the schools are brought to, a great amount of very high educational work done by the Catholic schools throughout the country and that the first Protestant school is eleventh on the list. The next is St. Munchin's, Limerick; then comes St. Andrew's School, Dublin—that is another Protestant school, I believe; then St. Paul's Christian School in Wexford; and then Summerhill College, Sligo; and then comes the Methodist College, Belfast. Now the Catholic schools are winning 74 per cent. of the educational prizes under that system, and doing, we may presume, 74 per cent. of the work of the whole of it. What becomes of those boys? What do they do with themselves? Well, my lord, you will have witnesses before you who will give you in detail an answer to that question. Some of the headmasters of Catholic schools have been summoned by the Commission to give evidence, and they will give you the evidence in detail. I will simply say this in general—that nine-tenths of them are lost, and that they are going now to swell the ranks of the *déclassés*, that they have got half an education; they are not farmers, nor are they artisans, nor are they shopkeepers, but they have a smattering of Classics, they have a smattering of Mathematics, they have a smattering of Modern Languages, and they are half-educated. They are left there then, without an education that is worth a button to them in the world for any useful purpose. On the other hand, take the remaining 26 per cent. of the boys in those schools. They are the boys that are going through the great Protestant schools in Ireland: They go, or the best of them go, to Queen's College, Belfast, win the entrance Scholarships there, a certain number of them passing into Trinity College. Between Trinity College itself and the Episcopalian schools throughout Ireland there is a most intimate connection. Nearly every master and nearly every assistant master, in the great Protestant Secondary schools throughout Ireland are Trinity College men, and it is the ambition of every clever young fellow there to go to Trinity and distinguish himself. Thus they go on, and all careers are open to them in the world. But how do things stand as regards our Catholic boys? We are led up to the door of the University, actually encouraged

by the State to go out of our way and begin a course of education like this, and then when we have got far enough, so far that we cannot turn back—when we are educated to an extent that we will not become labourers or farmers or work with our hands, we are left there absolutely helpless in the world. I think it would be a great deal better for the Catholics of Ireland if the Intermediate system were stopped altogether, than to leave them, as they are, with a truncated education, and many of them in the position of the man who was not able to dig and was ashamed to beg. Another reason—and, I think, a very important reason—for extending education among the Catholics of Ireland is that which is mentioned in my paper under No. 4. The political centre of gravity in Ireland has shifted towards the Catholics—that means, of course, towards the mass of the people, who are Catholics. In three provinces, practically all political and municipal power, with the control of technical education in the latter, have passed into their hands. It is a dangerous thing to have them uneducated. With regard to that, I suppose there is no necessity whatsoever for going into details. In recent years the farmers of Ireland have strengthened their position immensely, compared with what it was. Then there has been the great extension of the parliamentary franchise, with the introduction of the ballot, and the result of that is that all political power in Ireland, whatever it is worth, is in the hands of the mass of the people. In three provinces of Ireland no one has a chance of election unless his views and principles are absolutely in accord with those of the great mass of the population of the place. The people elect men in sympathy with themselves generally, as I suppose all people do, and the great bulk of the Irish representatives are Catholics. But though I say that, I think it is only fair to our people to say this, that I am perfectly satisfied that in my own City of Limerick, or my own County of Limerick, tomorrow, though they are an intensely Catholic people, they would vote against any Catholic, no matter who he was, if he differed from them politically and in favour of a Protestant who was on their side. If a Protestant Home Ruler stood in the County Limerick against a Catholic Unionist, the Catholic Unionist would be swept out of the contest. There is no doubt whatsoever about that. But, as a fact, the great body of the Parliamentary representatives of the people are Catholics. Now, I think that the people who have that great power in their hands ought to be sufficiently educated, or at least they ought to have among themselves a sufficient number of capable leaders to guide them in the selection of their representatives. Of course, you cannot educate every voter up to the proper level of such a selection, but you ought to have through the country a good substantial middle-class who would be able to weigh political and social issues as they came up in elections, and who would be able to acquire an influence over their neighbours, who would be looked up to by the people and who would help the people to use the immense political power that they possess judiciously and sensibly. People will be led by someone, and if they are not led by a rational man they will be led by someone else, and the result will be that you will have in Ireland a set of men representing the country who are not fit to do so, and who really do not represent what is genuinely good in the country. Then again, the people have all municipal power. The Borough Council of Limerick at the present time, is, I suppose, the most democratic body that is to be found in the world. It is practically composed of working men, labouring men. The working classes of the town, when the Municipal Elections Act was passed two or three years ago, took it into their heads that they would have a try. They were organised, and they swept the board, and put in men all of their own class, ordinary working men, and our City of Limerick now is governed absolutely and entirely by the working men. There are three or four among them of the better class, but they are absolutely powerless, and without any influence whatsoever. But that working class—it is neither unkind nor disrespectful to them to say it, but it is the fact—are an uneducated body of men; they are an unenlightened body of men; they are absolutely and entirely unfit for the duties they have to discharge. They have complete power in our town, not only over municipal affairs, but over technical education. Really, it seems to me to be a preposterous thing to have men who can hardly write their own names regulating the technical education of a city like ours. What is the root cause of that? What is at the bottom of that? What is at the bottom of that in the city, and practically in the country, is that the people of Ireland have no natural lay leaders; they have no educated laymen who will lead them moderately, who are in sympathy with them, and at the same time will control them and keep them within limits. Until you create such a class, until you educate a sufficient number of laymen in the towns and counties, you will be always exposed to things of that kind, and the country in its municipal government will, I am afraid, go from bad to worse, and I believe that you will find that it was a very great mistake to put such immense power into the hands of a number of people who really are not able to use it with a bit more wisdom than children. Then, again, since the Famine, there has arisen a great middle class, mainly Catholics, who are gradually filling the professions. Something must be done for their education. I should think there can be no doubt whatsoever that there has been a gradual rising of the general power and influence of the Catholic body in Ireland for the last forty or fifty years. Numbers of them have increased wealth. In the cities a large commercial class has grown up. The larger and better shopkeepers are making a position for themselves. Some years ago there were scarcely any Catholics in the learned professions. Now the solicitors' profession in a great part of Ireland has passed nearly entirely into the hands of Catholics. The medical profession has passed to a great extent into the hands of Catholics. A great body of engineers and architects throughout the country are Catholics. I do not know what is the proportion of lawyers, but there are a considerable number of Catholic lawyers. So that altogether, between the commercial classes and the professional classes, there has been growing up a great middle-class Catholic body in Ireland, and it seems a great pity not to educate them up to their fullest capacity; because I believe they would become in a very short time the genuine leaders of the people. I mentioned yesterday that the land of Ireland some centuries ago was taken from the old owners and transferred to new owners. All through my life I have felt that that has been a disastrous thing for the country—not only religiously, but socially. If we had had all through a landed gentry in Ireland, in sympathy with the people, the old traditional gentry, and if the feeling of reverence for them had never been intetrupted, I think the country would be in a different condition altogether, and that every question that is now occupying the minds of the people would be regarded differently, and worked out differently from what it is now. You have not now the natural leaders of the people; they are alienated from them. It is no use discussing the reasons, but the fact is there. But you have growing amongst the people a class who will take the place of leaders, and I think it is most important that they should be educated for the part. Then we come to the problem, which I suppose is a problem to be faced by the Government of this country: How are you to educate that people? There is before us undoubtedly—and there is no use in shirking it—first, the religious difficulty. Up to this century from the reign of Elizabeth the educational policy of the Government was avowedly to use education against the Catholic Church in Ireland. Sir Robert Peel discarded that system, and he attempted to introduce a system of secular education, but that was rejected and refused by the people. In doing so he acted against the declared judgment of all Irish Catholics, both lay and clerical. I think it is important to refer to one fact that I overlooked yesterday; it is rather interesting, and, I think, important. It is that the first opposition to the Queen's Colleges on the ground of religion came from the laity, and not from the Bishops—that before ever the Bishops had spoken a word about them O'Connell and the Catholic Association took up the statement of Sir Robert Inglis in the House of Commons (who was then the member for Oxford) that it was a gigantic scheme of "godless education." When Sir Robert Peel and Sir James Graham devised the system of the Queen's Colleges I am satisfied personally that they honestly believed the mixed system was acceptable to the Irish people, and that the system of the Queen's Colleges would be acceptable to them also. They were led astray, I believe, by the National system itself. They said, "Here is this National system; it is a secular system; the people of the country have accepted it; and there is no reason to think that they will not accept this collegiate system, which is merely an extension of it." Well, now, my lord, with regard to that, I should just like to refer to the Report of the Commissioners of National Education for the year 1900. I shall not delay your lordship with any detailed examination of it, but there are one or two facts about it that show how entirely astray was Sir Robert Peel, as a matter of fact. You have the

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Resident Commissioner of the National system on this Commission, and he will tell you, I am sure, that the National system is in fact as denominational as a system well could be. There are pupils in schools under Roman Catholic teachers exclusively—2,134 schools, with 176,613 pupils. There are pupils in schools under Protestant teachers exclusively—916 schools, with 63,270 pupils. There are schools that are exclusively denominational—that *is*, exclusively Catholic or exclusively Protestant, both in pupils and teachers—4,136 schools in Ireland, in which every pupil and every teacher is of the same denomination. In all Ireland, out of all the schools of the country, there are only thirty-eight in which there are Roman Catholic and Protestant teachers conjointly. So that it would be impossible, I think, to find a system in a country like this that has worked out into such an almost strictly denominational system. I will give an illustration of it from what I know in my own town. In the city of Limerick we have two complete sets of National schools, some of them almost touching each other. In one set of schools the priest of the parish is the manager, and appoints all the teachers. Every teacher in those schools is a Catholic, and every pupil, with perhaps a very rare exception, is a Catholic. Side by side with those we have another set of schools, in which the Rector of the parish is the manager, and appoints all the teachers, all of whom are Protestants, and every pupil in the schools is Protestant. That is the system which is called a "mixed system" of education.

327. Dr. STARKIE.—There is just one correction. You said thirty-eight mixed schools; I think it should be 38 per cent.?—No; thirty-eight schools. (*Witness handed Report to Dr. Starkie.*) There are three categories of schools there. There are schools with exclusively Catholic teachers and some Protestant pupils; there are schools with exclusively Protestant teachers and some Catholic pupils; there are schools with exclusively Catholic or Protestant teachers and exclusively Catholic or Protestant pupils. Then there are those which have conjointly Catholic and Protestant teachers, and there are only thirty-eight of them throughout Ireland. Now, I think, my lord, the argument of Sir Robert Peel might be retorted here. His argument was that "Primary Education and Secondary Education in Ireland are mixed and secular, and therefore it is only logical that the extension of it should be on the same principle, and be secular." The retort to that argument is this: All Primary Education is in fact denominational; all Secondary Education is denominational; *ergo*, the superior education ought to be at least in harmony with that.

328. Professor BUTCHER.—I am afraid I do not follow that argument?—My point is this: Sir Robert Peel's argument was: "Your Primary Education in Ireland is mixed, and has been accepted as mixed by the Irish people; it is only logical that this higher education, which is an extension of the other, should be based on the same principle, and be mixed and secular." Now, I say that Sir Robert Peel's fact was wrong. I accept his principle that there should be a uniformity of plan between Primary, Secondary, and Higher Education. But I say that, as a fact, Primary Education in Ireland is denominational, and Intermediate Education is denominational, *ergo*, the Higher Education should be based on the same principle. From O'Connell's time to this, lay opinion has coincided with the teaching of Catholic authorities, that the Queen's Colleges and Trinity College, Dublin, are dangerous to the faith of the people. We have the fact now that the Catholic people of Ireland, as a body, have refused the system of higher education that is in existence, and the practical question arises, What, then, do we want at the present time? If we were free to follow our own principles, and create a system of education for ourselves, there is no doubt whatsoever but we would establish a University system that would be strictly and purely Catholic and denominational. That is, if the money was absolutely in our hands, and we were free to do just as we wished. But we, in the first place, recognise that we, the Catholic people, are not now establishing a University for ourselves, but that we are going to the English Parliament, and are asking the English Parliament to create for us here a system of University Education which we can accept, and we think that it is a reasonable thing; in asking a body like the English Parliament to legislate for us, to have regard to the course of events in recent years in relation to educational questions in these countries. Now we see that the principle that has obtained in England has been, not towards denominationalism, but towards widening the Universities that are in existence there. You have opened up Oxford, and you have opened up Cambridge, and you have opened up Trinity College. We see that that has been the policy of Parliament in recent years, and therefore we think it reasonable to take account of that, and, in framing our demands, to make them in such a shape as we think Parliament can agree to. Therefore, though we would make our University, if we had the making of it absolutely in our own hands, denominational and Catholic, yet we would not, even if we had the power, make it a mediæval institution. We have no idea, and no intention whatsoever, of forgetting the century we are living in, or of asking our people to go back some three or four centuries. We want a modern institution; we want—to use a popular phrase—an "up-to-date" institution; we want to give our people the highest literary and scientific education that is to be obtained in the present day; and we want the full and free air and light of this time of the world to play into that University as well as they do into any university that is in existence. What we want is this, that that scientific and literary education shall be given under conditions that at least will not be hurtful to the religious faith of the students who go to the University. We want History, Science, and other subjects to be taught absolutely truthfully and honestly by the Professors, as they know them. As to History, I might give the Commission a story that goes the rounds; whether it is true or not, it expresses our views on the matter. It is said that the very learned Father Pastor, who was writing a history of the Popes, obtained access to the secret archives of the Vatican for the purpose of doing so, and he asked His Holiness the present Pope, Leo XIII., as to how he should deal with certain inconvenient incidents in some of those documents. The Pope said, "Simply tell the truth; write history; tell the truth." He added, "I verily believe that there are some Catholic men now who, if they were writing the Gospels, would leave out the denial of St. Peter, in the interests of the Papacy." Well, for my part, and speaking for my brother Bishops, if we had a Professor of History, we would never dream of asking him to falsify his own judgment, to suppress the facts of history; we would ask him to teach his History truthfully and honestly as he found it. He would be a Catholic man, I suppose; but, whatever he was, he should tell the truth. We want that the Professor of History should profess it honestly and profess it truthfully; but we do not want that a man, when professing history, should perhaps take a sly cut as he went along at the practices of the Catholic Church. We do not want a man—which would be much more likely—when giving a lecture, say, on the life of Augustus Cæsar or Tiberius Cæsar, to cut the ground under the Christian faith with regard to Our Lord as a personage of that time. We want him to teach History as History. When dealing with purely secular facts, deal with them as secular facts. If you have to deal with religious facts, do it in a way that will not either positively or negatively hurt the faith of the students under you. We say the same with regard to Science. I met a very distinguished scientific man who is Professor of Bacteriology in our Catholic School of Medicine here; I met him the other day, and, knowing I was coming before this Commission, for my own personal satisfaction I asked him some questions. "Tell me," I said, "how do you teach Bacteriology?" I do not know much about it myself, and I asked him, "How do you teach your branch of Science?" "What do you mean," he said. "I mean," said I, "are there any restrictions by the ecclesiastical authorities of your College" "Oh, no," he replied. "You have been several years here?" I asked. He replied, "Yes." "Did anyone ever yet speak to you as to the matter of your lectures in relation to religion?" "Oh, never," he said. "Do you find yourself restrained in the slightest way," I asked. "Not a bit," he replied. He teaches the Science as Science; and for my part if I had the sole control of the University to-morrow, and I had a Professor of Zoology, or a Professor of Chemistry, or a Professor of any Science, and he said to me, "How am I to do this?" I would say, "Teach your Science honestly as you know it. Teach the ascertained facts; teach the legitimate deductions from those facts; work out your Science as best you can for the instruction of your pupils; but do not use your Science to hurt or to weaken in the slightest degree the religious faith of any pupil who attends your lectures." Well, I have no doubt whatsoever that if you had a Catholic Professor of Science he would sometimes find it absolutely impossible in the implications of his lectures not to suggest his own personal belief in the Catholic religion, just as

I believe that if you had a man who was a convinced materialist, he would find it very difficult in the implications of his lectures not to suggest what his own personal convictions were. But these are exceptional cases. Ordinarily, in a University such as we would hope to have, I take it for granted that being for Catholics, the majority of the Professors, at least, would be Catholics, and I take it for granted that those men would imply—they could not help implying—when they were giving their lectures, what their own personal belief was. But it would be an intolerable thing—an absolutely intolerable thing—if any authority was to come down upon those men and say, "You are not to teach your science as you know it; you must falsify facts; you must shut your eyes to the legitimate and necessary deductions from those facts." If I am not taking up too much time I would wish to say this: In the first place, I assume that if there were a University, the theological faculty would be under test and unendowed. Therefore, that would take out of the whole working of the system, as we are considering it now, all question as between Catholics and Protestants. I do not think that, given a Theological Faculty, as between Catholics and Protestants, there would be any question whatsoever. I saw it was suggested at one time—I think by Mr. Arthur Balfour—that the Chair of Modern History should be exempted from test. For the life of me I cannot understand why. You know Modern History is there, whatever a Catholic thinks about it or whatever a Protestant or anyone else thinks about it—the facts are there; the records are there. You cannot put your head in the sand. The truth must come out, and it is a useless thing for any people to think that they can set up a University, for Catholics or anyone else, and exclude the light, because the light is there, and shines there as clear as the daylight, whether they like it or not. A man can write books outside a University as well as in it, and, therefore, the whole truth of Modern History must come out. The only possible danger that I see in the matter is this: the only point is one as to which all of us who are Christian men, I think, would be of one opinion. I think that any man who believes in the Christian revelation, who believes in the existence of God, in the Divinity of Christ, in the spirituality and the immortality of the human soul, must recognise that these doctrines are landmarks in any Christian institution, and that no man can be allowed to shift them, that no teacher, no matter who he is or what he is, can be allowed, in a place that is *ex hypothesi* erected for Christian students, openly or by implication to disturb their belief in those fundamental principles. I believe that it is only on these questions, as to which I take it for granted we all in this country are practically agreed, there will be the slightest possibility of any difficulty whatsoever arising. I do not know how that thing would be met, say, in Oxford or in Cambridge. Suppose a Professor was a convinced materialist, and was giving a lecture at Oxford or Cambridge. If he clearly and distinctly, not accidentally, but deliberately, implied in his lectures a denial of any of those great truths to which I have referred, I do not know how he would be dealt with, but I should say the public opinion of the place would not allow it. Very likely the students would kick up a row, and it would possibly then become a matter of order and peace in the University. I do not know whether it would come under the cognisance of the Board of Visitors, but I take it for granted it would be dealt with in some way or other, and that practically he would be prohibited. That is, in substance, all we ask in the institution that we want. As far as that part of the question is concerned, as far as the teaching is concerned, all we ask is, that there shall be some effectual means by which a teacher would be prevented from using his scientific teaching for the purpose of disturbing or weakening the religious faith of those who are in his classes. I think that would be a very desirable thing to have, because I am perfectly sure of this, that if you had a large class of students here in Dublin, and a gentleman did go out of his way to attack the faith of those students, you would have to find some means of keeping order in the place, and very likely some effectual way would be found of stopping him. As far as we are concerned, that is all we ask. But it would not be entirely frank if I did not say this, that we expect, or hope, that the great bulk of the Professors in our University would be Catholics, and therefore the question would not arise at all. The only thing would be in a very rare and remote case, where some Professor, for some reason or other, raised an issue of that kind, and all we ask is that there should be some way of dealing with that matter if it arose. I should like, my lord, with reference to this point, if I might do it—it would save your lordship's time, too—to put in formally as evidence an official statement, signed by the Cardinal Archbishop of Armagh, and all the Catholic Bishops, issued in July, 1897, in which we went over, one by one, the questions as to the government of the College, what should be the proportion of laymen to ecclesiastics on the governing body of the projected Catholic University, whether we ask an endowment for Catholic teaching, what security should be given to Professors and others against arbitrary dismissal, and are we prepared to accept the application of the University of Dublin Test Act.* With regard to the first point, the answer is that we do not ask a majority of ecclesiastics on the governing body. We would accept a majority of laymen. With regard to that, the Bishops give in this document some of the reasons that influenced them in that. One is that the University would be predominantly for lay students. Our ecclesiastical students are provided for largely in Maynooth. We should like to reserve the power of establishing for ourselves in the University a Theological Faculty that would be entirely under our own control, and supported out of our own resources. With regard to that, my lord, I think it is not an unfair remark to make that that is a considerable concession—if I may call it so—on the part of people who are asking for something. In all the other Universities—Oxford, Cambridge, and Trinity College—the Divinity Faculty is supported out of the endowment of the University, exactly as all the others are. Their Divinity Faculty is not a private foundation in any of those other Universities; it is paid out of the public endowment of the institution. Now, we do not ask any endowment for our Theological Faculty. And this Theological Faculty, I should think, would never become a very large part of the institution. I should hope that the best of our clergy, particularly those of them who were to be engaged in teaching afterwards, would go through the University courses, and would not only pass the University examination, but would be themselves personally under the influence of the University life; and I think it would be a very great advantage to them. But, after all, the bulk of the students would be laymen, and, therefore, we do not think it unreasonable that the majority of the governing body should be laymen. Then, what security should be given to Professors and others against arbitrary dismissal? Well, with regard to that, the principles that should govern our action are those I was discussing just now. In the Queen's Colleges, when they were founded, Sir Robert Peel expressly laid down that provision should be made to exclude all infidel teaching, and all we would ask now would be this, that that should be made effectual; that in the institution we would hope to have set up, the provision that he proposed to make should be made effectual—that is, that nothing should be allowed to be taught that would be against the Christian religion. Of course, we would ask to add to that the words, "as taught by the Catholic Church." As to the machinery by which effect would be given to that, we are absolutely indifferent as to how it would be done, if it were done. But Sir Robert Peel—I do not know whether it is generally known or not—when he was discussing this question in relation to the Queen's Colleges, said it would be done through the Visitors, and that the Visitors, he thought, in a place like Cork, ought to be the ecclesiastical authorities of the district—for instance, the Catholic Bishop of Cork and the Protestant Bishop of Cork; and that in the North of Ireland, one of the Visitors should, naturally, be the Moderator of the Presbyterians. The only one who has been appointed has been the Moderator of the Presbyterians, who is a member of the Board of Visitors of Belfast College. The Board of Visitors for the other Queen's Colleges is very different now. The suggestion that Sir Robert Peel first threw out was that for the protection of Catholics, the Catholic Bishop of Cork should be put on as one Visitor, and I suppose the Protestant Bishop would be put on for another. I should suppose that in any institution you might set up, such a question as I have mentioned would be a question for the Visitorial Board. The Bishop of Clonfert some years ago wrote an article on this matter, in which he put forward that view.† It seems to me that if there was really a desire to face the question practically, and not a desire to split hairs on theoretical questions, the whole thing would be very

* See page 387.

† See page 302.

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easy of settlement. I think it would be very easy to constitute a Board of Visitors. On it, of course, questions of doctrine would arise, but as to what was doctrine, you would have to ask some competent authority, such as some of us Bishops. If there were some Bishops on the governing body, then there would be nothing easier than to have one or two of these gentlemen on the Board of Visitors. Suppose the students complained that some Professor was going out of his way to hurt their faith in one way or another. If one of these questions arose you could bring the man up before the governing body. Suppose he was spoken to, or that the ordinary unofficial communication passed with him first, I think it is very likely we should hear no more about the matter. But supposing that did not end it, and it came formally before the authorities. They would, of course, refer the matter to the Board of Visitors. The complaint would be made, and the question, whether it was a fact that this man was, or was not, teaching a doctrine that was unacceptable to Catholics, could be investigated. They would consider the question whether what was said was or was not against Catholic doctrine, and the Bishops would be asked, and they would declare whether it was or was not. Having given their statement as assessors and experts as to what was true doctrine upon that particular point, then the Board of Visitors could decide how it should be dealt with. You might have, I presume, one or two judges and men of a legal frame of mind with judicial experience, on the governing body, who would know how to deal with disciplinary matters of that kind, and in that way I think the whole thing could be worked out very satisfactorily. There now only remains the condition which Mr. Morley suggests, of the application of the University Tests (Dublin) Act of 1873. With reference to that, we say that, with some modifications of that Act, in the sense of the English Act of 1871 and the Oxford and Cambridge Act of 1877, we have no objection to open up the degrees, honours, and prizes of the University to all comers. With regard to that reservation in favour of the English Acts, rather than the Irish Act of 1873, I believe there was and is an impression that in Trinity College under the Tests Act appointments must be made on an examination—a competitive examination—between the candidates in which the man who gets the highest number of marks is appointed. Mr. Isaac Butt, who was himself at one time a Professor in Trinity College, and a lawyer of very great ability, stated in a pamphlet, which he published, that if a man who was a declared Atheist and an active Atheist, stood for a Fellowship in Trinity College, and won it by his marks, the authorities would have no choice but to give him the Fellowship. Mr. Isaac Butt stated that, and I think it only right to say that when I published this fact some years ago in an article which I wrote in the *Nineteenth Century*,* immediately afterwards I got the note—and I do not think it was a private note—from Dr. Moriarty, of Trinity College—challenging the statement, and saying that in Trinity College the appointment to a Fellowship was not an election, but a co-option, and that they would be justified in Trinity College in rejecting a man on account of his religious opinions, and he gave me as an instance a case which, however, was the case not of the rejection of a man for his religious opinions, the case of Dr. Graves, the late Protestant Bishop of Limerick, who was elected a Fellow, although he did not get as high marks as the defeated candidate. But he forgot that that election was before the Test Act, and there has been no case since the Test Act, as far as I know, of a man who got the highest number of marks being put aside; and I should like to know, if a man stood now for a Fellowship in Trinity College, and got the highest marks, whether it would be competent for the Visitors to say to him, for example: "You have published an essay, in which you denied the existence of God, and, therefore, we will not elect you to a Fellowship." That is the reason why we, the Bishops, would prefer the English Tests Act. The preamble of the English Act is:—

> "Whereas it is expedient that the benefits of the Universities of Oxford, Cambridge, and Durham, and of the colleges and halls now subsisting therein, as places of religion and learning, should be rendered freely accessible to the nation.
>
> "And whereas, by means of divers restrictions, tests, and disabilities, many of Her Majesty's subjects are debarred from the full enjoyment of the same.
>
> "And whereas it is expedient that such restrictions, tests, and disabilities should be removed, under proper safeguards, for the maintenance of religious instruction and worship in the said Universities and the colleges and halls now subsisting within the same."

Section 3 of the Act provides:—

> "From and after the passing of this Act, no person shall be required, upon taking or to enable him to take any degree (other than a degree in Divinity) within the Universities of Oxford, Cambridge, and Durham, or any of them, or upon exercising or to enable him to exercise any of the rights and privileges which may heretofore have been or may hereafter be exercised by graduates in the said Universities, or any of them, or in any college subsisting at the time of the passing of this Act in any of the said Universities, or upon taking or holding, or to enable him to take or hold, any office in any of the said Universities, or any such college as aforesaid, or upon teaching or to enable him to teach within any of the said Universities, or any such college as aforesaid, or upon opening, or to enable him to open, a private hall or hostel in any of the said Universities for the reception of students, to subscribe any article or formulary of faith, or to make any declaration or take any oath respecting his religious belief or profession, or to conform to any religious observance, or to attend, or abstain from attending, any form of public worship, or to belong to any specified church, sect, or denomination; nor shall any person be compelled, in any of the said Universities or any such college as aforesaid, to attend the public worship of any church, sect, or denomination to which he does not belong."

We have the published statement of a lawyer in Mr. Butt's position that in Dublin University it is a mere election, and that there is no test whatever. In Oxford and Cambridge, by the Act of 1871, they abolished tests, but they made positive provision first with regard to the taking of Holy Orders. Sub-section 1 of section 3 of the Act provides:—

> "Nothing in this section shall render a layman or a person not a member of the Church of England eligible to any office or capable of exercising any right or privilege in any of the said Universities or Colleges, which office, right, or privilege, under the authority of any Act of Parliament or any statute or ordinance of such University or College in force at the time of the passing of this Act, is restricted to persons in Holy Orders, or shall remove any obligation to enter into Holy Orders which is by such authority attached to any such office."

Sub-Section II. provides:—

> "Nothing in this section shall open any office (not being an office mentioned in this section) to any person who is not a member of the Church of England, where such office is at the passing of this Act confined to members of the said Church by reason of any such degree as aforesaid being a qualification for holding that office."

Clause 4 provides:—

> "Nothing in this Act shall interfere with, or affect, any further or otherwise than is hereby expressly enacted, the system of religious instruction, worship, and discipline which now is or which may hereafter be lawfully established in the said Universities respectively, or in the colleges thereof, or any of them, or the statutes and ordinances of the said Universities and Colleges, respectively, relating to such instruction, worship, and discipline."

In this very Test Act it is provided by Clause 5:—

> "The governing body of every college subsisting at the time of the passing of this Act in any of the said Universities shall provide sufficient religious instruction for all members thereof in *statu pupillari* belonging to the established Church."

Clause 6 enacts that:—

> "The Morning and Evening Prayer according to the Order of the Book of Common Prayer shall continue to be used daily as heretofore in the chapel of every college subsisting at the time of the passing of this Act in any of the said Universities; but notwithstanding anything contained in the statute

* See *Nineteenth Century Review*, January, 1899.

thirteenth and fourteenth Charles the Second, chapter four, or in this Act, it shall be lawful for the visitor of any such college, on the request of the governing body thereof, to authorise from time to time, in writing, the use on week-days only of any abridgment or adaptation of the said Morning and Evening Prayer in the chapel of such college instead of the Order set forth in the Book of Common Prayer."

Clause 7 provides:—

"No person shall be required to attend any college or University lecture to which he, if he be of full age, or, if he be not of full age, his parent of guardian, shall object upon religious grounds."

On the face of it the two acts are very different and their spirit is very different. Then the Act of 1877 came. The Universities Act of 1877 directed that:—

"The Commissioners in making a statute for University or a College or Hall, shall have regard to the interests of education, religion, learning and research, and in the case of a statute for a College or Hall, shall have regard, in the first instance, to the maintenance of the College or Hall for those purposes."

Then they came to make the statutes for the election of Fellows in various colleges. They provided as a rule that there should be an examination and that then the electors should co-opt out of the candidates the man that they thought was best for the place, having regard to it as a place of religion, learning, and research. They expressly enact that it should be such a co-option having regard to the interests of religion as well as every other consideration. In the set of statutes that were enacted by the Commissioners under that Act they provided according to the terms of the Act in every one of the colleges for the maintenance of public worship, for prayers according to the Book of Common Prayer, and for the instruction of the pupils in the Creed and Catechism of the Church of England, and in a great many cases they appointed the different Bishops of the Church of England as Visitors of the College. In Merton College the Archbishop of Canterbury was the Visitor; in Exeter, the Bishop of Exeter; in Queen's College, the Archbishop of York; in New College, the Bishop of Winchester; in All Souls' College, the Archbishop of Canterbury; in Magdalen, the Bishop of Winchester; in Brasenose, the Bishop of Lincoln; in Corpus Christi, the Bishop of Winchester; in Trinity and St. John's, the Bishop of Winchester; in Jesus College, Lord Pembroke; in Wadham, the Bishop of Bath and Wells; and in Worcester, the Bishop of Worcester. So that, though under the Test Act in Oxford and Cambridge and the application of them under the Statute of 1877 the Universities are bound in a sense, they do not secularise them in any sense. They left them places of religion, and they made positive provision that they should be, both in their Fellows and in their teaching and their domestic discipline, places thoroughly in accord with the established Church of England, and places where a man, if he sent his son for education, would feel that he would be brought up in a Christian way according to the conviction of the individual parent. It is on account of these differences, which we observed between the legislation for Oxford and Cambridge and the legislation for Dublin, that we put that reservation on our statement to the affect that we preferred the Test Act as applied in the English Universities and Colleges. I do not know, my lord, that there is any other question with regard to this subject. What we want in substance is a place where a Catholic father in Ireland who is himself a convinced believer, and attaches importance to the belief of his son, can send him to be educated with the assurance that nothing will injure the religious convictions of his son or weaken his faith, and where there will be a domestic discipline in which, with the father's approval and consent, his son can be brought up a Christian, get a Christian education, and a Christian rearing, such as a young man would get in one of the Colleges of Oxford or Cambridge. I take it that, if an English gentleman wants his son educated and sends him to Oxford, he can select his own college and his own tutor, and his son will be taught the principles of the English Church. He will attend to his religious duties, and it will be the duty of his tutor and the people of the college to carry out the father's wishes in these respects. so that at the end of his education the father can reasonably hope that his son will come home an educated and a Christian man, and the people of Ireland claim that they should be provided with opportunities of that sort for themselves. I do not know that there is any other matter under this head that it is necessary for me to refer to. With regard to the material conditions of the institution that we want I should like to say something. In the first place we think that the University should be in Dublin. We want a central institution and a national institution, and that should be in the capital of the country. There are many reasons for that. We have a certain traditional connection since Newman's time with Dublin as the centre of our Catholic efforts for higher education, and we have, as the nucleus of our future work, the University College still working in St. Stephen's-green. We have, also, in Dublin, a very large and most successful Medical School —Cecilia-street—entirely under Catholic management, without any endowment at the present time, and we are in Dublin within very easy distance of Maynooth, which is our great ecclesiastical college; so that if we had a central institution in Dublin we might hope, in a very short time, to have in it a very large number of students. I should not be at all surprised if our numbers were well over 1,000 or, perhaps, 2,000 students, in a very short time, and then we should have really an immense institution in the country. Then again, we think it ought to be a residential institution. Trinity College is residential; and, while we do not think that residence, or attending University lectures, ought to be an absolute condition of getting University degrees, yet we think that there ought to be an opportunity for an adequate number of our students getting the education of a residential University, because we believe that residence, by itself, and the mixing of students with one another, and with the Fellows and their teachers, has a great educational effect upon them. It is particularly desirable, therefore, that we should get a residential institution in Dublin, and we consider that it would be rather unfair and unequal treatment to have Trinity College here, in Dublin, for the Episcopal Protestants, who can reside there, and to have our Catholic young men without any home knocking about in the lodging-houses of the town. The next material condition to which we attach importance is the equipment and endowment. It is quite clear now that within recent years University Education has become incomparably more expensive than it used to be. At the beginning of this century it was really a very simple thing. All you wanted then for University Education was a Professor and a room, and he did the whole of the work for his students. Now, with the progress of Science, you want laboratories and museums, and you want an enormous equipment that is becoming every day more expensive, if you are to exhibit in your University the highest results of Science. Therefore, we think that it is an indispensable condition of any institution of this kind established for us in Ireland that it should be adequately equipped, and we think that it should also be amply endowed. We think so for this reason: a new University for Catholics will largely have to make its own name, and it will have to live on its own merits. If it is impoverished at the start it is very likely that it will fail through poverty, and people would say, "These Catholics would not be satisfied until they got a University. and then, after they got it, it broke down in their hands." Therefore, I say, that it would be better not to get the University at all rather than to get it crippled by poverty. We had much better not get a University at all than not get a right one. These are the material conditions to which we attach importance. Then the question arises, how these conditions are to be realised for us, and at the outset let me state that the position of the Catholics in this country is this. We are simply asking to be placed upon an equality with other existing bodies. We wish to level up, and not level down, and, therefore, we ask you to give us what you have given to others. We do not ask you to give us nothing, and to take from others what they have already got. Let us all start perfectly equal. That is what we ask for. That equality can be arrived at in various ways. You may have a national University as they have in New South Wales, and you may attach to that University in one character or another a number of colleges, practically, if not technically, denominational.

329. Most Rev. Dr. HEALY.—Is it necessary to discuss the question here, under Section B, of an endowed Catholic College, which would be on the same lines as Trinity College, under a great national University—is it necessary to discuss that here?—That is for the Chairman to decide.

330. CHAIRMAN.—As I understand, you are merely adumbrating the possible changes which might be made?

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—What I want to do is this: I want to bring out as clearly as I can the underlying idea in our mind of getting equality with people who have already institutions in existence, and I am discussing the various ways in which, possibly, that equality might be attained.

331. I understand, if I have read aright your notes, that you put this scheme forward in order to reject it?—No, no, my lord; I put it forward not to reject it; but I put it forward for consideration, and I point out the *pros* and *cons* of it as they occur to me. I see a good deal in favour of it, and I see a good deal against it.

CHAIRMAN.—I think the witness had better withdraw for a moment.

The Commission sat in private for ten minutes, and upon resuming,

332. The CHAIRMAN said—The Commission consider that what you proposed to speak upon is not within the terms of their Reference?—Then, my lord, the first possible solution which I mention here is an endowed college for Catholics in the Royal University.

333. An endowed college?—Yes; it is on page 7 of my Summary of Evidence. As to this it has to be said that it would be a considerable improvement on our present condition. In relation to utilitarian purposes, such as the education of young men going to professions, &c., &c., it would be a considerable help.

334. Most Rev. Dr. HEALY.—What page is this on?—Just at the bottom of page 7. Another advantage would be that with the large numbers of Catholic students to draw upon, it is quite possible that, if the college were adequately endowed and properly equipped, it would grow in a comparatively few years into an important institution. As it is, University College, Stephen's-green, with a merely indirect endowment through the gratuitous services of the Fellows, holds an important place in the University system; has beaten Cork and Galway Queen's Colleges, and is a strong rival of Belfast. With ample resources it is quite probable that it might grow so strong as to absorb a large proportion of the prizes of the Royal University. In itself this solution is simple; interferes directly with no existing institutions; and leaves existing Universities, at least, in principle, undisturbed. Now that solution has certain disadvantages. From the Catholic point of view it labours under the disadvantage of leaving us Catholics in Ireland on a distinctly lower level than our Protestant fellow-countrymen. Episcopalian Protestants have their own University system in Dublin complete within itself. We should be put off with a mere college, in a second-class University, in which we and the Dissenters, like second-class passengers, travelled together, while the privileged body of Episcopalians had a first-class institution for themselves. Of course, my lord, a good deal of that objection, or, at least, some part of it, is sentimental; but there is a feeling of self-respect in the Catholic body of the country that would make them press very strongly for equality in *status* with any other section of the community; and as the Episcopalian Protestants, as a matter of fact, do use Trinity College almost exclusively, and are entirely satisfied with it, they have that institution complete within itself, so that they can give themselves the best education which they are able to get; we think, on the other hand, that we should have some institution corresponding with that, and that it is not fair to send us into a competition with a number of other religious bodies in a scramble for the prizes of the Royal University. To some people, perhaps, that consideration might be a recommendation, for this reason—that it would give us the substance of what we want, and leave us our grievance. But such an inequality could hardly be accepted by Catholics as a final solution, and, I assume, that finality—that is, having regard to the actual condition of things, and what may reasonably be anticipated as to their condition in the immediate future, should be an essential condition of any scheme of settlement which could be recommended. I have already stated that in any settlement, no matter how it is effected, we would ask for a residential college, and an endowment in proportion to our numbers, and adequate for our work. Now, both of these conditions would have far-reaching consequences. At present there is no residential college in Ireland outside Trinity College, Dublin, and it would not be easy to resist the claims of Belfast and Cork to be made residential colleges also, and thus change their essential constitution. If Belfast is made a residential college, its constitution will have to be changed, because, as a residential college, it could not work, I think, practically, under the conditions that Sir Robert Peel imposed on non-residential colleges. Non-residential colleges could fit themselves to an undenominational system incomparably better than a residential college. If students lived in a college, there would have to be, I suppose, prayers and worship, and all the other provisions you have got for them in the English colleges. Then there is the question, for instance, as to how you could have a predominating religious tone in an institution which, from its foundation, was a purely secular and non-religious place. The essential principle of the Queen's Colleges is that they are non-religious, and if you make them residential it follows that you will have to change that principle. Then, I think it extremely likely that our college, if we got it in Dublin, would soon become the strongest college in the Royal University, and, I have no doubt whatsoever, that, without any disparagement to the Presbyterians, or the work done in the Belfast College, that in the Royal University system the Catholic college would swamp Belfast. There is a letter which was published by a very able man some couple of years ago on that matter, in which that view was very strongly put. It was written by Mr. T. W. Russell, the Member of Parliament for South Tyrone, who has for a long time taken a keen interest in this University Education question. He put forward, as we have all been doing, various possible solutions, and amongst others he says:—

> "Establishing and endowing a Roman Catholic college to be affiliated to the Royal University, under like conditions."

He puts that aside at once, and, further on, he says:—

> "What chance would the Queen's College, in Belfast, or the Magee College, in Derry, have in a race with a highly-equipped new college, as this would be? And is there anything like finality in such a proposal?"

I really do think that Mr. Russell just put his finger upon the real blot. How it would, I think, work out would be in this way. In the first place, the Senate of the Royal University would probably have to be reconstituted in some way. At present it is a very queer body. It is a queerly constituted body. I have had the honour of being a member of it for several years. I was appointed, not for any academic distinction whatsoever, for I had none; nor was I appointed for any connection whatsoever with universities, but simply because the man that was put on before me was a Protestant of some denomination, and it was necessary to balance the number of Catholics and Protestants. The whole system is a most artificial one. The Senate is composed of equal numbers of Catholics and Protestants. The Chancellor is always a Protestant, and the Vice-President will be always a Catholic. We had Lord Dufferin as Chancellor, and the late Lord Morris as Vice- Chancellor, and we had Lord Emly as Vice-Chancellor before him. Then, we have two Secretaries—one is a Protestant and the other a Catholic—and the whole is called "undenominational." I do not know if you could get a word to describe it; but "combined denominational" would be a better description of it, because it is doubly denominational in every respect, for, whenever you put on a Catholic you must put on a Protestant to balance him, and whenever you put on a Protestant you must put on a Catholic. That seems to me a very bad arrangement, and the grotesqueness of it is apparent. Under that system I suppose that the colleges—these great colleges—if they are to be made residential, would get representation on the governing body of the place, and I think the first thing that would happen would be a fight for supremacy on the Senate between the Belfast and the Dublin College. At the present time one of the most unpleasant features connected with the whole working of the Royal University—and I would almost say, as far as personal relations are concerned, the only unpleasant feature—arises out of the rivalry between Belfast College and the University College in Dublin, and the Medical School in Dublin. The Dublin school has been doing very good work, and, according as its work progressed, it has stood in a better position with regard to results than Belfast. When that came about there arose complaints on the Senate. The first explicit complaint was

that the examining Boards were unfairly constituted, and that the students from Dublin have advantages in the competition as against students from Belfast. Personally, I do not take any great interest in the discussion. In itself it is not worth much; but it is important as a symptom, and it is important as showing that there is no community of feeling which I can perceive between the Belfast College and the Dublin men who are working here, and if you increase the strength of the College here, I think you would intensify that feeling. It seems to me that if several colleges are to be combined in one University that there should be some homogeneity between them, some community of aim and some community of tone and feeling that will make them work harmoniously for their common purpose. But if they are rivals; if the examinations are like the Civil Service competitive examinations, then over the whole of the University work you are only exasperating party feeling. Then, if in addition to that we have what we always have in Ireland, the annual review in the newspapers of the results of the examinations, and the Catholic papers flap their wings and crow when they get the upper hand; and if, on the other hand, the Protestant papers flap their wings and crow when they get the upper hand, it would be, I think, only turning the University into a cockpit, and getting them to fight against one another, thus making that harmonious working which ought to exist between the two institutions impossible. Therefore, I think there is a great objection on that ground to the proposal to give us a mere college in the Royal University, side by side with Belfast. And further, I take it for granted that, in whatever is done, Cork and Galway Colleges will have to be reconstituted in some way or other. If they are, and if the play of natural forces in their locality is not prevented, they will become predominantly Catholic institutions, and if they, too, are in the University system along with the College here, then I really believe what Mr. Russell says, that the Belfast College would be left in a very poor position. Hitherto, it has been at the head of the Royal University, and its results are very largely superior to any other results produced. When it was a member of the Queen's University it was in a still stronger position, because then it was associated with Cork and Galway, and the three of them regulated the whole University system, and Belfast, being by far the strongest College in it, had naturally the greatest influence in determining the course of its study and work. Now it has been deposed from its position as a constituent of the University, and is a mere College of the Royal University. If you give us a college, and if Galway and Cork are colleges, I believe Belfast will become still lower than it is, and that the result of it will be a very great discontent in Belfast. The figures that I submitted to your lordship yesterday show that since the Royal University came into operation Belfast has been going down in its numbers, and I think the Calendar will show that it has been going down progressively, and there is no reason to think that the reduction of the numbers has reached the minimum yet; and it is quite possible, if there was grave discontent in the College, and dissatisfaction, that it would go much lower and, instead of being a very useful institution in Ireland, it might become more or less paralysed. For these reasons, I think that the solution through a College of the Royal University would not work. I may say that I saw a report of a meeting of the General Assembly of the Presbyterian Church, some time ago, at Belfast, where a resolution was proposed against the establishment of a Roman Catholic University in Ireland, which, by the way, no one is asking for. The feeling of the General Assembly was in favour of that resolution, but before it was passed, the Rev. Professor Leitch, of Belfast, said:—

> "He thought the great danger was the establishment of such a College in Dublin which would completely overshadow the Queen's College. It would be desirable, therefore, that they should add to the second resolution—'And that they are strongly opposed to the establishment out of the public funds of a Roman Catholic University or College.'"

That was seconded and carried unanimously. So that the feeling of Belfast itself, as far as we can gather from that report, is as strongly opposed to a Catholic College of the Royal University, as it is to setting up a University for Catholics at all. Therefore, I think a solution that would not satisfy us, and which would intensify all the differences and rivalries that already exist, and which would not satisfy even the people of Belfast, would be a very unsatisfactory arrangement. As I have said, the two Colleges would, if they did any good at all, simply effect it by a sort of resolution of forces. They would be working in opposite directions and they would neutralize each other to some extent just on the same principle as two boats tied together might be kept in the middle of the stream by pulling to opposite sides. Now, the alternative solution would be to give Belfast Queen's College a Charter and an adequate endowment, and set it up as a University. Give the Royal University, with its endowments, together with a fully equipped college in Dublin, and Cork Queen's College, to Catholics. Leave Trinity College, Dublin, and Dublin University, untouched, and make Galway Queen's College mainly a Technical and Agricultural Institution. Now this scheme would have, I think, the great recommendation of finality, because it would establish substantial equality between the different denominations in Ireland. Each of them would have its own University, and it is to be understood that each of the three Universities would be subject to a Test Act, and that they would be all open to students of every denomination, so that you would not set up three water-tight compartments in University Education in Ireland; but you would set up three institutions that mainly would be used by the different denominations, and yet would be open to those of others. I may say that my own personal opinion is this: If these three Universities were so established, you would so change the feelings of the different bodies in Ireland to one another, that they would be more largely used by each other and by individuals than they are at present. While Catholics, as a body, in Ireland, are protesting against what they consider wrong treatment in University Education, with a great many of them it is a point of honour, apart from other considerations; but if that were over, and if a reasonable provision were made for the body of Catholic students throughout the country, then individual students here and there would go, I have no doubt, for special and particular reasons, to these Universities more freely than they would at the present time. As far as we are concerned, what I should like to impress upon your lordships is that our main principle in this matter is the sanctioning of a system for the nation, and not so much the question of the action of the individual. We cannot sanction a system of education which, in the particular circumstances of the country, we consider injurious to the nation; but when all the institutions established under that system can be made available for the individual, I believe they would be availed of by individuals more freely than they are at the present time. Another advantage that I can see in the scheme is this—it would set free at once the large endowment of the Royal University which is now expended merely in examinations. The same body that examine now, and the same money that is now spent merely for examinations, could be then used for teaching as well as for examination; and I think £20,000 a year, or thereabouts, in a country like this, is a very important consideration. I think, too, that it would be a satisfactory thing for those people in Ireland who are interested in Trinity College to have this question closed, and closed for ever, so that they never need have any apprehension for the future of their University. People cannot shut their eyes to this consideration, because the question is in existence, and until it is settled somehow it will be in existence. If it ultimately comes to this, that we cannot get a settlement by levelling up, it is quite possible that we shall be driven to getting a settlement by levelling down. I will say this—and I think it would be a very unworthy thing to say it as a threat, or anything of that kind. I do not mean it in the least in that way; but I am merely looking to political possibilities, and I say that it is quite possible that changes may come about in political affairs, that a body may come into power in this kingdom that would be very ready to join with us in pulling down Trinity College. For myself—and I think I can also speak for a number of bishops in this matter—we have no desire whatever to see that state of things brought about. I do not believe that you will ever do any good for Ireland by wrecking a great educational institution, and I do not think you will ever serve religion in Ireland by weakening Trinity College as a great centre of education for the Episcopalian Protestants. For my own part, I would infinitely prefer to see Trinity College go on as it is, substantially a Protestant institution, than to see it made an absolutely secular insti-

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tution. That would be entirely repugnant to my own feelings and my own convictions, and, therefore, I do not wish to see Trinity College made a fourth Queen's College. Therefore, I think, if a solution of this question that would bring finality with it could be found, that it would be a very important thing if the men who love Trinity College, as I believe every man who has studied in it does, could feel that his *Alma Mater* is secure for ever, and will go on doing its work. Against this scheme there will be, of course, a certain amount of Protestant opinion, not on the merits or demerits of this particular scheme, but because it is a scheme that proposes to do something for the Catholics. I think that opinion may be disregarded, and I think it may be assumed that intelligent Protestant opinion in Trinity College, Dublin, and throughout Ireland generally, would welcome a final settlement of this question which left them in full possession, unimpaired, of their ancient University; and if it were so, and if we could assume that the Episcopalian Protestants as a body, together with the Catholics, would accept that solution, then you would have accounted for 3,899,415 persons, or more than 87 per cent. of the whole population of Ireland. Then there remains the Presbyterians, who represent 10 per cent. Whatever may be said as to the right of a majority to rule in a country, I think that no one will say that 10 per cent. have a right to rule a country, that not only are they to get educational establishments in accordance with their own principles, but that other people who do not approve of their principles are to have these principles imposed upon them, or not to get any education at all. If the Presbyterians like the educational system of the Queen's Colleges, let them have it, and let them derive all the benefit they can from it. We do not like that system, and, whether we are right or wrong, whether we can justify our position or not, the fact remains that the majority of the Irish people will not have it, and that they persist in refusing it. The Presbyterians say to us, "If you will not take higher education upon secular principles, you won't get it at all." Is secular education to be regarded as a truth of revelation, or as a self-evident proposition, like an axiom of Euclid? It is neither one nor the other; it is simply a practical plan that suits some people in some places; therefore, give it to those whom it suits; but to exalt secular education into a fundamental principle in the government of the country, and to impose it upon everyone, whether he approves of it or not, seems to me to be a most unreasonable position to take up. Now, as to their Queen's College in Belfast being raised to the position of a University, it is hard to see on what grounds any reasonable man could object to it. But it appears the General Assembly will object to it, and the man in the street in Belfast will object to it; but I believe that academic opinion in Belfast—I believe the opinion of the best men in the Queen's College, men like Dr. Hamilton, a Protestant, and Dr. Whitla—will be found to be in favour of getting a charter for Belfast Queen's College. I think the opinion of one man like Dr. Hamilton ought to outweigh the opinion of two or three counties in the North of Ireland, and I will tell you why. I do not suppose that there is on the face of the earth a spot where religious feeling and party and political feeling is so rancorous and bitter as they are in the North of Ireland. Why, they annually beat each other in the public streets in the interests of their religion. I do not suppose that in the world there is anything like the citizens of the same towns, men who are working together in the same employment, walking the same streets, getting a fit of mania, like animals in the dog days; and while that fit is on them spending some twelve or fourteen days in the month of July beating each other right and left in the public streets. When you are dealing with an atmosphere like that, what is the value of the opinion of the men who breathe it on the University Question? If it were a question of a College for Catholics in the North, as between the Catholics and the Presbyterians, I should discount the opinion of Catholics as well as I would discount that of Presbyterians. Neither one side nor the other in the North of Ireland can look at any question of this kind in the dispassionate way in which it ought to be regarded. I met a gentleman the other day who was a candidate for Parliament in a largely Presbyterian constituency in the North of Ireland. He told me that he went about canvassing, and he went into the house of a Presbyterian, and after discussing with him the political questions of the day, the voter expressed himself fully satisfied with his candidature, and this gentleman thought he was sure of his vote. But suddenly the voter asked him a question: "Will you give a University to the Papishes?" The candidate answered that he thought he would, because, he said, he thought they had a right to have a University. Then the voter said, "If you are going to give a University for Papishes in Ireland you will not get my vote." Now, that voter was absolutely incapable of understanding the question, but it is a sort of shibboleth. Men there go on the platforms and denounce us Bishops, and say that the Catholic laity are mere creatures in our hands, and that the establishment of a Catholic University is only installing priests and ecclesiastics in power, and by implication they insult the whole Catholic body in Ireland as if they were a set of sheep driven by their priests. Therefore, I submit, my lord, that their opinion is not worth much. There may be the objection—and I believe it has been made—that it is undesirable to separate the students of different religious beliefs into separate institutions. Now, if there were already in common institutions there would be some force in that argument. If when these institutions were set up sixty years ago for the common use of the people of Ireland, the people took them and used them, then it would be a very reasonable thing to say, "Do not break them up into separate parties." But that is not so. At the present time the Catholics of Ireland have no place to go to. The Presbyterians have Belfast College, and the Episcopalians have Trinity College all to themselves. They wish to keep these separate institutions, but they will not give any institution for the 3,000,000 of Catholics. Therefore that argument is not a fair one. If the people of Ireland were all being educated together it would be a fair argument, but when the Catholics have no place whatever to go to, and when they ask for a place that will be in substance what Belfast College is to the Presbyterians and Trinity College is to the Protestants, they then turn round and say to the Catholics, "You cannot put the people of the country into three separate water-tight compartments." I say that is not an honest objection. Another objection is that the degrees of a University at Belfast would not be of so much value as at present, and that a University at Belfast would not be a success. Well, Dr. Hamilton thinks it would be a great success. The number of students is now 343, but Dr. Hamilton is of opinion that in a short time they would have 500 students, and he thinks it quite likely that they would have 1,000 students ultimately in the University at Belfast. I accept the opinion of an expert like Dr. Hamilton, who knows the educational possibilities of Belfast, rather than the statements of ordinary speakers at public meetings. Belfast College is not itself a new institution, for it has behind it a very long history of success as a University College. Belfast is a great city with great prospects, and it has developed more rapidly than any city in Ireland. It has an immense trade and great manufactures, where undoubtedly there will be almost limitless opportunities for the application of Science in various ways, and I think that such a city is an ideal place for the setting up of a University. Why should not Belfast, which is growing so rapidly, have its University as well as Birmingham, or as well as the Colleges of the Victoria University at Manchester, Leeds, and Liverpool, which are all very near one another? They have a common purpose, which is to promote the material interests of their localities, and I do not see why Belfast should not become a most suitable centre for a University. That idea of free Universities is held not only in England, but it seems to me to have been an idea for Scotland; and I think it is very likely that a University in Belfast would grow into a very great and very useful institution. It would be, as Sir Robert Peel said long ago, impossible to set up such an institution in Belfast without having it largely used by Presbyterians, but there is no reason on earth why it should not be a great centre for the whole Protestant body for the North of Ireland. It should be observed that the Episcopalian Protestants, who number some 579,000 in the whole of Ireland, number 359,000 in Ulster. Consequently, if the Presbyterians do not seek to monopolise the whole place, then there is no reason why the large body of Episcopalians could not join with them and make it a very great University. With regard to this solution, my lord, I wish to say this: The Presbyterians living in the North of Ireland, being not only different in religion, but having the peculiarities of a different race, would give a special character to the University. In the North of Ireland there is a great infusion of Scotch blood amongst them, or rather, I should say, there is a great mass of Scotch blood with

a certain infusion of Irish blood. At all events, it is a province of the country which has a certain individuality, and it would impress that individuality upon the University which would give ample scope for its development. Trinity College has its own character and its own tone, and it would go on as it is. The Catholic body in Ireland are Celtic in race and Catholic in religion, and I believe that a Catholic University would also develop a peculiar type. I do not mean this in regard to religion, but if you give free play to the natural forces that are in the character of the great mass of the Celtic Catholic population of Ireland, and let it find an outlet in a University, I say that it would produce a peculiar type of University. I think that such a variety will be for the good of the country; for you will in that way bring out all that is best in the intellect of the nation, and the country would be all the richer for having three distinct types of Universities working. I believe that in this way you would establish on the top of the whole social fabric in Ireland friendly relations between our leading intellectual men. I am as sure as I am here that if we had a great Catholic College in Dublin which would be a worthy rival of Trinity College, that the friendliest feelings would spring up between the distinguished men whom we hope to have in that College and their brothers who would be working in the corresponding faculties in Trinity College. Then I believe if we were looking for outside examiners to keep up the level of our examinations we would look to our sister Universities for them, and I am sure that nothing would give greater satisfaction and bring about such a reconciliation among the people of Ireland than to have the friendly rivalry and practical co-operation which would exist between those institutions in the important work of educating the Irish people.

The Commission adjourned for a short interval, and on resuming,

335. CHAIRMAN.—Your statement has been so carefully thought out, and so clearly expressed, that I am sure we are much indebted to you for it. I wish only to ask you a few questions in order to still further elucidate your position. I understand you consider the Queen's Colleges to have been a complete failure?—That is, two of them.

336. Those are the Queen's Colleges that are in what I may call for shortness a Roman Catholic population?—Quite so.

337. And that is owing to the conscientious objection taken by the Roman Catholic Bishops, clergy, and laity, to mixed education?—Yes, and to mixed education as it was in the concrete form in these colleges.

338. Which is that?—That is, the appointment of professors and removal of professors being entirely in the hands of the Crown, and no adequate provision being made for the exclusion from the work of the colleges of doctrines that were inimical to the teachings of the Church.

339. The questions which I desire to put to you relate to the following passage in your evidence given yesterday, which I shall read to you, because your statement covers so much ground that it may be well to recall your attention to this specific matter. This is from the shorthand writer's notes. You said: "Now I say it might be well if I mentioned here besides that mere statement of fact, if I stated why the Catholics of Ireland did not accept those colleges. Those colleges were based on what was called the mixed system of education; that is that people of different religious professions should all frequent them, that nothing should be taught in the colleges but secular knowledge, and from that teaching steps should be taken by the Government to exclude anything that was tinged with infidelity or that might hurt the religious feelings or convictions of the students who were there. Now, that is one ideal of education. Over and against that ideal of education is our Catholic ideal. Our ideal of education is that religion and secular knowledge cannot be separated, and that at the time, between, say, eighteen years of age and twenty-five years of age, when every thinking young man is turning over in his mind the fundamental questions of life, questions that are at the bedrock of all belief, that it is necessary for him to be brought up in surroundings that will be congenial to his faith and favourable to the growth of it. We hold that pure secularism, even supposing that it was possible, that is the theoretic secularism that would be absolutely neutral as regards religion,—we hold that that is not the true way to educate young men. Furthermore, we say pure secularism may theoretically exist but that it cannot permanently exist as a system of an educational institution, that all the sciences that are taught in a University come in contact with so many aspects of religion and so many views of religious life that it is impossible to teach secularism purely without in one way or another touching on religious issues. Now, to take a concrete example, the instance of the secularism with which we have to deal in these Queen's Colleges. We have Sir Robert Peel and Sir James Graham telling us that if you set up a system from which you exclude all tests that there is the danger of the faith of the students being sapped by professors of secular knowledge, that it is necessary to take measures against that, so much so that Sir Robert Peel said 'as to infidelity we are all agreed, Roman Catholics, Presbyterians, and Protestants, to repel infidel doctrines. You cannot doubt that any attempt to disseminate such doctrines will be repelled if you commit to the Crown the power of Visitor to these academical institutions.' Now, Daniel O'Connell was in the House of Commons, and his answer was this: 'We, the Catholics of Ireland, will not trust the faith of our people to the guardianship of the Crown. You admit there is a danger; you admit that we should be protected, and you a secular Government, you a Protestant Government, ask us to constitute you the protector of our people's faith. That we will not do.' Therefore he held, as we have all held, that there is but one authority as to questions of doctrine that Catholics can accept, that is the authority of their own Church. That is the essential objection we have. Furthermore, there was the question of the appointment of professors. The appointment of professors was reserved to the Crown, and the removal of professors, so that if the Crown were satisfied as to the fitness of the professor, not merely in the capacity of teacher of his own business, but in relation to the faith of the Catholic people of Ireland, he was to be appointed on that judgment, without any reference whatsoever to us. Now it is quite obvious that the citizens of a Catholic city like Cork, or the Catholic people of Munster, had no security whatsoever on which they could rely for the faith of their sons if they sent them to the colleges on these conditions." On that I want to ask you this. That states a very high and definite view of education. As I understand, you consider that religion is inseparably connected with all the arts and sciences, and accordingly that the Church has a duty of regulating and determining the soundness of the education which is given in secular as well as in theological matters?—That is not quite my view. My view is this, that all secular sciences may come in contact with religious doctrine, and that when a system was being set up in which it was expressly stated by the founders that there was a provision to be made for the contingency of the system coming into collision with the doctrines of the Catholic Church, then the question was, who was the proper authority to determine whether Catholic doctrines are infringed or not. Sir Robert Peel said it should be certain nominees of the Crown. We held it should be some representatives of the Catholic Church—that is, that the Catholic authorities should have the right to warn a secular teacher off their own ground. Not that we should have the right to go in, say, to a teacher of Chemistry and regulate his teachings. We have no right whatsoever to do that. No authority in the Catholic Church has a right to interfere with the teaching of a science, *qua* science, within its own proper domain, any more than it has to interfere with a man in the conduct of his business as a merchant, or a shopkeeper; but if the teacher goes outside his proper domain, and infringes on Catholic doctrine, then we say the Catholic authorities are the people to warn him off.

340. And also to judge of what are the boundaries?—Yes, of their own boundaries.

341. And, therefore, the boundaries of the scientific region?—Yes; but at the same time it is perfectly obvious that, *a priori*, there is, in every secular science, an immense mass of matter in which such a question can never possibly arise, and that the possible points of contact are very limited, and, therefore, it is only within those limits, and not over the whole science, only within the possible points of contact, that it would be the duty and the right of ecclesiastical authorities to warn him off. In the early part of my statement I put forward our ideal, the full conception of education, as we Catholics want it, and as I said here today, if we were perfectly free we would conduct it. I take it for granted that difference of opinion as to religious truth among men is not the ideal condition of the world. The ideal condition of the world would be that we all knew the truth, and that we

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all professed it, and that, having that knowledge of the truth, that we educated our youth in relation to it. But we have to deal with a state of facts where we all do not know the truth; and we are not all agreed as to what the truth is and what our knowledge of the truth is; and the Catholic Church then comes into a state of society such as we have here in Ireland, mixed society, and there is a proposal made for the education of her subjects. Considering all the circumstances of the case, she says that that precise form of solution is dangerous, *hic et nunc*. In the first place, it does not at all come near our ideal, but it is not even tolerable as things are now in the circumstances of the country—that is the decision of the Catholic Church as regards that. That was the meaning of the earlier part of my statement. Then, when I came to consider why, *de facto*, the proposal that was made was not satisfactory, I pointed out the possibility of the secular teacher touching on questions of Catholic doctrine unfavourably; and the proposers of the scheme contemplated that possibility, and the necessity of making provision for it. We said, "We won't have your provision; it won't do." Sir Robert Peel said, "All parties have a right to make that provision, you Catholics as well as the Government, and here is a provision that should satisfy you." We said, "That provision won't satisfy us—it won't do."

342. You are not, I think, as great an admirer of this passage in your evidence that I have quoted as I am, because you have given an explanation of it which is much longer than the passage itself. I will ask you a more concrete question now. Was my distinguished colleague, the Bishop of Clonfert, right in saying in the controversy about the Queen's Colleges, the prelates always demanded that the Queen's Colleges should be so modified as to make them practically denominational colleges?—I should like to know what the Bishop of Clonfert meant by the word practically. If he meant this by "practically," that they would be used freely by the Catholics of the province, and that consequently the Catholics would come in in the numbers in which they might be expected, and that there would be nothing in the teaching that would be hurtful to the doctrines of the Catholic Church, then they would become practically denominational in the sense in which we want them to be practically denominational now.

343. May I take it the declarations the Hierarchy have made during the controversies as to the Queen's Colleges, down to the present time, stand as the true exposition of the Catholic view about mixed education?—In so far as the Bishops in any declaration state principles they stand. In so far as they deal with the application of principles to particular circumstances, you must consider the circumstances.

344. But I had always understood that the high responsibility of defeating the system of the Queen's Colleges was accepted by the Roman Catholic prelates, on the ground that they were doing so in defence of the vital matter of individual conscience?—No, I don't think so. I think the position that was taken up by the Bishops of Ireland towards the Queen's Colleges had regard to them, not so much with respect to the matter of individual conscience, but as a system for the country.

345. Can you point to any passage in those declarations which makes that distinction?—I would point to this fact, that there never has been issued by the Hierarchy of Ireland any prohibition against individual Catholics going to the Queen's Colleges, and if they held the view that your question suggests, they would have been bound to have issued such a prohibition.

346. But what they did say was—I am quoting the exact words—"That the system of mixed education in the Colleges was intrinsically and grievously dangerous to faith and morals?"—I don't think that was precisely the way in which they put it—but they said the constitution of these Colleges was intrinsically dangerous.

347. As this is a matter of fact, you will excuse me a moment. I am reading from the resolution of the Irish Hierarchy of the 17th October, 1871.* The second head is this:—"In union with the Holy See and the Bishops of the Catholic world, we again renew our often repeated condemnation of mixed education, as intrinsically dangerous to faith and morals, and tending to perpetuate dissensions, insubordination, and disaffection in this country." Am I not right in thinking that this represented to the Irish people that mixed education was regarded by the Bishops of the Catholic world as intrinsically and grievously dangerous to faith and morals, and that that applies not only to the circumstances of Ireland at that time, but generally?—That was that in mixed education itself there is something that contains a danger to faith and morals, that in the nature of mixed education there is an intrinsic danger.

348. I want to ask you this about mixed education, and, if possible, answer without a long speech. Am I right in thinking that the objection to mixed education is not to the mere fact that others than non-Roman Catholics are present as students, but to the lower quality of the teaching that is thereby brought about?—Partly that, and partly to the danger that in that teaching there will be injury to Catholic doctrine.

349. Perfectly so, and may I put it thus, because I think we are of the same idea, that, where there are, as of right, a body of non-Catholic and Catholic students present, the teaching will be compromised by the fact that part of the recipients of the education are of the non-Catholic religion?—Quite so.

350. It is against that you took your stand, and take your stand now?—Well, not entirely that. What we take our stand against is this. There is, first, the compromising of the teaching; the danger of the teaching of the Catholics being compromised in consequence of the presence of others having to be considered. But, given a proper selection of teachers of secular science, and a satisfactory guarantee that these teachers of secular science will keep within their own domain, and won't infringe on Catholic doctrine, we have no objection whatsoever to their teaching a mixed body of students.

351. Where would you find any such guarantee?—That is what I suggested towards the end of my statement to-day, that there must be someone to warn the Professor off the ground when he is encroaching on the Catholic territory.

352. And you say the proper authority to judge of that must be the Roman Catholic Church?—As to the point of whether Catholic doctrine is infringed or not, yes.

353. I want to compare that state of matters now, under the projected system, with the state of matters under which your Bishops successfully fought during all these years. Suppose you had to-morrow a Catholic University or a Catholic College—for the present purpose it does not matter which—and that you have no test, and that you receive students of all denominations, would the teaching which would be given under those circumstances be at all affected by the presence of the non-Catholic students?—I should say to this extent, that if there were a Catholic Professor dealing with a secular subject, and that all his students were Catholics, and that, incidentally, he came in contact with some question of doctrine, that he would be less cautious in implications that suggested the truth of the Catholic doctrine, and the non-truth of other doctrines, than he would be if there were Protestant students present. If I was lecturing on a question of Science or History, and if they were all Catholics present, I would do my secular work, and I would feel perfectly free, in case a question cropped up in which religion and doctrine touched, to imply the truth of the Catholic doctrine.

354. That means that the people in a mixed class would get worse teaching, from the Catholic point of view, than they would if it was a purely Catholic class?—If you mean by worse teaching——

355. Less Catholic teaching?—Less Catholic, but not less useful in the secular Science that is being taught.

356. But I thought, according to what you said before, that one of the advantages of your system was that the youth between eighteen and twenty-five would be brought up in surroundings that would be congenial to his faith and favourable to the growth of it?—Yes; but don't you see this, my lord, you must not isolate one circumstance of university life, but must take the whole body of university life. There is the domestic discipline, the instruction of persons *in statu pupillari*, and the whole tone and surroundings of the place, which have to be taken into consideration, as well as the teaching.

357. That may be; but still, if you consider the teaching by itself, apart from those circumstances, then it appears you are prepared to assent to a system under which there will be less pure and less pronounced Catholic teaching?—Not less pure.

358. Less pronounced?—No; but there will be less of Catholic teaching.

359. And that on account of the presence of the other students?—Quite so.

* See page 383.

360. What I ask you is this: Is not that the very thing upon which you wrecked the Queen's Colleges? — It had nothing whatsoever to say to our wrecking of the Queen's Colleges, so far as I know. Why we refused the Queen's Colleges was this, not because there would be secular Science taught there with an insufficient amount of Catholic doctrine, but there was no security that the secular Science would be taught without infringing Catholic doctrine; and, furthermore, that the proposition that was made to the Catholic nation of Ireland at that time was entirely inadequate. Because you must go back. We are sixty years now, almost, from the foundation of the Queen's Colleges, and if we want to judge the action of O'Connell and the Bishops of that time, we must get back into the position in which they then were.

361. What then?—I say simply this: You for the first time wanted to set up, in one of the most religious countries in Europe, a secular system of education that you had not set up for yourselves in England or Scotland, or for the Protestants in Ireland. That was a very important thing, that for the first time in Ireland that experiment was to be tried, and was to be tried on the Catholics, and was to be the only chance of higher education that was to be given to the Catholics of Ireland.

362. Then you represent it now as being more or less a question of time and circumstances?—More or less; and it was anticipating this that I went into an explanation yesterday that these Colleges are condemned, not as bad, but as dangerous. Danger is a relative thing. It is relative to the person, relative to the time, and relative to all the circumstances; and in that sense the danger may be greater at one time than at another, or it may be very great for one individual and insignificant for another. In that sense it is a question of time and circumstances.

363. But I have read in some of the articles or declarations on this subject that it was a question of danger in this sense, that just as a man might come safe through Balaclava, so, if a bold man chose to take his life in his hands, or (in this case) his soul in his hands, he might come through unscathed, but that what you had to provide for was the general safety?—That is so. That is just my argument, that it was not a question of the individual, but was the question of a system for the whole country.

364. That is to say, for an aggregate of individuals?—Yes, but the danger to a regiment of soldiers in a battle is incomparably greater than the danger to each individual member of it. It is infinitely more certain that some men will be hit than that any individual man will be hit. Dr. Walsh has shown that in the very illustration that you give, and the point of Dr. Walsh's illustration is simply this. I, as a Bishop, promulgate in my diocese the warning of the Church against the Queen's Colleges, but suppose an individual man comes to me and says that this condemnation must be all wrong, because there is So-and-so, a good Catholic, and So-and-so, a good Catholic, and these people passed through the Queen's College, and therefore there is no danger in it. "*Non sequitur*," I say. "Even if no harm ensued, the danger was there." To give you a concrete case, let me suppose now that a member of the Duke of Norfolk's family in England, or the son of some other Catholic family wants to get a University education. He goes to Oxford. He goes now with the full permission of the authorities of the Catholic Church, and he goes into a University which in itself has a certain danger for Catholics, but he is justified in the circumstances in running whatever risk is there, minimising the risk by his own personal precautions.

365. That fact about the English Universities is one which strikes me as presenting a serious difficulty in urging the view that mixed education is regarded by the Roman Catholic Church as intrinsically dangerous?—I should like to try and explain the difficulty in this way. In the first place, in England there is the question of individuals of a very small number, and most of them of very peculiar circumstances. They belong to a higher, a better social class, much higher than the mass of students who would go to a College here. In Ireland there was a question of providing wholesale a national system of higher education for a whole population of farmers' sons, shopkeepers' sons, middle and lower middle classes, who had no preparation whatsoever for it. Now, suppose your lordship had a youth in whose religious education you were particularly interested; if his personal character were strong, and gave you an assurance that he would withstand certain influences, and if you were able to take special precautions in his particular case to protect the religious convictions in which you were interested, it would be one thing then to say, "Well, in all the circumstances of the case it being so supremely important for you to get a University education, if you take these precautions you may send him to the University."

366. Do you seriously think the class of Roman Catholic young gentlemen who go to Oxford are less amenable to temptation than your people in Ireland?—Yes, I think it is a totally different thing.

367. Are they more or less likely to fall into temptation?—Into what kind of temptation?

368. The temptation you want to guard against, of corrupting faith?—I should say this. From what I know about Oxford at the present time I should say there is very little danger to the faith of any individual Catholic young gentleman who goes there. As far as I know, in Oxford there is no aggressive feeling towards the Catholic Church whatsoever, and in Oxford itself at the present time a parent sending his son can select his own College and his own tutor, and can choose all the surroundings for his son that he wishes. Therefore I think it is a totally different thing for a man to make provision for one individual than to ask a whole nation to accept, as the only chance of education, for everyone of them a system entirely at variance with their principles and inherently dangerous.

369. You and I must not occupy the whole afternoon. I will pass to another point. You have attached considerable importance in your evidence to the power of appointment and dismissal of Professors?—Quite so.

370. You cited a passage from Daniel O'Connell in which he rejected the idea of the English Government deciding upon whether a man was fit to teach the Catholic youth of Ireland?—O'Connell?

371. Yes?—That was not quite what O'Connell said. He would not accept the English Government as authority as to whether the teaching was an infringement of Catholic doctrine.

372. What you say he said was, "His answer was this: 'We will not trust the faith of our people to the guardianship of the Crown; you admit there is a danger, and that we should be protected, and you, a secular Government, a Protestant Government, ask us to constitute you the protector of our faith; that we will not do.'" You say that is a matter of dismissal, and not of appointment?—It was neither a question of dismissal nor of appointment.

373. What was it?—It was the question who was to decide what was an infringement of Catholic doctrine or what was not. Was it a function of the Crown to undertake that office. O'Connell said it was not, and I agree with him.

374. You say that was O'Connell's reply to Sir Robert Peel's statement that if there was any attempt to disseminate infidel doctrine it would be repelled if you commit to the Crown the power of Visitor to these academic institutions. I may be wrong, but I understood the meaning was the Crown was to get the power of punishing wrong doctrine by dismissal?—Quite so; but O'Connell's argument, as I understood it, was this, not whether it would be right for the Crown to appoint or dismiss as to doctrine, but whether it was competent for the Crown to take into consideration the question of doctrine.

375. You have suggested a scheme by which the Visitors might be some lay or impartial body, but then you say they are to refer to experts—that is to say, to the Bishops—to explain whether the offence has been made out or not?—No.

376. Yes, pardon me; because the question being whether what the man had taught was bad doctrine, that question is to be referred to the Bishops, and apparently the presence of other people as judges and otherwise would be a mere ceremonial formality, if their duty is to submit the only issue in the case to the experts?—Might not it be this way? Suppose the question were referred to the Bishops, is this or is it not an infringement of Catholic doctrine, and they say it is, then the person concerned, the Professor, is brought before the Visitors, and the question then is how is he to be dealt with. One man says he should be dismissed, and another says, "No, better give him warning; let us simply call his attention to the matter, and request him to keep off that ground in future."

377. Is not that an exact description of the relative duties of a jury and a judge?—I do not think so. I would put it this way. Suppose there was no such tribunal as I suggest, and suppose the Governing Body of the University dismissed that man, and suppose he took an action against them for wrongful dismissal and it came before a civil court to be tried, I presume the issue

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would be—let us suppose that by the statutes of the institution he was prohibited from teaching any doctrine that infringed revealed religion, that the question for the judge and jury to determine would be, did he or did he not infringe the doctrine of revealed religion? What assistance would that court get as to whether he did or did not? If it was a question of law you would bring a lawyer. If it was a question of science you would bring a scientific man. When it is a question of Catholic doctrine you would get a Catholic expert. Therefore I say, instead of having an action at law, with the case going perhaps to the House of Lords, and judges and juries trying what is Catholic doctrine, let the body of the University within itself settle it, but let them get the information in the beginning from the men that a Civil Court would have to get it from if an action were brought.

378. Apparently I can put no question that can be answered shortly, but I will make another attempt. Am I right in saying your proposal is that the power of inflicting punishment shall be with the Visiting Body, but that the decision of what is within or without the province of some teaching should rest with the Bishops?—That is my suggestion.

379. I dare say you have read the article in the *Dublin Review* of January, 1890, by my distinguished colleague, the Bishop of Clonfert?*—Yes, but it is a good while since I read it.

380. It is a very good article, as you might suppose. There is a passage which I am afriad I must read, because it seems to be very important, and then I will put one or two questions upon it. He is speaking of the power of vetoing the appointment or continuance in office of heterodox or immoral professors, and he says:—This power, therefore, must *in some way* be secured to the representatives of the Catholic Hierarchy in the government of every Catholic college. But in whom is it to be immediately vested? In the statement submited by the Archbishop of Cashel and the Bishop of Clonfert, in the name of their colleagues, they suggest that this power should be given to the Bishops on the Senate of the Catholic University College; but in the Draft Charter which was sent to Sir George Grey in the name of all the Bishops, and which was probably drawn up by Cardinal Cullen, it was proposed: That the four Roman Catholic Archbishops for the time being shall be Visitors of the said college, and their authority shall be supreme in questions regarding religion or morals, and in all other things in the said college." There can be no doubt that the latter would be the simplest and perhaps the most satisfactory way of securing to the Bishops that supreme control in all those things relating to faith and morals which has been indicated above. It would be found very inconvenient in practice to give to the Episcopal members of the Senate a power which was not shared by their clerical or lay colleague of the same Board. No doubt the members of the Senate—especially of a Catholic Senate—would generally defer at once to the ascertained views of the Bishops on questions of this kind. But by reserving an appeal to the Archiepiscopal Visitors if any difficulty arose, and holding their decision as final, every objection would be removed, and the rights of the Hierarchy in faith and morals would be effectively safe guarded. And, surely, when there is question of a Catholic College, nothing can be more natural than to have ecclesiastical Visitors, and it might very fairly be assumed that they would not act in any narrow or illiberal spirit, and that whatever might be their prejudices as churchmen or politicians, when they were appealed to as judges, they would temper justice with mercy, and act in a spirit of large-minded equity. It has been suggested that in that case it would be useful to add to the four Catholic Archbishops one or two of the Catholic judges, whose knowledge and experience would be valuable on questions of law, and who, doubtless, would not be over anxious to mix themselves up in questions of faith and morals. The supreme control would still be effectively secured, according to Catholic principles, to the Episcopal authority. This is a point on which we cannot offer any definite opinion; but it is obvious that in the way which the Bishops themselves have indicated in the Draft Charter may be found a simple and easy solution of this critical question."

That is a long passage; but it is clearly written, and the point to which I wish to draw your attention is this: the writer of that article is indifferent, he says, to the means by which control is secured to the Bishops, but he says it is essential in a Catholic University that that control should in some way be vested in them. Do you assent to that?—Yes; meaning by control authoritative decision on the question of doctrine. That is the essential part, I believe, of Dr. Healy's contention. What I believe Dr. Healy desires is this—and what we all want is this—that those who are competent to say what is Catholic doctrine shall say it, and that the Visitors, or whatever tribunal is appointed, should then deal with the question.

381. You see, the Bishop quite fairly faces, or discusses, the various ways in which other people may be introduced into the operation of appointing or dismissing, but he says which ever way is adopted, the one thing necessary is that the power to decide on faith or doctrine shall be with the Bishops?—Quite so.

382. I pass to another subject?—I am afraid I am taking up a good deal of time; but I would like to make one remark as to the whole question, and it is that such a question, I believe, might not arise once in half a century.

383. That was said in 1845. In the interval between that and the present time, the same observation applies to the whole of the period between 1845, when the "Godless colleges" were established, and the present time?—Yes. I think it only right to point out that this would be a question of a Visitorial board in a college entirely satisfactory. The other is a question of dealing with a system that is entirely unsatisfactory.

384. The next matter to which I wish to draw your attention is this. You said, before luncheon, that this College or University which you now propose, would not be a denominational college?—In the strict technical sense.

385. What is the strict technical sense?—It would have test Acts.

386. There will be no tests. You make a virtue of it that your professorships shall be open to men of all religious denominations?—Yes; but it would be uncandid for me not to say frankly that I believe that in a University for Catholics the governing body would have regard to religion *ceteris paribus* in the appointment of Professors.

387. I am very glad you said that. I was just going to ask you this question—is not the character of the governing body the key of the situation?—Yes.

388. And if you have the right sort of governing body you may make your mind easy about tests or anything else?—Yes.

389. And, accordingly, you prefer to have no tests in the new University, and you are perfectly ready to invite as many Protestants as like to come in?—Quite so.

390. But if you have the right governing body you are sure to have the right Professors?—Yes.

391. I have heard it said—I am not sure you said it, but others said it, and made a virtue of it—they were content that the governing body should be predominantly lay?—Yes.

392. It has been remarked upon that—and I just want to draw your attention to it here—that it does not matter whether the lay element is numerically predominant or not, it all depends on whether you have got the right laymen?—That, of course, would have a very great deal to say to it.

393. I suppose by the right men you mean people who would, in Dr. Healy's words, generally defer at once to the ascertained views of the Bishops on questions of this kind?—On any question of faith and morals, I take it for granted, among Catholic people, that they would defer to the Bishops.

394. We must not be misled by the phrase "question of faith and morals." The question of faith and morals, as it occurs in connection with the appointment or dismissal of Professors—it was that alone was under discussion?—The point there under discussion was the dismissal of Professors for the alleged specific offence of violating Catholic doctrine.

395. Pardon me, it is the power of vetoing the appointment or continuance in office. The Bishop of Clonfert says, in the paragraph about visitors, "As the Bishops pointed out most distinctly, both to Sir George Grey, and afterwards to Lord Mayo, it would necessarily imply, in a Catholic college, the power of vetoing or continuing in office of heterodox or immoral Professors"?—I do think, if there was a question of appointing a Professor in a Catholic college, and if there were some representative of the Bishops on the Senate, and he said, "He is an entirely objectionable teacher; he is not a fit man to appoint to this place, on the grounds of religion," I have no doubt whatsoever that an average body of laymen would defer to them on that subject.

396. Perfectly so. I suppose the permissibility of any of those liberal features in the new University

* See page 302.

depends on how far they are, or are not, effective barriers to the carrying out of the theory which withstood the Queen's Colleges?—Would you repeat that, please?

397. Those liberal elements in the proposed scheme are permissible only if, and so far as they are not effective barriers to carrying out the theory of teaching which withstood the Queen's Colleges?—I don't catch the point of the question. What is it you call "liberal"?

398. I will try to enumerate them: a predominance of laymen in the governing body, no test, and the rest of it?—There is no manner of doubt whatsoever that the whole purpose would be to set up an institution that would be entirely different from the Queen's Colleges.

399. One word about the admission of Protestants. I suppose you have no objection whatever, but would be only too glad, to see Protestants in a Catholic college?—You don't mean for proselytising purposes?

400. I don't suggest anything: you have done so?—As far as I am personally concerned, I would be absolutely indifferent.

401. It would be absolutely indifferent to you, but the teaching would be slightly modified for the worse if they came in sufficient numbers?—What do you understand by "the worse?"——

402. Diluted?—The Professors, if they had Protestants in the class, would be bound in honour to be on their guard to say nothing that would be hurtful to them or injurious to their religious convictions, but if they knew that all the students were Catholics, they would speak with greater freedom.

403. They would be bound in honour as gentlemen?—Yes.

404. Not as Catholics?—I don't care to make the distinction. In fact they would be bound.

405. Let me refer you to another point that I don't think we very much differ about. I hope I may take it from you that you consider Mental and Moral Science should be an essential part of an Arts faculty?—Decidedly. I don't know of "an Arts faculty," but of University teaching.

406. It generally is part of an Arts faculty, I think. Now you have noticed, I dare say, a proposal not to endow those Chairs?—That is the Chairs of Mental and Moral Science. Mr. Balfour made that proposition.*

407. Are you prepared to assent to that?—I should say so.

408. Do you understand, as you seem prepared to agree to it, why that should not be done?—Why they should not be endowed?

409. Yes?—The reason was, I understand, that endowment was co-extensive with the Test Act, and anything the Test Act did not cover, should get no State aid.

410. I understand you would have no test about Mental and Moral Science teachers either?—The meaning of the suggestion of Mr. Balfour was, as I understand, that you must apply tests to Mental and Moral Science, but if you do you get no endowments.

411. Would you think it necessary to apply tests?—Well, that is a question to consider.

412. If you had a governing body whom you could trust, why should you bother about tests for these Chairs?—Well, that is a question that would apply to all faculties. The question would be, whether Mental and Moral Science would be practically attached to the Theological faculty, and left under the control of the Bishops, or whether it would go in with the general teaching of the University. Looking at it from our Catholic point of view, there is the advantage of absolute control if you apply the test, but there is the disadvantage of want of endowment. For my part, I don't see the necessity of applying any tests whatever to Mental and Moral Science Chairs, on the condition that they are taught as sciences, and that the teachers of them keep off Catholic ground.

413. There is a question I would like to ask you, although I know what the answer will be. You have given us most powerful and interesting reasoning to show that what you propose would be for the good of the country as a whole. I wish to ask you this—I suppose you believe a Catholic University, such as you propose, will strengthen Roman Catholicism in Ireland?—It is not easy to answer that; not so easy as it looks.

414. But it won't weaken it, or you would not be here?—It would educate Catholics in Ireland very largely, and, of course, a religious denomination composed of a body of educated men, is stronger than a religious denomination composed of a body of ignorant men. In that sense it would strengthen Roman Catholicism.

415. Is there any sense in which it won't?—As far as religion is concerned, I really don't know how a University would work out. If you ask me now whether I think that that University in a certain number of years would become a centre of thought, strengthening the Catholic faith in Ireland, I cannot tell you. It is a leap in the dark.

416. But it is in the hope that it will strengthen your own Church that you suppose it?—No, it is not, by any means. We are Bishops, but we are Irishmen, also, and we want to serve our country.

417. This being to a large extent a religious question, I suppose you have considered whether this will advantage your Church or not?—Yes; but the real point before our minds is this, we don't want to submit to be at a disadvantage in a secular matter, on account of our religion. We consider it as bad, in our age, to be deprived of higher education, because we are Catholics, as we considered it in an earlier age to be deprived of the right to hold land because we were Catholics. If the Catholics of Ireland agitated to be restored possession of their land, it would not be a fair thing to turn round and say, "You want to get possession of land to strengthen Catholicism." No; but they want to get their rights as citizens.

418. I was sorry to hear you say that if you did not get what you want, you might propose to level down?—What I said was this, that it is inevitable that the people of this country will not submit permanently, if they can, to an inequality, and that if they could not get equality one way, they might look for it in another.

419. But, personally, suppose that this were refused by Parliament, I presume, you are not in favour of depriving the existing educational bodies of their endowments?—I may say this, that I would look on the tearing down of Trinity College, or the wrecking of it, with absolute horror.

420. Most Rev. Dr. HEALY.—I only want to put you one or two questions. Was not the main objection of the Roman Catholics to the Queen's College system the fact that the Crown reserved to itself the nomination of the Professors?—It was the principal.

421. Yes, that is what I mean; that is an important point, the main objection, and I suppose the second main objection would be that put forward, amongst others, by Sir Robert Inglis, that it was a system from which, officially, religious education was excluded?—That is so.

422. That is all I have to say about that point; the Bishop's answers on these two points are important. With regard to the so-called Court of Appeal, I wish to know would you be satisfied with a court of this kind—two Catholic prelates and two judges—eminent judges—one of whom might be a Protestant, would you be satisfied with such?—Quite so.

423. And it would be unnecessary to make any formal distinction between their powers in the Court of Appeal?—Quite so.

424. What would happen in practice, I presume, is what happens in similar circumstances everywhere, that on the questions with which the experts are familiar, they would give their opinion, which would be supposed to rule the decision of reasonable men. If the question were a question of law, it would be for the judges; if it was a question touching faith and morals, it would be for the bishops; and then, having this information before them, there would be no difficulty about a reasonable decision?—Not at all.

425. Mr. Justice MADDEN.—I would wish, in the first instance, to develop your views on an important branch of our inquiry, which is absolutely non-contentious. You have described University Education in words, which I will take the liberty of adopting, as the crown of the educational system of the country. It follows from that, I think, that we ought to consider it in connection with the Intermediate system of education, if not with the Primary, at all events, in connection with the Intermediate system which has existed in this country since the year 1878. Now, my lord Bishop, you asked a question which I asked myself, shortly after I became a member of the Intermediate Board, and that is, "What becomes of these boys?" I suppose you will agree with me that the introduction of the Intermediate system and payment by results had the immediate effect of stimulating secondary education in Ireland?—Very much so.

* See Mr. Balfour's letter to a Constituent, page 377.

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426. You will also, I think, agree with me that, of late years, at all events, it fell into an unfortunate groove; that is to say, from the way in which the rewards were distributed amongst the schools, undue prominence was given to what I may call the higher Grammar School Education. A certain number of the students brought up to a high level of secondary education, found their way into universities, and the question you asked, "What becomes of these boys?" related to the general mass of the students. I dare say you will agree with me that Ireland is a country in which this higher education is, if not prejudicial, at all events, useless, for the great mass of the population, who must ultimately take their places among the industrial and commercial classes, and that for them another form of education would be more to the purpose?—That that Intermediate Education might be usefully developed on the scientific and industrial side.

427. Quite so; and that it had been unduly developed on what I may call the old Grammar School side?—I hardly say that; but it was too exclusively developed on that side.

428. Well, I agree. I suppose you are aware that in consequence of the action of the recent Commission, a reform has been attempted; how far it may be successful is to a great extent a matter of speculation, but the Intermediate Board are endeavouring to make it the interest of the managers of the secondary schools, to adopt a suitable form of higher education for boys who must ultimately find their way into the commercial and industrial classes?—Yes.

429. Perhaps I may say that this question—you will also probably agree with me—is a Roman Catholic question only in this sense, that the majority of the population for whom we are making provision happens to belong to that faith?—It has nothing whatsoever to say to their religion.

430. I have had the advantage of reading a pamphlet, which I hope we have all read, of your lordship's, entitled, "A University for Catholics in relation to the material interests of Ireland." I won't cite from it, further than to call attention to it. I notice that it contains valuable information given on this subject. As I understand, your suggestion is, that not only should the Intermediate or Secondary Education be directed to that end, but whatever University system prevails in Ireland, should take up these students and supply them, after they leave the schools, with a high class education suitable to their future careers?—Quite so.

431. Has your attention been called to the circumstances that both in England and abroad—I believe you called attention to it, but I wish to recall the fact—that both in England and abroad, the subject of University Commercial Education of a higher character has excited a great deal of interest of late. I don't know whether your attention has been called to a valuable paper published in the Special Reports on Educational Subjects on the higher commercial education given at Antwerp, Leipsiz, Paris, and The Hague. "The aim of the present paper is to describe certain efforts which are being made on the Continent of Europe to provide the highest class of commercial education, the kind of advanced and specialised training which a young doctor gets at the hospital, a young lawyer in the lectures provided at the Inns of Court, and a candidate for Holy Orders at the Theological Colleges, and various other professions."* Your idea with regard to the branch of the subject with which I am dealing is, that the Secondary and University Education should be co-ordinated?—Quite so.

432. One should lead up to the other, and that higher phase of education, both Secondary and University, which has been so much neglected in Ireland, should be paid special attention to by this Commission?—Yes; and one of the great objects of the establishment of an additional University in Ireland would be that it would be free to take on that side of higher education.

433. The College or University which you suggest, and I can quite understand your reason, would be localised in Dublin. It occurs to me—I put the question simply for assistance—that this particular kind of education, commercial and scientific education, is one in regard to which local institutions would be specially valuable?—Oh, yes; and, therefore, I put forward in my statement that I thought the Cork Queen's College and the Queen's College in Galway, if they are to be reconstituted at all, ought to be particularly developed in that way.

434. I was struck by that observation. Possibly, at this moment, you are not able to give us detailed suggestions, but perhaps you could indicate in what way you think they could be reconstituted, so as to serve as Technical Colleges. I observe in your pamphlet you reject the idea of their being used for that purpose?—As they are.

435. Yes?—Do you mean how the government of these colleges might be reconstituted?

436. That would be involved in the question?—I take it that they would be more or less provincial colleges, and, therefore, I think their government should have more or less a provincial character. Of course, speaking now, I am making the merest suggestions, because one cannot make constitutions off the reel.

437. If you would prefer it, I would simply now mention the subject for your consideration, and suggest, with the assent of the Chairman, that you might give us a memorandum on the subject?†—I think it would be a better way.

438. My questions to you are intended to be simply suggestions, but I think you agree with me that that is an important branch of our inquiry?—Very important; but I would say this, that I think it would be possible to make an entirely satisfactory reconstruction of these colleges to make them available for all their localities.

439. Perhaps I may advert, not in a controversial spirit, to an early observation of yours, a free translation of the phrase—it was not my phrase, but I adopt it entirely in the sense in which I understand it—"Hands off Trinity College." I should not like it to remain on the notes without the explanation that I am sure you will give, as meaning what you at the moment suggested, that provided you leave Trinity College untouched, we don't care what is done for the rest of Ireland?—Oh, no. I did not mean that.

440. I knew you did not?—I am very much obliged to you for the opportunity. What I meant to say was, provided Trinity College was left alone, that they would not oppose anything that was done for improving the education of the Catholics of Ireland, that they believed to be useful and in the interests of their fellow-countrymen.

441. Oh, yes, that makes your meaning clearer?—I would be very sorry.

441A. It was because I knew that you did not intend, and that it was capable of that interpretation, I gave your lordship the opportunity of explaining. There is only one observation I would make which involves a reference to Trinity College. I am sorry to say we have not the privilege of claiming you as one of our *alumni*; therefore what you say about the effect upon the University of the presence of the Divinity School is necessarily not the result of personal experience, but of either hearsay or your conclusion as to what would be the natural result?—Yes.

442. I pass from it with that observation. You have said, my lord, and I quite understand the remark, that what you ask is not a Catholic University—that is to say, not a Catholic University as defined in the Ninth Discourse of Cardinal Newman, or in your own very interesting paper in the *Nineteenth Century* of January, that I quite understand—what you have suggested is something short of your ideal, but, as you say, you must have regard to the circumstances of the case and to the fact that whatever scheme is recommended has to be submitted to Parliament?—Quite so.

443. Now, the scheme which you have just now suggested in outline is, therefore not what you would do—your exact words are these: "Not what you would do if you were free"—as you stated very clearly?—In its entirety.

444. I quite understand. It is something short of what you would do if you were free?—Yes. It is quite possible that had we the means we would have kept on Newman's University of 1854, and we would have now in Ireland a University very likely corresponding with the Catholic University of Laval, in Canada.

445. That is precisely the next step I was going to. I was quite certain that those Universities were present to your mind. The government of that University—Louvain—is perfectly satisfactory to the Catholic Church; it is the government of the Bishops of the Church?—Yes.

* Article on "Higher Commercial Education at Antwerp, Leipzig, Paris, and Havre," by Mr. M. E. Sadler, in Vol. 3. p. 554, of "Special Reports on Educational Subjects issued by the Director of Special Inquiries and Reports to the English Education Department, 1898," (C. 8988).

† See page 312.

446. And your ideal solution of the question would be the endowment of such a University and its recognition as a University having power to grant degrees?—Quite so.

447. And that is the ideal?—The ideal.

448. I think it was Mr. Morley who said, in politics the second best thing is generally what must be done. In approaching that question you will understand me that I am merely developing your ideas and not hinting at any opinions of my own, if, indeed it was possible for me to do so, because I approach this question with an absolutely open mind. Leaving the ideal aside for a moment, there are two main suggestions. Now, I suppose that at the root of both these suggestions lies a properly equipped and endowed Catholic College before we come to the question of testing for degrees?—Yes.

449. Now I would refer your lordship to the resolution of the Bishops on the University Question of March, 1899,* and I presume it applies still. "This would be satisfied substantially by the establishment of an exclusively Catholic or in a common University of one or more colleges conducted on purely Catholic principles, and at the same time fully participating in all the privileges and emoluments enjoyed by other colleges of whatsoever denomination or character, by admitting the students of such Catholic colleges equally with the students of non-Catholic colleges to University honours, prizes, and other advantages, and by securing to Catholics in the Senate or other supreme University Council in the common University an adequate number of representatives enjoying the confidence of the Catholic body." I observe that the Hierarchy in that very important pronouncement do not define or state what exactly they mean by a common University. They may have had in their minds the branch of the question that is not open to us?—That is what we had in our minds.

450. I thought that was probably so, but the point I want to understand clearly is this, that underlying the whole question you put forward in the forefront the necessity of a Catholic College?—Yes.

451. And that the ideal Catholic College would be such a one as was defined by Cardinal Newman?—Ah, no! You know Newman's University was a purely Catholic and denominational institution; what we ask now is the limited institution as we have defined it.

452. I quite understand the distinction you take between that and the ideal. You are so clear in your answers that there cannot be any confusion about it. What, under your scheme, do you propose to do with the Royal University; is it to become your University and to exist for no other purpose, or is it to be retained?—My suggestion would be this, that the Royal University and its endowments would be handed over to the new governing body that would be created.

453. Quite so, and except for the purpose of that new University it would cease to exist?—Quite so.

454. I would like you to consider two aspects of that question. The Royal University, as the Secretary stated yesterday, is the only University in Ireland the degrees of which are open to women. This is a non-contentious, but an important branch of our inquiry—a very large number of women have graduated in that University. If any scheme that put an end to the Royal University would destroy the only University in Ireland open to women, that is a serious difficulty?—The proposition was that a new University should be constituted at Belfast in addition to this University. I should suppose, if it were considered desirable, that the degrees of both these Universities would be made open to women.

455. What I would call your University?—And I suppose it would be competent for Parliament to make some corresponding provision for them in the Dublin University—Trinity College.

456. There is another aspect of the Royal University which I would bring before you in view of the suggestion that it should cease to exist. You expect, and it is not for me, of course, to express an opinion as to whether your expectation would be realised, that a large number of Roman Catholics who now resort to no university would resort to a university such as you suggest?—I am firmly of that opinion.

457. There would be a certain number of Roman Catholics possibly who would still prefer private study and the examination system such as exists in England?—Possibly.

458. In England, notwithstanding the reforms of the London University, it still remains available for students of that class, notwithstanding that it has become a teaching University. For students so circumstanced it still offers the alternative of a degree obtainable by private study. The result would be that there would be no such degree obtainable in Ireland?—Not at all. I should propose that the reconstituted Royal University should examine for its degrees resident and non-resident students. Dublin University does the same. You can keep term in Trinity College now and for years past by examination alone. It is not necessary, as I understand it, for keeping term in Trinity College you should attend lectures or reside; you can do it by simply passing examinations.

459. What you propose is that the new University should still——?—Examine all comers.

460. Under somewhat similar conditions as the Royal at present?—Yes; and it might be considered desirable then to issue two certificates, as the London University does—one to certify that So-and-so has graduated as an intern student, or has graduated as an extern student.

461. So far as a Catholic College is concerned, you have powerfully urged that the principle of the endowment of a strictly denominational institution has been already admitted. The same thing cannot be said of the recognition of a University such as you have described. The principle of what must be called a strictly denominational university has not been accepted?—My answer to that is an *a fortiori* argument—if you grant the greater you should grant the lesser; if you see no objection to endowing a purely Catholic place, you cannot refuse to endow a qualified Catholic place.

462. But there is a considerable difference between a university and a college?—Ah, yes.

463. I only want at present to get at the *pros* and *cons* of these different schemes. You have, as a practical man as well as a theologian, been discussing the question as to what can be fairly expected. Rightly or wrongly, in favour of a denominational college you have an existing state of affairs and an admitted principle?—Yes.

464. In balancing the possibilities of the two rival schemes, that is to say, on the one hand a Roman Catholic College, an existing and recognised institution, affiliated with another recognised institution, and on the other an institution which, however you may desire it, has not been yet recognised, from a practical point of view there is something to be said for the former?—Oh, yes; but with regard to the point of the denominationalism of the College, my whole argument was this, that in the face of that, denominationalism, no matter to what extent it is, the extremest or the most moderate, cannot be in the mouth of these parties a bar to endowment.

465. That I thoroughly understand, but I am looking at the question, if I may say so, not from the high ground of principle, but descending to a lower ground, to see how far a certain demand has already been recognised which is an important consideration. And although you would prefer the scheme you have suggested, you made use of an expression that led me to the conclusion that the other would be regarded as a very substantial boon. You said, if you will allow me to say so, with the humour that has enlivened your interesting discourse, that some people suggest, "Oh, it is a better thing, because you have got the substance and still keep the grievance." Every good saying has a substantial foundation, and the foundation of that one seems to be, that although a college is not your ideal, it would be a substantial thing?—No; I don't deny that if you have got a college in Dublin, with all the conditions that we have laid down, it would be a very substantial improvement on what we have got. No question whatsoever about that, but, of course, it would be open to the objections that I have pointed out to-day.

466. The main objection that struck me as taken to it by you was that it would not ensure finality?—I think so.

467. Can anything short of what you would do "if you were perfectly free" give us an assurance of finality?—This, that we, the Catholics of Ireland, if we accepted a solution of this question now from Parliament, would be obliged in honour before the kingdom to accept that as final.

468. It is rather going back, but to a matter cognate to that which we are discussing at present, you accurately described the Intermediate Endowment. It is an endowment of denominational institutions, but

* See page 384.

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the test in accordance with which that endowment is distributed is a test of secular knowledge solely. Again, you enlivened your evidence by suggesting that the sum which the very excellent school under your lordship's patronage has earned, might be expended, so far as the law goes, next year in Foreign Missions. Now, I would only suggest this—I am not in the least apprehensive of that course being taken, but I am only suggesting—that if you did take that course it would be extremely unlikely you would earn £500 next year, and, therefore, inasmuch as this endowment is not the grant of a lump sum, but an amount annually earned, we have a practical security?—I think it is a reasonable view of yours that the necessity of earning the money is a guarantee to a certain extent that it would be used in the schools, but I think the substance of my comment holds good in this way, that in the school itself you may use it as denominationally as you like.

469. That I intended to be covered by my observation that it was the endowment of a strictly denominational institution?—Yes, that is the substance of my comment.

470. Sir RICHARD JEBB.—My lord, with regard to the appointment of Professors in a Catholic University, should you consider it satisfactory that the Professors, or any of them, should be appointed by the Crown?—I would rather not, as a choice; but that happens to be the whole difficulty, practically, that we had in the Queen's Colleges, but it might be possible to make some working arrangement by which it could be done.

471. Could you indicate the kind of arrangement that you contemplate?—It might be possible to consult the governing body of the University before the appointment was made.

472. That is, I suppose, the governing body might submit a plurality of names to the Government?—Possibly, and let them choose from them; but in Dublin University there is nothing of the kind. I think no Professor in Dublin University is appointed by the Crown; they are appointed by the University itself.

Mr. Justice MADDEN.—Quite right.

473. Sir RICHARD JEBB.—Are there any Chairs with respect to which you would consider it essential that the appointments should be by the governing body of the Catholic University?—I should think that the bulk of the Chairs should be appointed by the governing body.

474. Then in respect to what kind of Chairs, would you make the exception that the governing body should submit a choice of names?—Oh, I don't make the suggestion at all.

475. No; but in the case of what Chairs would you be prepared to admit that?—I really don't know. I don't understand what is at the back of your question; what is your own idea in giving the appointment to the Crown.

476. I merely wish to know what is your ideal of a Catholic University in that respect, and what you would be prepared to regard as satisfactory?—My idea is, that the University itself ought to be self-governing; then, if there is a proposal to vest the appointment of some of its teachers in a body outside itself, such as the Crown, I should like to know what would be the Chairs that it would be desirable to give to the Crown, and why?

477. Professor BUTCHER.—I shall not touch, my lord, on any of the points with which I feel in complete sympathy with you and on things you have said, for which all who care for University Education must feel grateful to you, and they have been many. I shall only just touch on some points that present a difficulty, either to me, or, as I know some of them do, to a great body of people outside, and that from a purely practical point of view. The first is this, that to some people there is a difficulty in the fact that the demands which are made by the Roman Catholic Church in Ireland seem to exceed very much the demands which are made by the Roman Catholic Church in any other country, either in Europe, or in the United States, or in the Colonies. Is there, do you think, in those countries, any instance of a State-endowed practically denominational University?—Well, in Australia, the place that I mentioned yesterday; that is a direct endowment of denominational colleges in a University.

478. Ah, yes, but I make the distinction. I am speaking now of the distinction, whether right or wrong, I don't undertake to say; yet, it is one which has got considerable influence on the public mind, the distinction between endowing a college within a University, and endowing a University itself?—Well, I am not in a position to answer you directly, but I might read you this passage:—

> "It is here that Prussia, before proceeding to regulate in certain points, the Orders of Roman Catholics, first established and endowed their religion. Before compelling Roman Catholics for Orders to attend Universities, she gave them Roman Catholic Universities to go to."

That is the statement of Mr. Mathew Arnold, in his book, "Higher Schools and Universities in Germany."

479. I notice that some of his statements are, my lord, very inaccurate, if one may take as correct the official statements that are published in this Parliamentary paper—some of his statements, at least—because, I do not know whether you have looked into it, but I think you will find it to be the case, that nearly all the foreign Universities—the Continental Universities—were at one time, in Catholic countries at least, clerical; but, by degrees, they have lost the denominational character, and it is the case, is it not, that in Catholic countries, such as Austria, or Bavaria, or even in Spain and in Italy, there is no single instance of a State-endowed University being in any sense denominational?—Well, I am rather inclined to think you are right; but I am not in a position to give you from personal knowledge information on the matter, but before the Commission closes I hope that we will be in a position to put before you some accurate information as to the condition of things in Continental countries.

480. Then as to the United States, is it not the case that there, too, all denominational colleges, celleges, I believe, as well as Universities, but certainly Universities, are debarred from receiving any public money, even municipal funds?—Quite so.

481. In Canada, in your paper, you say, my lord, that there is full recognition by the Government of denominational education, and you point to the University of Laval, but it is the case, is it not, that there the funds are purely Catholic funds?—Quite so.

482. Another thing, which is not unconnected with that, is this: on the Continent, as far as one can make out, the Roman Catholic Church has not taken up the firm stand against what we may call, for shortness, the mixed system of education that it has found necessary to take up in Ireland?—Well, what places particularly do you refer to?

483. I would refer, for instance—to take two countries where the Catholic population predominates—to Austria and Bavaria. In Austria, out of a total of some 16,000 students, there are 12,000 Catholics, but still, is it not the case there, that the appointment and the dismissal of Professors are in the hands of the civil authority?—But I should think there are special relations between the ecclesiastical authorities and the Government there that secures some protection to the Catholics. I think, in Vienna, the nomination of the Chancellor is vested in the Theological Faculty.

484. I don't think in the University, my lord, as far as I can make out, as far as the University is distinct from colleges, some of which are denominational?—I think in the University the appointment of the Chancellor belongs to the Theological Faculty.

485. That is worth looking up. Oh, I beg your pardon, you are quite right, in the case of the Chancellor, it is so. I had omitted to note that, but I find that the ultimate appeal is in all cases to the Minister of Education?—Yes.

486. And in Bavaria again, there is a complete system of mixed education under State control. Now, the question that occurs to me is, take these two countries alone, and put aside Belgium, which has the peculiar University of Louvain, which is supported out of Catholic funds, is it the case that the Catholic Church on the Continent has found it necessary to draw any such sharp lines between those who hold one religious profession and those who hold another; in fact, to condemn the principle of mixed education?—There is no doubt whatsoever, as far as I know, that on the Continent, as well as in Ireland, that the Catholic Church is dissatisfied with systems of mixed education, and wherever Catholics do accept such a system, it is simply through necessity, and, I believe, when we get fuller facts of the case, that you will find that that State Paper does not represent the actual state of things in a great many of the Continental Universities.

487. Well, that will be very interesting if we can find it out?—I think we shall be able to give you that evidence. Suppose the Consul of Prussia in Dublin was asked to report on the existing institutions, and was asked, "What is Dublin University?" he would say, "It is an entirely secular place; there is no relation whatsoever between Dublin University and the Protestant Church in Ireland, except that there is a Divinity School in the place. It is open equally to Catholics and Protestants," and any man reading the report of that Consul, would come to the conclusion that Dublin University was just like one of the places that you have described here, whereas every man of us here knows it is an entirely different place, and although, by legal enactment, it is open to everyone, *de facto* it is a place with a strong Protestant atmosphere.

488. To pass from Catholic countries, take Prussia, where the Universities are also under direct control of the Minister of Education, and where, of course, the Protestant population is in the majority. There, it is true the Theological Faculties receive endowment from the State; but, as far as I can find out, it is not true that any German State-endowed University is denominational?—There are some of the German Universities—the Prussian Universities—in which the only Theological Faculty is the Catholic, and, I think, that these are, in substance, Catholic Universities.

489. Bonn, I suppose, comes nearest to what you would mean; there, in the Philosophical Faculty, which is outside the Theological, there are two Professors of Philosophy, and two Professors of History—one representing Catholicism and the other Protestantism, and, in addition to that, the Catholics have an advantage there, that in the Law Faculty there is one Chair, which is reserved for Catholics?—Generally, all through the kingdom of Prussia, as far as I understand it, the Catholic religion is recognised by the State equally with the Protestant.

490. Oh, certainly, equally?—And in all educational dealings between the State and religious bodies in the Universities, there is absolute equality, absolute fair-play, and the State money is made available for the Catholics in the Universities; they get their Professors for their own Chairs, so that a German University under the Prussian Government, is a double University for all practical purposes, and it is a totally different thing then from what was proposed to the Catholics of Ireland by the Queen's Colleges, where you have nothing to say to the Professors; all have to go in there; the Government give you a Catholic Professor for your Catholic students, and a Protestant Professor for your Protestant students. And, furthermore, the Philosophical Faculty in all these Prussian Universities, and a great many of the German Universities, includes more than what we call Philosophy.

491. Oh, yes; all the Arts?—Arts, Science, and Mathematics; and these are, many of them, denominational.

492. I think not, the Philosophical Faculty?—I think in many of them you will find in the Philosophical Faculty there are denominational Professors appointed.

493. There may be Catholics, there may be Protestants, within one faculty, but they are not appointed because they are Catholics or because they are Protestants?—They may not, formally; but I think they are *de facto* in many of them.

494. In any case there is this broad difference, that the young men—Catholics and Protestants—do mix more freely abroad in the Universities, and without any protest, as far as one knows, from the Church, than they are allowed to do in this country?—I should say the relations between the people of different religions in Ireland and in other countries is in very marked contrast. You see the whole policy of Government in Ireland—one can say it without any offence, I hope—up to very recent times, was declared hostility to the Catholic religion, and all educational institutions were used to give effect to that policy. Just as you took the land from the people you took the education from the people. Out of that there grew up a feeling on the part of the Catholic people—a corresponding feeling of distrust—and then, when it was proposed to establish this mixed education in Ireland the Catholic people said, "Why don't you mix your Episcopal Protestants, when you say to Catholics, 'What objection have you to mixed education?' Answer for yourselves and say what objection have you to it: why won't you come out of Trinity College and have a National University, and let us all into it on equal terms." But the Episcopalian Protestants of Ireland are given, practically, denominational education themselves, and there are to be no questions asked as to the principle on which they get it; but the question is to be put to the Catholics.

495. As a practical argument, if you apply for State funds, and are asked, why make an exceptional claim in Ireland for the State endowment of a University which will be virtually denominational, and which will have a governing body of this peculiar kind, what would be your reply?—My answer to that is this: that the conditions of Ireland are entirely exceptional; that is the reason that I put in the front of my statement that the Government of Ireland, with an iron hand, crushed out all education in Ireland for three centuries; that neither in Prussia nor Austria, nor anywhere else, nor in civilization was there anything like what was done to Catholic education in Ireland. It was not merely a spasm of revolution; but it was a settled deliberate policy of the Government for nearly 300 years, to keep the people without any education. Not only that; but they took from the people the means of educating themselves, and made us a nation of paupers. They took the land, and for political purposes—right or wrong—they brought over from England and Scotland a number of people, and gave them the lands of Ireland, and dispossessed the old hereditary gentlemen who owned it. They took our religious endowments from us, so that we are building our churches twice over. The churches that were built and endowed, they were taken from us—we have to build our own churches and support our own clergy; all the endowments we had for that purpose were taken from us. I say that established an exceptional state of things, and gives the Catholic people of Ireland, who must get their higher education, the right to get it from the Government who spoliated them and left them absolutely in a position unable to supply themselves, and there is nothing on all fours with that to be found on any part of the Continent. And it was that treatment that created the social condition of things in Ireland that, if there was never a religious question, makes mixed education a practical impossibility.

496. I think your eloquent exposition, if given on an English platform, would be very telling. I am glad to have heard it here. Then there is one other thing, my lord. As an Irishman to an Irishman, may I ask you this question, frankly, whether you do not think it is a great loss to this country, that, for one reason or another, the young men of Ireland have to be brought up separately, almost, you may say, in hostile camps, never taught to understand one another, taught rather to mistrust one another, to misunderstand, to ostracise one another when it comes to any vote, and that the whole system of education seems to be directed—I won't say to that end, for it would be unfair—but to that result?—Might I give you a straight answer to that. You ask me that question, and this Commission, by the terms of its Reference, is prevented from bringing the most important educational institution that exists in the country into the system that you propose to us as the ideal—that you are prevented from bringing in Dublin University, or making any suggestions as to bringing in Dublin University and the Episcopalian Protestants of Ireland into that common life and association that you suggest as desirable for Catholics. Therefore, it is only as a means of giving us what corresponds with what they have that the argument seems to me to be valid.

497. That is not exactly an answer to my question. I asked if you did not think it an immense pity and loss to the country, and the only answer I get is that Trinity College is excluded from the Reference?—Then would you allow me to say that I take your question to be an argument against setting up a University for us such as I describe, if the argument has any point. Very well; what is the alternative? Leave us as we are. Supposing I were to say it is a great pity that all the young men in Ireland cannot come together, and all these feelings cannot be mitigated, what is the use of that; there is no power whatsoever in this Commission to bring them together. That is more or less of a negative answer; but the positive answer would be that nothing would moderate party feeling in Ireland so much as removing from the convictions of the great mass of the people all sense of wrong. If there is set up in Dublin a University such as we desire, that satisfies the aspirations of the Catholics, I believe that with that University there would be, in a short time, the most cordial relations. We will meet them on the cricket ground and on the football ground,

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and the teachers from the Universities will fraternise as well as the students, and, I believe, everything that is to be got will be gained by doing even-handed justice to all.

498. To pass from Ireland to England for a moment: you already alluded to the position of things as it is at present in Oxford and Cambridge, is it not the case that until 1895 the barrier was the same in England, so far, at least, as the action of the Roman Catholic Church is concerned, as it is to-day in Ireland?—The very same.

499. The same warnings were held out, the same peril to faith and morals was pointed out, and Catholics that went there did it without the sanction of their Church. I dare say you know how these concessions came about: that there was a petition,* signed by 431 Catholic graduates, which received its response from Rome in April, 1895, sanctioning, under certain conditions, their attendance at these Universities?—Yes.

500. In this instance it was the body of lay opinion in England which expressed itself so strongly as to induce the Church to make those concessions at the time, and to place things as they stand at present. I do not know whether you are aware exactly how things are now regulated. Have you gone into the question at all?—I have some information, not very much; indeed, I don't think there is very much to be got. There is a regulation issued by the bishops of England. They issued an instruction to the parents and various Catholic laymen desirous of studying at the Universities of Oxford and Cambridge, issued on 1st of August, 1896.

501. I won't delay you over this. I was only going to ask you if my information, as I have got it from persons resident at Oxford and Cambridge, agrees with what you have heard as regards the practical working of this concession. Is it the case, as far as you know, that there is no single hall or college selected?—They go indiscriminately through the colleges.

502. Further, that students may attend collegiate or non-collegiate or professorial lectures in any subject of secular learning?—Yes.

503. And that no subjects, no course of lectures, not even upon History and Philosophy, of which we hear so much, are barred?—No.

504. And there are no subjects on which lectures must be given by Catholics only, except, of course, those Theological lectures which they are obliged to attend?—Yes.

505. They are obliged to go through their religious discipline; but so far as secular learning goes they are admitted on the same conditions as all other undergraduates. Have you heard whether there are any difficulties in the way of text-books or examinations? I am told none: that there are no alternative courses of the kind, such as are given in the Royal University, and no books are forbidden. Of course, one cannot help being impressed by that fact, and a very curious result is this. Is not this a difficult position: a Roman Catholic Irishman, who desires to get a good University education, can, provided he has money enough, be educated in a non-Catholic atmosphere, with the sanction of his Church; if he has not got money enough, he must remain at home and be educated in a purely Catholic atmosphere?—As regards the young men themselves who may be sent to Oxford or Cambridge, it must be understood that the Rescript for the attendance at lectures provided for them in these Colleges, is regarded by the Holy See as carrying with it by its own nature a grave obligation. "There may be other measures which it will be the duty of the Bishops hereafter to organise. There is one consideration which must be at once placed before all parents, teachers and scholars interested in University Education. The letter of the Cardinal Prefect, already cited, points out the absolute necessity of a good and solid previous preparation for all those who are to be sent to Oxford or Cambridge. Parents, we are told, will grievously fail in their duty if they send up youths who have not had a sufficient Catholic education, and are not accurately instructed in their religion. They must not permit any of their sons to attend a non-Catholic University who are not steady in character and armed against the dangers they will encounter. This admonition of the Holy See we publish and enforce with all our authority. We do not doubt that the Catholic parents who have hitherto under so many difficulties and temptations shown themselves zealous for their faith and obedient to their prelates will consider well before exposing their children to religious indifference or infidelity, and will understand the great importance of preparatory religious instruction." I read that passage to show you that there is no general and discriminate removal of the warnings as to Oxford and Cambridge; they all remain in force; but in the peculiar circumstances of the people of England it was considered that a University education is an absolute necessity for a man, and that while individuals may be allowed to get it—those who do must be selected persons—they must be prepared, their parents have a grave responsibility on them to see that by their character, as well as previous preparation, they will not suffer there. Practically, the difference between the legislation in England and in Ireland is this: in England you have to deal with individuals of a very limited number for whom precautions may be devised; in Ireland there was the question of accepting for a whole nation a system that in itself was inherently dangerous, and that, a Catholic nation. Then I would say this, too; as a rule, I would suppose the people who go to Oxford would be of a better social standing than the body of our people for whom a University Education is wanted, and, therefore, there would be a presumption that, in their own social surroundings, in their own up-bringing, that they were better prepared religiously to withstand whatever evil influences they might be exposed to than the great body of farmers' sons and others who would go to a University in Ireland.

506. I am not sure that the mere possession of wealth can guarantee you against the corruption of faith and morals?—I don't say so; wht I mean is this, in the better-class Catholics of England, the Catholic gentry, as a body they are keen upon the question of their religion, and their sons grow up with that feeling, and in the Catholic schools of England, as far as I know, there is very great and very careful attention paid to the religious education of the youth. The young man, then, of these, who goes to the University, is less liable to be influenced by unfavourable religious associations than a poor country boy who has never been in any society such as he would meet there, and has got a very limited mental equipment.

507. I recognise the force of all this. But, again, my lord, I think you laid great stress upon the existence of a chapel and the Divinity School in Dublin. There is one chapel in Trinity College, Dublin, but there are as many chapels as there are colleges in Oxford and Cambridge, and the place, as you know well, and as you pointed out in your evidence, in spite of the Test Act, is still saturated with the spirit of the English Church?—I am very glad to hear it.

508. And although I don't think young men bother one another very much about religion, yet so far as the atmosphere goes the atmosphere of Oxford and Cambridge is quite as non-Catholic, I imagine, as anything that could be found in a godless college in Ireland?—Yes; but what I should like to know is this: In the Queen's Colleges, you could see from the speech of Sir Robert Peel that I quoted, that the dread was not so much of Protestantism, denominational Protestantism, as of infidelity, general unbelief. Now, I believe—I have not much personal knowledge, I am sorry to say, of Oxford—but I believe it would be quite possible for a Catholic father in England to select a college in Oxford and a tutor, where, as far as infidelity was concerned, as far as all the fundamental questions, such as God, Our Lord, the spirituality and immortality of the soul, all those questions that constitute the groundwork of all religion, a Catholic parent might as safely put his son into the hands of some of the Protestant clergymen who are teaching in Oxford as he would in the hands of a Catholic priest, as far as these questions are concerned; but that is a totally different thing from asking the whole of the peasants of Munster to send their boys into a college in Cork and be told that the Government at some future day will appoint Professors and you won't know who they will be.

509. I quite recognise the difference of conditions and what you call the relativity of danger, but a good deal of what I have read has put the argument on other grounds, the ground of conscience and immutable principle against this mixed education?—I don't think there is any such principle.

510. I won't argue it; perhaps you know better; but that was my impression. But what I wanted to ask you was whether there was any hope within any time that can be foreseen of a concession being made by the Church to Catholic laymen in Ireland such as has been made to Catholic laymen in England, or if we must abandon that and fall back, on what frankly I

* See page 318.

admit some people, including myself, think to be only the second best thing, your Catholic University?—What I would say to you is this : if it is asked is there any probability that within a reasonable period we will shift our ground as regards the mass of the Catholic people who want education, there is not the slightest probability of it. As to individuals, we are practically in Ireland in identically the same position as they are in England. I have had personal friends, young fellows, who have gone to Trinity College.

511. But not with the sanction of the Church, as they can go to Oxford and Cambridge—not with the express sanction of the Pope and of the bishops?—Oh, no.

512. That is the difference?—But it practically comes to the same thing; for this reason, that those in England who want to avail of the Universities—the Catholics—are so few that you must regard them only as individuals. In Ireland they are so many that you must regard them as a nation.

513. But were you selecting certain individuals who were permitted in a way to use the privilege in Ireland?—In England it is hedged round, too, with considerable restrictions; there is not an open general permission in England for everyone that likes to go to Universities.

514. But there has been no exceptional permission given by Papal authority to anyone in Ireland to go. Has there been any Rescript with regard to Ireland, similar to that relating in England?—No; you are only arguing about words. You are quite right; there has been no formal sanction in Ireland as there has been in England, but my answer is that it works out practically the same in both countries.

515. The Irish Catholic gentleman is often at a great disadvantage, of course, from getting no education, from not being able to go with the sanction of his Church?—Quite so; a very great loss. That is what we want to supply. Might I make a remark with regard to the legal profession—Mr. Justice Madden will correct me if I am inaccurate about it—there is a curious state of things here, that in Ireland everyone who wants to become a barrister must go to Trinity College.

Mr. Justice MADDEN.—Oh, no?—Everyone who wants to become a barrister must read one year in a University institution sanctioned by the Benchers of King's Inns.

516. Not go to Trinity College in the sense of matriculating or taking his degree, but go to Trinity College in the sense of walking inside the walls to a law lecture; that is a very different thing?—He can get no prizes in the Law Schools; he is at a lower level than the students of the place. Then there is almost a practical necessity for barristers to get a University degree, and when they have to go for a year to Trinity College to read their law studies, they go, a great many, and read their Arts course there and get their B.A.'s and get called to the Bar through the same course.

Mr. Justice MADDEN.—To make it quite clear I should state that the arrangement, which is an arrangement made by the Benchers, for the purpose of legal education, and legal education only, is purely and simply with regard to the attendance on the Law Lecturer within the walls of Trinity College, and has no relation to the Arts course, or any other connection with the College or the University.

517–18. Professor BUTCHER.—The other points to which you referred are minor points, not questions of principle. One of these has reference to the education of the priesthood. I think in your evidence, and also in your pamphlet, you expressed the hope that those studying for the priesthood would make large use of this Catholic University if established. In that is it fair to ask whether you express the general feeling also of your Bench of Bishops?—I should say there would be a very considerable body of the bishops who would encourage them to go to such a College.

519. Didn't you, speaking of Maynooth students in relation to a Central Catholic University in Dublin, say you could not hope for a great many?—Yes. What I meant was this. You know there is a peculiar education of priests—the professional education of them is peculiar, and to a certain extent the Catholic Church favours their education at Maynooth, but it would be quite possible to select the best men to use afterwards as teachers in our schools, and give them a higher Arts education in the University than we could possibly give them at present.

520. At present in Maynooth the whole course is seven years?—Yes.

521. And of that period two years are devoted mainly to secular subjects?—There is a year, first, of Humanity classes—Classics—and then there are two years of Mental and Moral Science and Physics.

522. So that those who now take these subjects in Maynooth might hereafter take them all outside?—There is no reason why an arrangement should not be made requiring everyone of them to get his B.A.

523. If you abolish—or not abolish, perhaps—but if you alter the Royal University so as to hand it over to the Catholics, would it not seem rather a grievance that a body which is by its constitution an examining body for the country should not be fitted satisfactorily to examine the other denominations of Ireland?—Would that not be pretty like what was done in London? There was a mere examining body there, and it has been turned into a teaching body.

524. But with this difference, that anyone of any denomination whatever in England can still receive their degrees from the Examining University of London?—Simultaneously with making that change I propose you set up another new University to meet the wants of a great body of the people who, besides the Catholics, use the Royal.

525. Belfast University would become not a Resident University only, but also an Examining Body?—Yes, for all non-Catholics who wished to take their degrees there.

526. As a practical thing no one, at this time of day, would approve of a mere Examining University where it did not already happen to exist?—I should say in Trinity College, as I understand it—Mr. Justice Madden will tell me if I am right—in comparatively recent times a student could get terms by merely passing an examination.

Mr. Justice MADDEN.—This was not done in recent times.

Dr. STARKIE.—About 1700. It may be remarked with regard to that privilege that the position of extern students in Trinity College is very different from the position of extern students in the Royal University. In the Royal University they have to pass no more examinations than the intern students who attend lectures in Queen's Colleges, but in Trinity College extern students have to pass almost three times as many as resident students.

Mr. Justice MADDEN.—There is a remark worthy of attention made by the late Lord Bishop of London (Dr. Creighton). When examined before the University Commission he pointed out, in comparing a teaching and non-teaching university, that a system of examinations might be so carried out for a lengthened period of time, and so regulated as practically to mean teaching.

527. Professor BUTCHER.—The Royal University is an examining body for the whole country. We probably should not set it up if we were starting *de novo*. It would be very unlikely to lead to a practical solution to limit the powers, as it were, of this existing examining body and to confer these new powers on a new University?—I take your point. At present in Ireland there is an Examining University whose examinations are open to everyone throughout the country. I propose, then, to limit that University—to make it a Teaching University, and an Examining University because it teaches. I should propose that that University would be bound to examine and give its degrees to everyone who presented himself for examination. Of course, when you come to look into the thing there would be a very small residuum to whom that would be a grievance. Belfast would take up all the people practically from the North who did not go to Dublin University. I cannot see why they should not have powers to teach and to examine also, and I think the advantages to the public of using the endowments of the Royal University for teaching purposes, not for mere examining purposes, would be so great as to compensate for any difficulty they should have.

528. Professor EWING.—You have given us, my lord, your ideas regarding a university that would satisfy the aspirations of Irish Catholics, and they are so interesting and apparently important that I should like you to fill in one or two details. As to the constitution of the governing body, I think the only information we have had on that point is that it might be predominantly lay?—Yes.

529. Would you admit as a satisfactory solution the presence of any non-Catholics on the governing body?—I do not see any great objection to it. I should say this: At the first go-off I think all the Governors would be nominated in schedule, and it would be a University for Catholics, and it would be a natural thing

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to name a Catholic body of Senators in the first instance, but in working it out subsequently I don't think there should be any provision excluding Protestants.

530. It has occurred to me it might be an advantage from the point of view of the teaching of certain Sciences that there ought to be *ex officio* representatives of Science—persons such as the President of the Academy, and so on. Would you consider that there was any objection?—I should have no great objection. I see no objection at the moment to such an appointment. I think such a person appointed for that would be a very great help. My own idea would be this: I should say the Crown would nominate a certain number, as they do in the London University, that the Catholic Bishops who are the owners and trustees of the College in Stephen's-green should have a certain number of representatives, that the Faculties of the Universities should have a certain number of representatives, that the teachers of the University should be represented, and also the graduates. That would be my idea of what the governing body should be.

531. In the nominations by the Crown you would make no restrictions as to creed?—Anyone they liked to put on.

532. It is clear that the presence of a limited number of non-Catholics on the governing body might be an important factor in inducing Parliament to sanction such a scheme?—That is a matter on which I could not give you an opinion. I should say we do not ask anything in the constitution that would exclude Protestants.

533. And you would not consider the solution unsatisfactory if there were a certain limited number—a comparatively small number of non-Catholics actually put on?—But I don't think there should be any statute regulating whether they were to be put on or off. I should have no objection to their being on. I think it would be rather curious that there should be a statute that there should be a certain number of Protestants on the governing body. It would be an anomaly.

534. You don't object to them individually?—Certainly not.

535. Then as regards the election of Professors and other business of the University, you would prefer to see that election vested in the governing body?—Quite so.

536. Would you object to a veto on the election of an individual on the part of the Crown?—On a case shown for incapacity.

537. What I mean is this. If the governing body selects a certain name, and sends that name up to the Crown stating the reasons which have led to the choice, would you object to a veto on the part of the Crown?—Provided that the right of veto was limited to the ground of unfitness for the appointment.

538. I mean on the ground of unfitness?—Certainly. Supposing there was a Chair of any branch of science, and the governing body for religious or for any other reasons selected a man who was unfit for the position and nominated him to the Crown the Crown would have the right to veto it. I see no reason whatsoever to object to that.

539. That is precisely what I mean. It might act as a safeguard at least in the public mind against the possibility of lowering the standard of education?—Yes. Any practical regulation that is made to keep up the level of education we will support, because I think it would be as disastrous to us as to the University, to appoint incompetent men. That is the opinion of the Bishops.

540. In regard to the Court of Appeal, I think the Bishop of Clonfert said an adequate solution would be to have two prelates and two judges, one of whom might be a Protestant?—I don't see the necessity for making that distinction. If a Protestant were appointed I would not object to it. I would as soon be tried by a Protestant judge to-morrow as by a Catholic judge, for I believe I would get absolute justice from a man in the position of a judge of the High Court. I think it would be a matter of indifference whether he were a Catholic or a Protestant.

541. Would you support the proposal that one of the judges must be a Catholic?—No; what I support is this. You are setting out to get up a University for Catholics. The obvious thing is that the governing bodies of it should be Catholics, but in a particular contingency you want to make sure that they won't allow their Catholicity to carry them too far, and to have a tribunal that the public will have confidence in.

542. You want not only to prevent their Catholicity from carrying them too far but to prevent the public imagining that the governing body of such a college could allow itself to be carried away?—Yes. Suppose there was a body of Visitors composed of any two Catholic Bishops and any two of the Catholic judges,—say the Lord Chief Justice and the Lord Chief Baron, that would carry as much confidence with the Protestants of Ireland as with the Catholics, and I think it would be a curious thing to suggest in the appointment of judges to any position the question of their religion.

543. Would you accept a Court of Appeal which was specified simply as consisting of two Catholic prelates and two judges?—That would be the proper way to do it. It would be a matter of absolute indifference to me what they were.

544. In regard to the application of the Tests Act, it has been made clear, I think, that the Tests Act had to be applied in your scheme in so far as admission of students to all the classes is concerned. In so far as the admission of the elected Professors and other officers is concerned non-Catholics are not excluded, although they would expect the operation of the governing body to have an exclusive effect?—I would not say it would have an exclusive effect, but if I were a member of that governing body, as between two men who were equal in every respect I would vote for a Catholic, but as between a competent Protestant and an incompetent Catholic I would vote for the competent Protestant. I think the Catholic would be preferred and I go this length—I do believe it would be the disposition of that governing body to do what they could for the advancement of Catholics, and get as many as possible on the teaching staff of the University.

545. Would you apply the Tests Act also to the prizes?—Oh yes, decidedly.

546. And to Scholarships?—Everything.

547. And Fellowships?—Everything.

548. Would you not wish, in the case of Fellowships, to adopt the principle which has been spoken of to-day in which the examination was not the only consideration—examinations would be some guide—but that the governing body had a certain selection in the election of a Fellow?—If you talk of a Fellowship as a mere prize corresponding with a Scholarship I agree with you there, but I was talking of a Fellowship in Oxford and the various colleges there, and as I understand it the Fellows in Oxford are autonomous—each college is autonomous—and governed by its own body of Fellows. They are the men who have charge of the whole domestic discipline of the colleges. They get into that body by co-option.

549. You would not throw these Fellowships open to all creeds?—I throw everything open that was a mere University prize, but if you come to the question where a person would be entrusted with control, with charge of discipline, or direction in the moral character of the students, and the functions that a Fellow discharges in Oxford, it should not be pure election.

550. Would women be open to demand the degrees and to attend the classes of the new University?—I have not thought that out. On that question of women I cannot give you any answer. Perhaps if the Chairman would permit me later on I might be able, after consultation with others, to give some matured opinion, but as to the relations of women to the University it is an uncertain and unequal condition.

CHAIRMAN.—You are taking a very wise course, if I may say so, in not giving us improvised thoughts, but in deciding to give us your matured thoughts later on.

551. Professor EWING.—I assume all through your evidence you are speaking not only in your own name but to a great extent in the name of the Bench of Bishops?—Substantially. Of course, up and down in the reasons—that is all my own. In the substance I speak for them.

552. If I understand you rightly you would meet the difficulty of the abolition of the Royal University as a separate Examining Board by conferring power to examine extern students on your own new University on the one hand, and also on the newly constituted Belfast University, on the other?—Quite so.

553. As regards women, if you didn't admit women they would have to go to Belfast?—Mr. Justice Madden asked that question. They are admitted to degrees now. They must be admitted, but how that would be done, what relationship would they stand in as to collegiate life and other things to the new University I have not thought out. I take it for granted you could not go back now once you have admitted women to the Royal University. Some provision must be made.

554. You go so far as to say that some provision would be made in the constitution of the new University?—Certainly.

555. I think you said that no endowment would be expected of a Theological Faculty, but you would wish to reserve power to form a Theological Faculty?—Yes.

556. Would such a Faculty be formed by the incorporation of Maynooth?—I don't think it is at all impossible. It is obvious that the teachers of Maynooth might be incorporated as a Theological Faculty.

557. But could such an incorporation be accomplished by putting the Theological Faculty of Maynooth under the same governing body?—I don't see any objection. You might make it if you liked, perhaps, a constituent college of the University, but you would have to keep Maynooth absolutely autonomous as a Theological Seminary. You might connect it with the governing body of the University.

558. By some such process as affiliation?—King's College, in London, is connected with the London University.

559. I have been comparing in my own mind the outlines of your scheme with the outlines given by Mr. Balfour, in a letter to one of his constituents.* Taking the points in order, as they are given here, he says:—"The governing body (of the new institution), as first constituted, would be in the main of their own way of thinking (that is the Catholics' way of thinking), but both Universities would be rigidly subject to the Test Acts. All Scholarships and Fellowships paid out of public funds, would be open to competition, irrespective of creed." You agree with that?—Yes.

560. With a reservation as to Fellowships?—Yes.

561. The letter of Mr. Balfour proceeds:—"No public endowment would be given to Chairs in Philosophy, Theology, or Modern History." You accept that as regards Theology, but not as regards Modern History?—I reserve my opinion as to Philosophy. I have no objection to Modern History. History is a matter of fact; Philosophy is a matter of opinion, and Philosophy comes nearly in contact with the fundamental questions of religion. I would like to reserve my matured opinion on that.

562. Mr. Balfour says:—"Professors would have a right of appeal against unjust dismissal." You agree with that?—Yes.

563. "And the number of clergy on the governing board would be strictly limited?"—We agree to that.

564. These are all the points Mr. Balfour mentions in that connection, and now I turn to a very trenchant criticism of his proposal by Mr. E. J. Dillon;† who describes the University as suggested by Mr. Balfour as not satisfactory to Catholics. He says:—"If mixed Universities are useless to conscientious Catholics, it seems absurd to offer them a University which the Test Act would render mixed"?—We should be pretty good judges of what would suit ourselves.

565. You repudiate Mr. Dillon's statement?—Entirely, on that point.

566. In fact, although you are not getting the ideally best, still, if you got this, you consider you would get the substance, and would not keep the grievance?—Yes.

567. I notice a remark you made about the Royal College of Science. You said if Catholics got a University system that suited them, there would be no objection to using that College for the study of special subjects?—Certainly. I would like to amplify that a little.

568. Assuming for the moment that in the Royal College of Science as it will be constituted, there was ample provision for teaching such a subject as Engineering, or some other science, would you consider it necessary to set up a duplicated machinery in the new University?—I should say so—a duplication of all that scientific apparatus to cover the whole ground, I cannot say. I don't know enough of Applied Science to tell, but there should be a full Faculty of Science. My idea of the teaching in the University would be something less specialised than in a place like the College of Science. Suppose there was a Chemistry class going on, the teaching of a Professor in the University might be carried to a considerable point; but when you come to the application of that to various industries, and things of that kind, they might have other studies in the College of Science. The substance of the work would be done in the University, but special industrial applications would be carried out in the College of Science which would, I presume, be the head of the technical education system throughout the country.

569. For example, would you say it was necessary to set up a Chair of Engineering in the new University, or would you be satisfied if an arrangement could be made to allow your Engineering students to avail themselves of the College of Science?—It would be quite possible, I should say, but my opinion on that is worth nothing. In general, what I understand you to mean is this, that there would be a saving of money by having a part of the scientific work done in the College of Science, and a certain part done in the University, so that a graduate of the University could go there, take out his lectures in the College of Science, and come and be examined in the University. It might be possible, I suppose, to do that—to have a Professor in each.

570. You don't consider that the attendance on special classes of an outside body, such as the College of Science, would be at all a violation of the principle you wish to maintain of a Catholic atmosphere?—No, I don't think so. I am afraid I have not been able to convey to the Commission what is in my own mind on this point. It is as a system, as a means of educating the whole mass, we want what we call a Catholic atmosphere; but, given that, I see no reason for not using every educational agency throughout the country. One of my own priests has been in the College of Science for twelve months studying Chemistry and Physics. I want him to teach in my school, and as soon as I have another I will send him up too.

571. Professor RHŶS.—You admit that you desire the laity to be on the governing body?—Decidedly.

572. You also admit that, probably, they would follow their Bishops in questions of faith and morals?—It is extremely likely.

573. It has been suggested to me by a Protestant gentleman, who was exaggerating a little bit, I suppose, that the laity are very apt to follow the Bishops in other matters, and not judge for themselves. Is there any truth in that?—I am sorry to say there is not.

574. I may say that in regard to the practice in Oxford, all the undergraduates are not obliged to attend the services of the Church at the present day. They are allowed to absent themselves if they don't wish to attend, and those who like may attend at a roll-call instead. That is the way most of the colleges solve the question now?—Yes.

575. You lay stress on the University or the principal college being residential?—I do lay very great stress on it being residential.

576. You are aware that the old Universities have all given up the residential practice?—It prevails at Oxford.

577. Oxford and Cambridge are the exceptions; but on the Continent most, if not all, of the old Universities have given up the residential restriction in the sense we understand it, and also the Scotch Universities?—They have been non-residential for a long time, but I am strongly of opinion that a residential University is a better place, and that is not only my opinion, but the opinion of the Catholic Bishops.

578. I may point out that the current of modern conditions seems to be rather against it. It is true that we have it in Oxford, and Cambridge, and Trinity College here?—These are the three highest Universities in these kingdoms.

Professor BUTCHER.—Residence means different things.

579. Professor RHŶS.—You mean residence within the College walls?—I am thinking of actual residence in the place.

580. There is one thing with regard to looking after the Professors, or calling a Professor to account for what he might teach. How would you treat anything of a constructive nature? Suppose a Professor answered, "I said so-and-so. I did not touch on faith and morals," but that you thought there was a sort of constructive heresy?—I believe it would scarcely ever come up. I believe the tone of the place protects itself. I think there would be a sense of honour. If you got gentlemen put there to teach a certain number of boys of a particular religious profession, these, as men of honour, would feel themselves bound to say nothing to hurt the religious feelings of the boys. Of course, it is possible you might get narrow-minded men who would take a line of that kind, and there should be some way in the statutes dealing with it, but it should be a clear case. There should be no constructive treatment. That is the reason there should be judges, or men of their habits of thought, on the Court of Appeal.

581. And trust them to set such matters right?—Yes.

582. Professor LORRAIN SMITH.—You make a good deal of the argument here of the Presbyterian character of Queen's College, Belfast?—Yes.

583. You bring out the numbers of Presbyterian students 71 : 1 per cent.?—Yes.

* See page 377.

† "Mr. Balfour's Plea for a Roman Catholic University," by E. J. Dillon, in the *Contemporary Review* (No. 399) for March, 1899.

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584. Have you seen the numbers for all the years the College has been in existence?—I think they are given in the Calendar, or in the report of the President. He gives in each annual report the figures from the very beginning.

585. When added up they come to 6,000 altogether, and of these 3,700 are Presbyterians?—From 50 to 60 per cent., or rather 61 per cent.

586. You remark on the official recognition of the Presbyterian character of the College by its appointment of the Moderator of the General Assembly of the Presbyterian Church as a Visitor?—Yes.

587. I understand the Moderator is a Visitor of all the three Queen's Colleges?—That makes it less special as regards Belfast.

588. It would apply then to the three Colleges?—Yes.

589. Another point you make is this: "There has never been any similar recognition of either Catholic or Protestant Bishop?"—Yes.

590. Well, take the same list—the Bishop of Tuam is on the list of Galway, and the Protestant Bishop of Down is a Visitor at Belfast?—I missed that. The name of the Bishop of Down is given merely as the Right Rev. Bishop Welland, D.D.

[I overlooked the fact that the Right Rev. Dr. Welland is a Visitor of Belfast Queen's College, and the Bishop of Tuam of Galway; but these facts do not touch my statement that the Moderator of the General Assembly of Presbyterians and the President of the Non-Subscribing Presbyterians are the only ecclesiastics in Ireland who are "for the time being," that is, *ex-officio* Visitors of any Queen's College. Observe, too, the different position of the Moderator in Belfast and in the other Queen's Colleges. In Belfast he is *ex officio*—in Cork and Galway only by appointment in the individual case; thus officially recognising the Presbyterian character of Belfast Queen's College.]*

591. There is no Presbyterian bishop?—No.

592. I believe that at one time the Catholic Bishop in Belfast was a Visitor at the Queen's College?—Is that so?

593. That is so; and Archbishop Cullen was a Visitor at the Queen's College?—He may have been nominated.

594. He was on the Calendar from 1851 to 1862?—He may have been nominated, but you may take it for granted he never accepted the office of a Visitor.

595. I have only the Calendar. It is an old story, and I know nothing of it whatever. The point I wish to make is merely that these make Queen's College, Belfast, not a Presbyterian College?—I have stated it is not a Presbyterian College, but it is a College which is entirely in harmony with the Presbyterians, and satisfactory to them; and my whole point there is to show there is no agitation on the University Question coming from Presbyterians on any religious grounds.

596. To go back to Galway for a moment, I find the Very Rev. J. W. Kirwan President from 1845 till 1849. I understand he was a dignitary of the Catholic Church?—I really don't know.

Dr. STARKIE.—He was the parish priest of the ground on which the College stood, and he was appointed in 1845 by Sir Robert Peel, after they commenced to build the College, but he died before it was opened.

The Most Rev. Dr. *O'Dwyer.*—Did he hold the position of President?

Dr. STARKIE.—Yes. President of a non-existent college.

* Answer supplied by the Most Rev. Dr. O'Dwyer on revising the proofs of his evidence.—*Secretary*

The Commission adjourned until the following morning.

THIRD DAY.

SATURDAY, SEPTEMBER 21ST, 1901.

AT 10 O'CLOCK, A.M.,

DUBLIN.
Sept. 21, 1901.

At the Royal University of Ireland, Earlsfort-terrace, Dublin.

Present:—The Right Hon. Lord ROBERTSON, M.A., LL.D., P.C. (Chairman); The Most Rev. JOHN HEALY, D.D., Lord Bishop of Clonfert; The Right Hon. Mr. Justice MADDEN, M.A., LL.D., P.C.; Sir RICHARD CLAVERHOUSE JEBB, LITT.D., LL.D, D.C.L., M.P.; Professor S. H. BUTCHER, LITT.D., LL.D.; Professor J. A. EWING, M.A., LL.D., F.R.S.; Professor JOHN RHŶS, M.A., D.LITT.; Professor J. LORRAIN SMITH, M.A., M.D.; WILLIAM J. M. STARKIE, Esq., LITT.D.; WILFRID WARD, Esq., B.A.; Rev. Professor R. H. F. DICKEY, M.A., D.D.

and Mr. J. D. DALY, M.A., Secretary.

The Most Rev. EDWARD THOMAS O'DWYER, D.D., Lord Bishop of Limerick, further examined.

597. Professor LORRAIN SMITH.—When we adjourned I was asking your lordship a question with regard to the appointment of Archbishop Cullen and Bishop Denvir on the Visiting Board of the Queen's College, Belfast?—Yes.

598. As a fact, both these dignitaries of the Catholic Church held the office of Visitors?—Their names undoubtedly appear in the Calendar, so that my statement that the Moderator of the General Assembly was the only ecclesiastic appointed on the Visiting Board was inaccurate.

599. I was right in stating that both of those dignitaries of the Catholic Church were Visitors of the College?—They had been appointed as Visitors; but I do not think that either of them ever acted.

600. But they were in office as Visitors, according to the Calendar?—You may take it from me that most certainly Archbishop Cullen never acted as Visitor.

601. Your statement was, "The Moderator of the General Assembly of the Presbyterian Church for the time being, and the President of the General Association of Non-Subscribing Presbyterians of Ireland for the time being, are Visitors of this Queen's College. There is not, and there never has been, any similar recognition of either Catholic or Protestant Bishop." My point is, that the Bishops were recognised?—Oh, the position was offered to them by the Crown! Oh, yes.

602. And there were also a Catholic Dean of Residence at Galway, and a Catholic Dean of Residence at Cork?—They never acted in the position, as far as I know.

603. I have not consulted any more than the first two Reports—1850, and 1851; but there are Reports from both of those Colleges each year by the Catholic Deans of Residence, and, in particular, in the 1851 Report, from the Rev. Mr. O'Connor. He actually says: "I have not yet seen, nor have the students yet experienced, danger either to faith or to morals at Queen's College, Cork." My point in introducing these details is this: that a Catholic Dean of Residence cannot be appointed without the consent of the Bishop in whose diocese he is placed?—Yes.

604. Therefore, we have the consent to the appointment of this official of the Bishop of the diocese in which both Cork and Galway are placed?—The fact is new to me. The only explanation I can suggest to you about that is this: that the formal decision of the Catholic Church in Ireland as to the relation between the clergy and the Queen's Colleges was arrived at by the Synod of Thurles in 1850——

605. Quite so. My point, then is this: that there was some indecision?—Oh, that is quite true. There is no doubt whatsoever that there was a certain minority amongst the Bishops of Ireland, in the beginning, who thought that the Queen's College scheme might be made a workable scheme.

606. And that was what lent some ground to Sir Robert Peel's idea that this scheme might be accepted?—I am perfectly satisfied that Sir Robert Peel did believe that it might be accepted by the Catholic Church, and what you say is quite true. But though that may be, I have no information that he knew what the feeling was of some of those ecclesiastics

The Most Rev Dr. O'Dwyer.

607. From their accepting the offices?—Yes.

608. As President and as Dean of Residence?—Yes.

609. Then, to go on to the next point. In the present Charter of Queen's College—this is Queen's College, Galway, Calendar, 1897–8—the following Statute is laid down:—

> "If any Professor shall, in any Lecture or Examination, or in the discharge of any other part of his collegiate duty, teach or advance any doctrine, or make any statement derogatory to the truths of revealed religion, or injurious or disrespectful to the religious convictions of any portion of his class or audience, or shall introduce or discuss any subject of controversy, political or religious, tending to produce contention or excitement, such Professor shall be summoned before the Council, and upon sufficient evidence of his having so transgressed, shall be formally warned and reprimanded by the President, and if any such Professor be guilty of a repetition of said or similar offence, the President shall forthwith suspend him from his functions, and take steps officially to recommend to the Crown his removal from office."

Why I am reading this is to show that in the Queen's College Statutes there was a mechanism for the purpose which you explained to us was necessary in the constitution of an acceptable college?—I am very glad to find so strong a precedent, and one so much *ad rem* for all we ask.

610. Well then, my point is this: I am not clear, in my own mind, as to wherein lies the essential difference between what you are asking for and such a mechanism applied by a Catholic dignitary?—It is entirely a question of mechanism.

611. Quite so?—It is entirely a question of mechanism.

612. But this mechanism was devised for the solution of the problem you have detailed?—I have no doubt, from reading the debates in Parliament in 1845, that it was the intention of Sir Robert Peel and his Government to set up in Ireland in substance a system of education pretty like that which we are asking now; but I think that he did not like to state that too openly. I believe the whole Queen's College system, according to Sir Robert Peel's plan, was that of giving practical denominational education to Ireland, without saying so.

613. There is no case on record in which this mechanism has broken down as a mechanism for preventing the teaching of infidelity?—I do not know that it has ever been brought into play, because, from the time the Queen's College system came into operation, in 1850, to the present time, we ecclesiastics have had no official connection with it whatsoever. I have no information.

614. So far as we are dealing with what you call the truths on which Christian men agree. Am I not

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correct?—I have not heard of any. Of course, you know a great deal more than I do about it, as you are connected with one of the Queen's Colleges; I cannot tell you, really.

615. I have been only a short time in the Queen's College. I think that is practically all I have to ask you, except one or two points of detail. You say, in your synopsis—"If figures can prove anything, these figures prove that the Queen's Colleges are steadily losing ground, and are falling in the estimation of all classes and creeds in the country"?—Yes.

616. I think you do not include in that Queen's College, Belfast?—Oh, yes. From 1881--2 to 1899--1900 there was a decrease of 200 students in Belfast College alone, and 224 in Cork, so that Belfast has absolutely lost practically as many as any of the Colleges.

617. Well now, was not that the year when the Royal University was instituted?—Decidedly; that is my point.

618. That was the last year when students could get in as Queen's University students?—Yes; that is my point.

619. And there was a special rush of students in that year; the numbers were the highest point ever reached in the history of the College, I think?—It was the highest point, no doubt; but there was not such an extraordinary rush. In 1881--2 the total number of students in Belfast was 503; in 1879--80 it was 494; in 1878--9 it was 500; in 1877--8 it was 463; so that for several years there was practically no change you see. In 1880--1, the last year before the one I take as my standard, it was 503, and three years before it was 500. Therefore, I do not think the figures bear out your theory of a special rush in that year.

620. The other point I would put to you is that in view of the present movement on the part of the Belfast College and its authorities to provide means for equipment?—What about that?

621. You can hardly say it is losing the confidence of the public?—How.

622. From the way in which that movement has been supported in Belfast?—Oh, well, of course, it has the confidence of the people, who give it their money; but it has not the confidence of the students who do not attend it. The best evidence of the public confidence in a teaching institution is the number of people who go to be taught, and, if I find that for a succession of years there is a steady decrease in the number of students who go to a particular teaching institution I think I am justified in coming to the conclusion that it is losing the confidence of the people as a teaching institution.

623. Of course, we will get evidence on that point from the Queen's College authorities. But their reply is that the Royal University ruined the College system?—I am quite at one with them there.

624. And that is why the numbers have fallen. Do you agree with that?—I am quite at one with you as far as that goes.

625. That is hardly the same thing as losing the public confidence, is it?—It is a loss of public confidence in the concrete system of education they get there as University students. That is what I mean. It has declined as a system of education, and the public have lost confidence in it. I do not for a moment mean that the teaching staff, or the teaching power, within the College itself, has been diminished in the least; but that the system has so changed as to make the public dissatisfied with the education that they can get in Belfast, and to induce them to send elsewhere.

626. Might we not put it this way: that a large section of the students can get preparation for the degree examinations more easily than by going to a college?—That is, no doubt, a fair comment to make. It is quite possible that that may be so.

627. One other point. You drew our attention very markedly to the rivalry which exists between Belfast and the other constituent colleges?—Not constituent colleges. There are no constituent colleges.

628. The other colleges which send up students. You regard that rivalry as entirely unhealthy, I think?—I do, in its development: in its actual condition.

629. Don't you think there might be another view taken of that rivalry?—There is no doubt whatsoever that what you call a healthy rivalry between colleges is a very desirable thing—the kind of rivalry that exists between men playing on the same cricket ground. But we all know how the first movement in connection with this Commission came about. I happened to be present at the Senate of the Royal University when it arose, and I must say that it was altogether unpleasant, and a very unedifying kind of discussion. There was a clear suggestion that the examinations of the University are not carried on fairly: that men from Belfast have to come down here to be examined by men in Dublin, and that Belfast is not fairly represented on the Examining Board. There were suggestions, at least, that everything was not right, and that the College at St. Stephen's-green, of which Father Delany is manager, was getting unfair help somehow or other, and that it was in consequence of that that they were producing the results of which they were boasting, and not by the legitimate teaching the College was giving.

630. I wished to suggest that there was another element—that a healthy rivalry might be, and is, in my opinion, an incitement?—It is a most desirable thing to promote such rivalry within a University.

631. And it does exist?—I cannot say to what extent it does; but I suppose it must. If people compete for the same prizes there must be certain genuine rivalry.

632. And people would be very loth to lose the privilege of competing where such rivalry is?—It might be undesirable to get rid of that rivalry; but it might be necessary to sacrifice that in the interests of something better.

633. It might be; yes. There is a point in your statement which was not taken because of our decision in regard to Trinity College; but I think I must raise it. It is on page 9, and is with regard to the examinations. I will just put the question.

CHAIRMAN.—Wait a moment; let us just see what it is.

(Professor Lorrain Smith explained to the Chairman the point he desired to raise, and the question was admitted.)

634. Professor LORRAIN SMITH.—You say—"For 'pass' students it might easily enough be arranged that each college should conduct its own examinations"?—Yes. That is with regard to a possible solution into which Trinity College would be brought.

635. But apart from Trinity College. That opinion of yours is not conditioned?—No.

636. As this point was left out yesterday I should be glad to hear you assert that again in regard to the other solution?—What is your question?

637. My question is that pass examinations should be left to the colleges in the way you suggest?—I think it would be a very desirable thing.

638. There was one question I wished to ask in regard to Limerick and the medical doctors. There are forty-three Catholics, and, I think, you said that only three had a University degree. Was that an Arts degree, or a Medical degree?—Oh, Arts.

639. Dr. STARKIE.—I wish to say a few words about what you call the governing factor in this whole question of higher education in Ireland—that is, the question of population and its distribution. It seems to me that on account of the reasons which your lordship detailed so fully as to the poverty of the Catholics in Ireland, and the fact that the differences, as you graphically put it, are cut horizontally, the Census returns in Ireland are not as safe a guide with regard to the question of the proportion of University-going men as they would be in the case of Scotland or England. For instance—I do not like to speak about the South of Ireland, as I have not lived there for many years, although I was brought up there—but I know something about the West, and I heard from Lord Morris, who knew the West fairly well, that there are 70,000 people living between Galway and Clifden, and he told me that out of the 70,000—I dare say he knew most of them personally—he did not believe more than three or four had ever desired University Education, or would ever be able to avail themselves of it?—What you wish to put to me is this: to what extent does the great preponderance of Catholics throughout all Ireland correspond with the need for higher education?

640. Certainly?—I do not think the need is in exact proportion to the numbers, or the capacity for taking it; but I think there is an immense need for the extension of higher education.

641. I do not deny that for a moment?—What the exact proportion would be I cannot say. But I will say this: that year by year the necessity is increasing. Year by year we are creating in Ireland what, I think, was a great desideratum up to this—a middle class We have had in Ireland hitherto two extremes—the gentry and a nation almost of paupers; but I think there is growing up now a great middle class, the farmer class, the mercantile class, and the professions; and

for these there is a growing need of higher education. But not higher education of the type that has been given, or under the conditions under which it has been given at Oxford and Cambridge, and Trinity College, up to this; but a much cheaper, and, I would say a much more practical scientific education.

642. Your lordship gave us some statistics about the very successful Christian Brothers' School in Cork?—Yes.

643. It was stated that there were 230 boys pursuing their education there for the Intermediate examinations. But I noticed that only one, I think, was a Senior Grade Exhibitioner. You did not tell us how many passed the Senior Grade, but there was only one Senior Grade Exhibitioner. Of course, we all, or those of us who are on the Intermediate Board, know that the Senior Exhibition is a very high distinction. Again, I noticed that only three of the twenty exhibitions they won were in the Middle Grade. Mr. Justice Madden and I take a very great interest in this question, because it was clearly proved at the last Commission that a very small proportion of those who obtained very high grants from the Intermediate Board ever proceeded to the higher studies, and I think it was brought home to the Commissioners that the Intermediate examination in Ireland was, to a very great extent, an examination of primary schools?—Oh, I do not think so. Of course, I do not know what evidence you had before you upon which you based the conclusion you came to; but to a certain extent it was true that primary schools often did come into the Intermediate examinations. But I think, to be just to the Christian Brothers, it ought to be said that, taking my own City of Limerick, their school there has as good a right to be recognised as an Intermediate school as my own seminary, or as the Jesuit school. In a certain way it has a better right, and I will tell you how. There are about 2,000 boys attending the Christian Brothers' schools throughout Limerick—in the parishes of the city. As soon as a boy ten or twelve years of age shows special ability in the genuine primary schools the Christian Brothers pick him out, and bring him up to their Intermediate school, and that, I consider, is the first step on the ladder of progress for that boy. He is then taught in a special school, by special masters, for the Intermediate course of examinations. Though the Christian Brothers' schools of Limerick would be called primary schools, in truth they have two systems: they have an Intermediate system, and they have a primary system.

644. I think the members of the Commission, and certainly the members of the Intermediate Board, consider that this is a very important question?—What I would say with regard to that is this, that in small country places there are a number of schools that are really only primary schools; they have no endowment; the want of money is the root of a great deal of evil; and the managers of these schools go in then to try, out of the money that is going, to get as much into their own empty coffers as they can, and though they ought to be doing the primary work, they do the Intermediate work—or they try to do it—for the sake of getting some of the money.

645. That is a fact of which we are aware. I suppose your lordship knows that the Intermediate Commissioners have been so convinced of the fact that a very large proportion of their grants were to a large extent wasted on those who never went beyond the Preparatory or the Junior Grades, that they came to the conclusion that it was not a system of Intermediate Education at all?—I am aware of that.

646. I think it must be held by everybody that if a boy does not proceed beyond the Junior Grade he does not receive an Intermediate education, which means an education leading up to the University?—Such a system is simply pernicious.

647. It has filled the country, as your lordship stated yesterday, with a lot of half-educated boys, who are unfit for the plough, and who can look forward to nothing but an examination for the lower grades of the Civil Service?—I think you could not create a more dangerous class in the country.

648. It seems to me that it is a difficult problem to arrive with any certainty at present at any idea of the probable number of University-going Catholics if there was a Catholic University or a University for Catholics?—I would not go so far as that. If you put it this way—that you could not tell how large it would be, possibly not; but I can tell you for a certainty that it would be very large. Look at it in this way In Father Delany's little college in Dublin there are 200 Art students; then there are 600 ecclesiastics in Maynooth, of whom I take it that probably 200 at least would follow the Arts course in the University.*

649. Would they reside in Dublin?—I should hope so.

650. Because that again is a very important question?—I would hope that if ever there was established here a University institution we would have in it a hall of residence, because my own personal feeling is to bring the clergy actually into contact with the laity of the country while they are being educated.

651. I fully sympathise with that?—But I think it would not be fair of me to say to the Commission that in that respect all the bishops are of the same way of thinking as I am. Some bishops are not. Some bishops hold very strongly the view that an Ecclesiastical Seminary should be a place apart. But there is a considerable body of opinion amongst the bishops, and amongst the ecclesiastics of the country in favour of my view, and I have no doubt whatsoever that when the University was in existence you would have very soon in it a college or a house of residence, or a hall or something in which our ecclesiastics would reside and mix in everyday intercourse with the lay students. I think it would be a most desirable thing for both. But I began with the 200 Art students of Father Delany's College, and I should say there would be at least 200 Art students in the ecclesiastics; that makes 400 Art students. That, in one Faculty, would make a very strong institution. Then there is the Catholic University School of Medicine in Dublin, which is, I am told, the largest, and at least, one of the most flourishing schools of medicine in Dublin at the present time. There is no endowment for it whatsoever. We bishops have to put our hands in our pockets occasionally to buy scientific instruments for them, and to keep the roof over the house, and different things of that kind. There are several hundred students there. Some of them get the degree of the Royal University. A great many of them become licentiates of both the College of Surgeons and the College of Physicians. I saw it stated, either by Dr. Hamilton or Dr. Whitla, in a pamphlet about Belfast,† that since the change was made, and the Royal University set up, a great number—more than half—of their students now merely get a licence to practise and do not get the degree of the University. If we had a Catholic University, I should say that we would have at least 200 or 300 students a year in that branch. That would make 700 students to start with, even if you never added another man, and I believe it is a very moderate estimate that with a fairly constituted place here we would begin with 1,000 students.

652. I think it is natural for us to look to Scotland for an analogy to Ireland?—In some respects, yes.

653. The conditions in a great part of Scotland are similar to those in Ireland. I have been studying to a certain extent, as far as I could from books, the state of education in Scotland. Of course, we always look for perfection in Scotland, or, at least, we are always referred to Scotland if we wish to study an absolutely perfect system of education. But I find that the Scotch themselves, in the privacy of their own Commission-rooms, tell a very different tale. There are some very interesting statistics in the Report of the Commission of 1878. I find it stated that some of the Scotch Universities—as you said of the Queen's College, Cork—are merely secondary schools; and, even so late as 1895 I find that out of 2,057 Matriculations only 230 students graduated in Arts at the four Universities.‡ As you know, some years ago they introduced Matriculation examinations, which have had a very great effect upon the secondary schools and also upon those attending the Universities, because those who are able to pass the severe Matriculation examination are much more keen to go on to the B.A. degree. But before the Matriculation examination was instituted the case was very much worse, because I find that in 1878, in Glasgow, there were 1,100 students, but only forty or fifty graduated.

654. Professor BUTCHER.—Graduated in what department?—

DR. STARKIE.—In Arts, I suppose.

CHAIRMAN.—In 1878?—

* There would probably be 200 or more from Maynooth who would graduate in Arts, although not resident in Dublin: and I think we should have a certain number, which would steadily increase year by year, of candidates for the priesthood from Maynooth and other places, who would prosecute their higher Art studies in the University itself.—✠ E. T.

† See page 375. ‡ Balfour: "The Educational Systems of Great Britain and Ireland," p. 295.

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655. Dr. STARKIE.—These figures are from the 1878 Report.* My knowledge is only book knowledge, and it may be entirely wrong, but I am quoting from the Report of the Commission. It is stated there that young men spent two years in the University before settling down to business, and then, being satisfied, I suppose, with the certificate of having attended the lectures, they go on to business without graduating. I have been reading a book by Mr. Balfour on the educational systems of Great Britain and Ireland, in which he states that a great number of these students now do not go to the Universities, but are satisfied with the "leaving certificates" that have been introduced by the Education Department, and that they go to business on their school knowledge. Now, coming back to Ireland. If the Intermediate Board succeed in improving the secondary schools, is it not likely that a similar state of things may occur in Ireland, and that many boys whom your lordship would look upon as possible, or almost certain, candidates for University degrees, would leave school after the Middle Grade and go to business?—Assuredly you will allow that the categories I have mentioned up to this—the ecclesiastical students at Maynooth, the Medical students in the school here, with the 200 men who, at their own expense and against great difficulties, have worked their way into the Arts Faculty of the Royal University—that under more favourable circumstances every one of them would be students, and I think it is a very reasonable presumption that their numbers would be largely increased.

656. Your lordship spoke yesterday of possibly 2,000 students?—I believe I said that number. Of course, I supposed that every member of the Commission understood that I could predict nothing. I said so; and I believe this, that it would be the largest University in Ireland.

Dr. STARKIE.—I may say that I am only too willing to be convinced. Mr. Justice Madden and I are only too anxious to raise these students to the University standard—it is our one object.

Mr. Justice MADDEN.—Yes.

The Most Rev. Dr. *O'Dwyer.*—Might I say this, too? University Education in England in connection with Oxford and Cambridge has had a very great extension. The operations of the University now in England are not confined to what is done within the halls of its own building.

657. Dr. STARKIE.—Of course, I know that?—And I believe that one of the greatest functions a University here would discharge would be that, being in sympathy, religiously and in every other way, with the mass of the people, it would get access to them to educate them outside its own halls in a way that existing places will never do and can never do.

658. I quite see that. Your lordship also held out hopes yesterday that those who have the municipal power in your own town, the labourers and those who possess, as I think your lordship stated, not even a satisfactory primary education, would feel the benefits of the new University. Does your lordship mean through the Extension lectures?—No.

659. Or did your lordship mean that a different class would arise, and that they would be the proper leaders of the people?—My point in mentioning that is this: The mass of the people have the franchise, and, therefore, the municipal power. They are exercising that power foolishly now, because they have not intelligence themselves, and they have no one amongst the laity with educational intelligence to guide them. What we want a University for is to send back unto the provinces a number of men—laymen—who will have the confidence of the people in every respect.

660. Do you think they would elect them? Do you think the labourers would not elect men of their own class instead of those who are better educated than themselves?—Well, as far as I know the labourers they are as honest as children——

661. Who are the most dishonest people I know.—I do not think so. In public affairs I know them intimately; I have spent my life amongst them; and I have some of my greatest personal friends amongst them.

662. I was speaking of the children. You said they were "as honest as children"; I think that is a very unfortunate comparison?—Then I will only say, Dr. Starkie, that there is a very strong authority on my side.

663. But that was before Board Schools and the Elementary Education Act?—I am very sorry to hear the head of the Primary system having that view of children's human nature. But about the labourers. As far as I know, they are thoroughly honest, straightforward, simple-minded people; but they have a certain shrewd intelligence of their own; and if they get guidance, if they get proper views instilled into them steadily and gradually, I believe they may be brought to use their political and municipal power in a sensible way. I will give you an illustration of that. I met a Belgian gentleman some few years ago. "How is it," I said, "that you alone on the Continent of Europe, you Catholics of Belgium, seem to be able to hold your own against the fascination of Socialism which seems to seize the minds of the working classes all over the Continent?" "I attribute that," he said, "entirely to the work of Louvain University." Louvain University has educated the Catholic laity of Belgium, and those men are able to go back into their municipalities, into their communes, and guide the people, and, through them, all Belgium. The Clerical Party, as they are called, have been able to organise the country and to hold it at the Parliamentary elections, and they have done that for twenty years persistently. Some people may not like the name of "Clerical Party," but it is not very disagreeable to me. The substance of the issue there is between Socialism and social order, and that is what Ireland is working towards. If any man reads Mr. Lecky's History of the Eighteenth Century he will see that one of the things he has been remarking is that for the last 100 years there has been a strong element of Jacobinism in Irish public life, and no sensible rational man can deny it. But the most astonishing thing is to take up our Catholic newspapers—papers that are avowedly Catholic, that profess to support Catholic principles—they write things that are shocking to a man who understands Catholic principles, that are simply revolutionary, that are simply Socialistic, and which, if they were carried out to their logical conclusion, would turn society topsy-turvy. But those people do not know what they are writing. The articles are written by flippant intermediate chaps who go there and turn out their articles ——

664. National teachers mostly, I think?—I cannot tell you that, but they are uneducated Catholic men, with great ability and flippant pens, and I think they are the most dangerous class the country was ever left to. I think it is very desirable that you should educate men for the Press as for everything else.

665. I have a passage from a speech Mr. John Dillon delivered a couple of years ago in Parliament. He gives his own idea of a University system, and I shall be glad to know—I think your lordship has already told us—whether you agree with it or not. He says, "We want a system like that of Germany, Scotland, or Wales"—(I find that those who know very little about University questions always speak of Germany)—"a system which will bring home University Education and training to the door of the poorest labourer of Ireland, a University in which the children of the artisans and labourers of Ireland will sit side by side with the sons of the most wealthy, without any distinction, save that which God made when he created one with more brains than another." That is not very like a Scotch University, is it?—That is like a passage which Mr. Butcher would say would be better for an English platform.

Professor BUTCHER.—My lord, I did not say "better."

666. Dr. STARKIE.—I am afraid Mr. Dillon's idea is not likely to be carried out?—No; that is rhetoric.

667. I may pass from that point to a passage in the first page of your lordship's synopsis. You speak of Trinity College, and you say that the late Established Church "is by law the only established form of religion in the College." You said a good deal about the Episcopalian tone of Trinity College due to the instruction given in Theology, and also about the "Protestant atmosphere." We have heard a great deal about the Protestant atmosphere; in fact, it is one of the shibboleths; and, as I have lived thirteen years in Trinity College, I am rather anxious to know exactly what it is, because, like the gentleman who spoke prose all his life without knowing it, I lived in Trinity College for thirteen years, but was never aware of the existence of this "Protestant atmosphere." I find, though, that Dr. Salmon refers to it in these terms: "The general tone in Trinity College is secular, non-theological, consequently non-Romanist. In England this is thought to be militantly Protestant." Well, of course, I am perfectly willing to acknowledge that the atmosphere in Trinity College is

* Page 25.

thoroughly secular; in fact, as Dr. Salmon said—I should have thought he had forgotten this fact himself—but he said, "The young men in Trinity College are like young men elsewhere, and their general conversation is about boating and cricket, and theological questions rarely arise." I think your lordship looked upon these Protestant Universities, like Oxford, Cambridge, and Trinity College, Dublin, rather in the way that a tourist would. I know myself that when I visited Oxford for the first time two years ago I spent most of the time visiting the College chapels and quadrangles, and the monastic aspect of the place impressed me strongly. But still I remember that at Trinity College, Cambridge, when I was there, we thought the monastic aspect of the place had very little effect upon us, and our conversation and general ways of life there resembled those, I must say, of the boys in the "godless colleges," and there was quite as little theological conversation. Again, I might quote another person on the Protestant atmosphere of Trinity College—a person who is an unimpeachable authority on atmospheres, indeed he may be said to carry an atmosphere of his own about with him—Dr. Traill. He says in very characteristic style, "The Protestant atmosphere means freedom of thought, emancipation from mediæval superstition, the right not only to make researches into the mysteries of nature, but also to discuss and inquire into the foundations of beliefs; the right, in fine, whilst paying all proper respect to authority on matters secular as well as religious, to refuse dictation from such authority when it is repugnant to the conclusions of reason or the evidence of the senses."* From what your lordship said yesterday about the atmosphere of the new Catholic College I do not think you would object to "the right to make researches into the mysteries of nature" in a Catholic College?—Not at all. With regard to what you say, Dr. Starkie, about the atmosphere of Trinity College, you give your personal experience. That is very valuable, and it is information at first-hand. But we have had publicly given the personal experience of others, and we have the public statement of Judge Webb, who is a very distinguished *alumnus* of Trinity College, and a very distinguished man in letters, that to his knowledge Trinity College is, and has been, and, he hopes, always will be a Protestant institution. We have Dr. Mahaffy and Lord Justice Fitzgibbon, distinguished *alumni* of Trinity College, stating the same thing. Therefore, we Catholics as a body are justified, I think, in taking the testimony of these friendly witnesses of Trinity College as to its actual position, and, excuse me for saying so, I accept their testimony over against yours.

668. I do not think I differ really from your lordship on the matter. I have never denied that Trinity College is Protestant in its government and traditions. I have stated so publicly, and have been much criticised therefor. I have never denied it; but the atmosphere of Trinity College is created by the students, and not by the Divinity School or by the Professors.—Excuse me; I lost the thread of your remarks. I thought you were stating as a matter of fact that it was not a Protestant institution.

669. I say it is secular in tone?—Ah, it is secular in theory, but I am talking now of fact, and the atmosphere of the place. What you mean by the atmosphere is the general tone, the conversation, the spirit. If a young fellow went in there, and the conversation turned on religious questions his Protestantism would be assumed. That is the general attitude. The Protestantism of the student would be assumed as the right thing, and in every practical way he would find it a Protestant place. As to how that is brought about, that is another question; but I think, having had 200 or 300 students young clergymen of the Protestant Church in it, that that is a considerable leaven, and must leaven the whole mass.

670. My point really is that the atmosphere depends on the religion of the majority of students, and that if Father Delany, for instance, took the very unlikely step—a step which I do not in the least suggest as possible—of sending in 100 students in October, the atmosphere would be changed in six months?—It might be, somewhat. You see, there is no doubt at all that if you have all Catholics, or nearly all Catholics, and a few Protestants, the Catholic majority will give the tone, and if the proportion is *vice versa* the Protestants will give the tone. It is, as a person explained at one time, a difference which does not seem to be very obvious at first—it is as the difference between whiskey-and-water and water-and-whiskey.

671. The fact is, your lordship, the whole question turns on what we mean by "mixed" education. I was glad to hear your lordship admit yesterday that you have no objection to mixed education, provided it is mixed education of the proper type. We all know that in this country we live by catch-words principally, and "mixed education" is one of the most unfortunate of them, because we have never defined what we mean by it. There is one kind of mixed education to which everybody in this country objects—the Presbyterians, the Catholics, and members of the late Established Church. There is another kind to which nobody objects. Mixed education of the first type, to which I say everybody objects, is where a number of children, or young men of different denominations, are brought under the influence of the wrong denomination. But the mixed education of which everybody approves is, where a number of children or men of different denominations are brought under the control of the proper denomination. That is the mixed education that Presbyterians have advocated for the last fifty years, quite as strongly as the Catholics. So where is the bone of contention between us?—I do not follow your point there.

672. I mean to say that in regard to the new University, which you adumbrated for us yesterday, you read a certain number of resolutions of the bishops, to the effect that students of all denominations would be admitted to it. Of course, that would be a mixed University?—Do you mean the one we propose?

673. Yes?—It would be mixed to this extent, that it would be open to non-Catholics.

674. That is what I say is the kind of mixed education to which nobody objects, because it would be under the control of Catholics?—Quite so.

675. I can say, from my experience of the National Board, and my experience of the National system, that all denominations in Ireland are united in favour of that kind of mixed education?—Certainly.

676. It may not be known to every member of the Commission that the Catholics were the only body in Ireland in 1832 that accepted the National system. The Irish Church were very much opposed to it, and, like the Catholics afterwards, in the case of the Catholic University, they founded Church education schools in opposition. The Presbyterians refused to join the National Board until their schools were made "quasi-denominational,"† and that is a fact not generally known. The Presbyterians—I have read their resolutions—the Presbyterians in the North established what were called "gun-clubs" there, for the purpose, as they said, of "furnishing the peasantry with guns to protect their Bibles."‡ For eight years they refused to join the National Board until the rule about the giving of religious instruction in non-vested schools was rescinded, and until their schools were confined to the clergymen of their own denomination. So far is it from being the truth that the Presbyterians have always favoured mixed education of the other type?—That gives colour to the statement I have heard made that the most effectual way of bringing about a reform of University Education in Ireland, would be the explosion of a bomb on the window-sill of the Provost of Trinity College.

677. With regard to Queen's College, Belfast, Professor Lorrain Smith questioned your lordship yesterday as to whether it was a Presbyterian College or not. Personally, I think it does not make the slightest matter whether it is or not. The Presbyterians have always taken measures that the head of it should be a Presbyterian clergyman, and I am perfectly willing to acknowledge that it is a mixed college in the one sense, but not in the other. And, again, some of us in Ireland know that with regard to the Training College in Marlborough-street, which is a Government institution, and open to everybody, the Presbyterians sent a petition to the Government that the Principal should be a Presbyterian—in fact, that he should follow the religion of the majority of the students; and they have been assailing Judge Shaw in the strongest language in the Northern papers for being false to the Presbyterians, because he voted for the best man, for the man whom they acknowledged to be the best

* The *Nineteenth Century*, March, 1899, "Hands off Trinity," by Anthony Traill, Fellow of Trinity College, Dublin.
† Report of "Powis Commission," p. 95.
‡ Evidence of Mr. R. Sullivan, Inspector of Schools, before a Select Committee of the House of Commons, 1837, quoted in Report of "Powis Commission," p. 65.

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man. So much for the Presbyterian advocacy of mixed education. The fact is, we are all in favour of mixed education of a certain type, that is, when it is controlled by the proper denomination.—We are all for a mixed education that is called mixed education, but which, in reality, is denominational.

678. Yes, it is denominational, because the head is denominational?—It is simply then "What's in a name?" And as you have referred to that, I should like to say this, that the imposition of *doctrinaire* systems upon a country, without regard to its actual conditions and its own wishes, is about the most fatal form of government.

679. I will now go to another point. On page 3 of your synopsis your lordship states:—"Catholics were emancipated in 1829, the system of National Education followed in 1832, and being the first system of education which was offered to them without being subversive of their faith, they were very glad to get it, and it spread very rapidly." I should like to make a few merely historical remarks upon that. I think your lordship passed over the history of education at the end of the eighteenth century in the Grattan Parliament. The Grattan Parliament, whatever may be said of it politically, did an immense deal for education, and I should say there were certain members of it who would be quite able to teach us at the present day the right standpoint on questions of education. For instance, I might take a celebrated Provost of Trinity College, who was one of the most liberal-minded men of the day, although, like many others, he was a notorious political jobber—I mean Hely Hutchinson. He was never a Fellow of the College, but I believe he was a lawyer and Attorney-General, and was appointed Provost.

Mr. Justice MADDEN.—He was an eminent lawyer; he was not Attorney-General.

680. Dr. STARKIE.—He made a speech which I have seen quoted* I think it was in 1782, or thereabouts—in which he advocated the education of Irish laymen and priests, on the ground that they ought to wean them—I suppose he was mostly referring to the priests—from going abroad for their education, for he said it was well known that true Philosophy flourished in Ireland, and that the effect of educating them in Trinity College would be to strengthen the ties binding Ireland to the English Government, and also to enlist the sympathies of the clergy in Ireland with English rule in Ireland. That is one passage, but I am not quoting it exactly, I am sorry to say. There is another speech that he made later on in the same debate on the admission of Dissenters and Catholics to Trinity College, which is very important. He said he was in favour of admitting Catholics to Trinity College, and of opening up all its prizes to them, and of making no distinction between Catholics and Protestants, except such as merit would claim. He said that they need not attend the lectures of the Divinity Professors, and that they could have a Divinity Professor of their own. Unfortunately, that liberal-minded Provost died. Trinity College, by the Relief Act, passed in 1793, opened its degrees and professorships to Catholics, but, unfortunately, it did not go so far as Hely Hutchinson proposed, and appoint a Divinity Professor.—Did you say the Fellowships of Trinity College were opened to Catholics?

681. Not the Fellowships, but the prizes. We do not call the Fellowships prizes. The prizes and professorships were opened up in 1793?—Might I say about that—it may be interesting to the Commission to know this fact—that at that time, and for a century before it, all my predecessors, the Catholic Bishops of Limerick, were educated abroad, and nearly every one of them was a University man, and held a degree from Louvain, or of the Sapienza in Rome, or of the Sorbonne, Paris. I have seen some of their letters, and some of them were really beautiful classical scholars, and wrote Latin beautifully, with a good classical finish, and they were incomparably better educated men, I am sorry to say, than their successors.

682. I will come to that later on. There was another question, too, that came before Parliament in 1793, which is of very great interest at the present time. The Chief Secretary was Mr. Hobart, afterwards Earl of Buckinghamshire, and grandfather of Vere Foster, that great benefactor of Irish national education. He proposed a Bill to establish a lay college at Maynooth, with an endowment, for the education of lay Catholics. That college was in existence until 1817, and what was the cause of the closing of that college? It was the post-Union policy of Castlereagh. Castlereagh's only object was to make concessions to the clergy; to detach them from the lay body; and he refused, just as the Government afterwards refused to Newman's University here, the right to confer degrees, and, consequently, the college languished, and was closed in 1817. That throws some light on the fact that Peel was not the first person who acknowledged that the Catholics had a grievance in Ireland?—It is quite true that at that time some of these concessions were made or offered, but the point I made in my evidence was this, and it is the point—my authority for the statement was Mr. Lecky, I have taken it almost textually from Lecky—that Sir R. Peel's was the first practical provision for the general education of the Irish people that was obtained from the English Government.

683. From the English Government, certainly; I was talking of the Irish Parliament. Now, at page 4, your lordship comes to another interesting point, the institution of the Queen's Colleges. You deduce from the speech of Sir Robert Peel certain inferences, the third of which is, "That the acceptance of the National system of education by the Catholics of Ireland led them to think that mixed education would be an acceptable plan for meeting the religious difficulty in the colleges?"—That is stated explicitly.

684. I know. From what we have said already about mixed education, it would appear that they were quite right in thinking that mixed education was acceptable then?—Yes; on the private definition of it that you have given just now.

685. It was not only a private definition, but it was what, from the inception of the National system, mixed education meant.

686. CHAIRMAN.—That is, mixed education according to our own blend?—Yes.

687. Dr. STARKIE.—Your lordship also said yesterday that Sir Robert Peel thought that mixed education was acceptable for primary schools, that it was acceptable for secondary schools, and, consequently, it ought to be acceptable in the case of the University, and you quite agreed with the principle that the system which was acceptable for primary schools ought to be acceptable also for the University?—I said that there should be a uniform principle governing public grants for educational purposes, and that if a Government says, "Here is money for you for primary schools," and you use that on the denominational principle, and "Here is money for the secondary schools," and you use it on the denominational principle, and "Here is money for higher education, but it is entirely an immoral thing to use it on denominational principles," I say that that cannot stand.

688. My point is—and I am glad to see from what your lordship has said to-day that you seem to agree with it—that Peel really intended, and, in fact, Sir James Graham stated, that the Queen's College system was intended to be an extension of the National system?—Yes, they stated so.

689. I think it would be safe to argue, in the case of Peel, that he knew Ireland fairly well, and he knew as well as we do that the mixed education which was acceptable to the Irish Catholics up to the time when he proposed his Bill, was mixed education as I have defined it, and that when he founded the Queen's Colleges, he meant mixed education of that type, although, as your lordship said to-day, in Parliament a Minister, in proposing a measure for Ireland, necessarily has to keep one eye on the English constituencies?—Quite so.

690. And that he proposed a scheme branded with such a very acceptable phrase as "mixed education," which is so acceptable to the Nonconformist conscience in England, but which could be interpreted in Ireland in a different way?—I have no doubt whatsoever that that accurately describes what was his intention at the time. And, mind you, he almost said it in words, because he said, "Nothing can prevent the benefits of the College established in Belfast flowing in the main to Presbyterians; Cork and Galway will undoubtedly be great Catholic Colleges?" Then he said, "We must establish Visitors to keep out infidelity there, and who will those be?" "Naturally," he said, "They would be the ecclesiastical authorities exercising jurisdiction in the district. There would be the Catholic Bishop of Cork," but, of course, he had then, for the purpose that you mention, to add, "and the Protestant Bishop of Cork."

691. But your lordship would not object to the Protestant Bishop of Cork?—Not for his own people and his own work.

* *Parliamentary Register*, 2nd Ed., Vol. I., p. 206.

692. But even in a Catholic University, you would not object to a slight admixture of Protestantism?—We have stated that over and over again. I will tell you what we would object to, as you have mentioned the matter. We would object to the Catholic Bishop and the Protestant Bishop being a joint board for the regulation of religious matters.

693. I quite understand that. With regard to the Queen's Colleges, as I understand the matter, Sir Robert Peel was the only member of the Government who took any interest in the scheme?—And Sir James Graham.

694. Sir Robert Peel resigned before the Colleges were opened, and after his death in 1850 no other member of his party was strong enough—in fact, the Peel party was split up, and in the House of Commons there were practically three parties—the Derby party, the Whigs, and the old Peelites—all fighting, and there was no one to give a thought to the Queen's Colleges. In fact, I do not know whether it is known that when Peel resigned it was seriously considered by the Government of Lord John Russell whether the Colleges should be opened at all or not?—I never heard that.

695. It is a fact. It was seriously considered by the Government whether they should open them or not, and the Whig Government were really in favour of not going on with the scheme, although the Colleges were built. It was under these auspices that these unfortunate Colleges were opened, and there was no one to pay any attention to Peel's original intentions in the appointment of the staffs. Peel himself appointed Dr. Kirwan, a Catholic priest, to Galway, and this Catholic priest took such an interest in the College that he actually persuaded the Board of Works to build it on the most unsuitable site in Galway, in the centre of a swamp, because it was in his own parish. When the Whig Government were appointing the staff of Professors, they departed widely from what Sir James Graham had promised in Parliament, viz., that adherence to the Catholic religion *ceteris paribus* would be the determining factor in the appointment of the Professors—your lordship has said the same with regard to the appointment of Professors in the new Catholic University, that *ceteris paribus* you would appoint a Catholic. But how did they carry out Sir James Graham's promises in Cork and Galway? Out of sixty professors, only seven were Catholics, and there was not a single Catholic Arts Professor in the Catholic province of Munster.* It could be alleged by the Government that it was an utter impossibility to find Catholic Professors, because, as your lordship stated yesterday, Newman surrounded himself with a very distinguished staff two years later. Of course, it may have been the glamour of his name.

CHAIRMAN.—Much that you have said is extremely interesting and important, but may I ask from where you derive the information about what happened after Peel's resignation and death?

Dr. STARKIE.—From various pamphlets I have read on the subject.

CHAIRMAN.—Could you get them for us?

Dr. STARKIE.—I think so. I have taken notes of various pamphlets.

CHAIRMAN.—You see, a great deal of the information which is now being placed before the Commissioners comes, not from the Bishop, who is the witness, but from you. I do not want at all, and I do not think my colleagues would wish, to check it, but at the same time it must be ascribed to its proper source.

Dr. STARKIE.—I will give the references.†

(At this stage of the proceedings, the Chairman pointed out that it would, perhaps, be more in order, and more useful for the purposes of the Commission, if Dr. Starkie himself gave evidence later on with regard to the interesting historical facts brought out in the questions he had just asked, as to which the present Witness did not profess knowledge. Dr. Starkie accepted the suggestion. The examination of the Witness was then resumed.)

696. Dr. STARKIE.—Your lordship also said that it was honestly believed by Peel that the Queen's Colleges would be accepted by the Catholics?—Yes.

697. On what ground, do you think, he believed that? Have you any idea that any of the Bishops in Ireland conveyed their approbation?—I do not know that. I do not know whether any communication passed, but I am aware of this, because it is public: that a deputation of Bishops waited on the Lord Lieutenant at the time, and suggested certain modifications, of a more or less radical nature, I believe, in the scheme.

698. CHAIRMAN.—At what time?—1845—immediately after the Bill was introduced in the House of Commons. Sir James Graham introduced the Bill in the first week of May, 1845, and a few weeks after that, I think—perhaps in the month of June immediately following—the Bishops' annual meeting in that month, a deputation waited on the Lord Lieutenant of the time asking for certain modifications.

699. Dr. STARKIE.—But is it not the fact that Archbishop Murray expressed his approbation of the scheme?—I do not know.

700. Archbishop Murray, as your lordship knows, was a champion of mixed education of the kind I have defined, and he was on the National Board for twenty years?—Yes. It is quite possible that Archbishop Murray might have been amongst the minority of the Bishops who thought that the scheme might be so modified: that it was capable of such modification as would make it acceptable.

701. Is it not also the fact that on the first Senate of the Queen's University Archbishop Murray's name stands third?—But I do not think he ever acted on the Senate of the Queen's University, because after 1850 there was a resolution of the Church in Ireland that no ecclesiastic should have anything whatsoever to do with the working of the Queen's College system.

702. No. 4 of your deductions on page 4 of your statement says that Sir Robert Peel and Sir James Graham recognised the inherent danger to the religion of the students in these Colleges from the possibility of Professors, intentionally or unintentionally, tapping their faith, and felt bound to take measures against this danger. I think your lordship has already explained that?—Yes; both of them recognised that that danger was inherent, and they said that it was the duty of those setting up the Colleges to guard against that danger, and they believed that that would be done by vesting in the Crown the power of appointment and removal.

703. Is it not a fact that Sir James Graham expressed himself in the speech which your lordship has quoted in a different way about the appointment by the Crown? He did not hold out to Parliament the prospect of Professors being permanently appointed by the Crown?—No; I believe it was intended to have been a provisional arrangement for three years, or some limited number of years. After that it was to be vested in the Colleges.

704. Yes; up to the end of 1849; and after that it was to be vested in the governing body of the Colleges; but that provision was never carried out?—No.

705. Your lordship explained, yesterday, how, from the very first, the scheme was condemned, and, I think, you gave us various reasons. The first was that nothing but secular education would be taught within the walls?—With regard to that, as the Chairman attached a good deal of importance to that part of my evidence, I should like to say that the condemnation of the Queen's Colleges was not so much for any one single detail, but for the cumulative effect of the whole constitution of them. That was one item: that there was purely secular education given by men in whose selection or removal we had no voice whatsoever. In the particular conditions of our country at the time, and of education in all the educational institutions at that time, it was the cumulative effect of these conditions that made them condemn it; but they never said that if there was only secular knowledge taught, and if there was no other objection, it would be condemned on that account alone. It was the combination of all these conditions that caused their condemnation.

706. With regard to the statement that nothing but secular education could be taught in the College—if that were so the Queen's College system would not be a mere extension of the National system?—The fundamental rule of the National Board is combined secular and separate religious education; but religious education, as I understand it, is a part of the National system just as much as secular education.

* Sullivan: "University Education in Ireland," pp. 16–19.

† See Queen's Colleges (Ireland) Commission, p. 92, evidence of Professor Bunnell Lewis (2403)—"There was an unwillingness on the part of the then Premier to open the colleges at all. He wanted to shelve the scheme."

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707. Is it not a fact that in the scheme originally proposed for Queen's Colleges religious education was quite as much a part of it as secular education?—No; that is not my impression.

707A. The Queen's Colleges' Statutes provide:—"The Council shall have power to assign lecture rooms within the precincts of such College, wholly or in part, for the use of such religious teachers as shall be recognised by the governing body, subject to the approval of Her Majesty." Then there is power to make rules as to the days and times at which religious instruction shall be given, and for securing general discipline of the College. The Act goes on to impose exactly the same rules as in the National schools, to the effect that no student should be compelled to attend any religious instruction of which he or his parents or guardians did not approve. Again, it is provided that regulations may be made for securing the due attendance of every student at such Divine worship as may be approved of by his parents or guardians, and recognised by governing body of the College?—I understand your question to be as to whether, in the teaching of the Queen's Colleges as established by law, the teaching of religion was included or not. If that is the question, it was not. If in the constitution of the Queen's Colleges there was provision made for giving the use of one of the rooms in each of the Colleges to the clergy of certain religious denominations, if they liked to use it for the private religious instruction of the pupils, that provision was made.

708. That is all I wish to bring out: that it was provided that other than secular education could be taught within the walls of the Queen's Colleges?—There seems to be an equivocation there. That was not religious education. I do not consider that is a part of the work of the College; but I consider that as corresponding with the domestic work done in the English colleges, and it is what the Provost of Trinity College calls "family prayers." The official work of the College by the Professors who are office bearers in the College was purely secular.

709. Your lordship stated yesterday that the Queen's Colleges had never been condemned by the Bench of Bishops?—What I said was that though they have been condemned over and over again as dangerous to the faith, they have never accompanied that condemnation by an actual prohibition.

710. Is it not known that individual Bishops, on their own authority, actually forbade people in their dioceses to go to them?—Perhaps so. I hold full control in my own diocese, and I am not subject to any other Bishop's control in Ireland.

711. Though the Catholics have never been forbidden by an actual declaration of the Bishops as a body to go to the Queen's College, still individual Bishops have forbidden people?—I am not aware of it; but I should think it is quite possible.

712. I have known a case of a Bishop refusing the Sacrament to parents who allowed their children to go to the Queen's College?—I can quite understand that; and it is entirely competent for any Bishop to do it.

713. And the bishop—I quote from a Pastoral by Bishop Derry (1865)—declared that, "Parents and guardians of young men are to understand that by accepting education in them (viz., the Queen's Colleges) for those under their charge they despise the warnings, entreaties, and decisions of the Head of the Church. Adhering to the discipline in force in this diocese, we once for all declare that they who are guilty of it shall not be admitted to receive the Holy Sacrament of the Eucharist, or of Penance, while they continue in their disobedience?"—He is merely enacting a law for his own diocese.

714. I can give you a specific instance. I heard that in Galway, lately, a lady who got a scholarship in the Queen's College had to go to Athenry for the Sacrament?—It is quite possible that the stricter discipline in Cork and Galway with regard to ladies going to these Colleges has produced cases of this kind.

715. With regard to Galway, you say the College has been such a failure that thirty years ago it was proposed to abolish it. I suppose you were referring to Mr. Gladstone's Bill of 1873?—Yes.

716. I think it might be said that Galway was suffering, at that time, in exceedingly good company in that Bill?—How.

717. With Trinity College?—Not at all.

718. People have spoken of Gladstone's proposal with regard to Trinity College as tantamount to suppression?—No; that was not so. It was proposed to establish equality for people of all religious denominations in the country. That was a thoroughly sound proposal made by Mr. Gladstone, because it was intended to bring everyone in Ireland under the same scheme. The peculiar position of things now is, that you leave one institution, and one section of the Irish people, out of all inquiry, and even out of this Inquiry, so that their position cannot be inquired into, and that arrangements are to be made for the rest of us who are outside; and that seems to be a privilege which no institution is entitled to.

719. Is it not a fact that this proposal to abolish Galway College excited a greater storm of opposition in England to Mr. Gladstone's Bill than any other provision?—I am not aware of the fact; but if you said it created a storm of opposition in Galway I should agree with you.

720. There were speeches of some great authorities like Mr. Fawcett and Sir Lyon Playfair, full of denunciations of Mr. Gladstone's proposal for extinguishing "The Light of the West"?—Yes; but I think "Lighthouse" would be a better phrase.

721. Your lordship says, in regard to Galway—"This college has been such a failure that nearly thirty years ago it was proposed to abolish it. Last year the total number of its students was only 110. The year before it was as low as eighty-seven. Amongst these there were distributed forty-five Scholarships and thirteen exhibitions; and these explain how the College is kept going at all." Is it not a fact that in the Queen's Colleges these rewards are not Scholarships at all, but small Bursaries, and, although they seem very numerous they are not nearly as numerous in proportion to the students as the Bursaries in some of the Scotch Universities?—I believe so. As you have referred to Bursaries, I think, in any institution set up for the great body of Catholics in Ireland there ought to be a large number of Bursaries for helping on the education of poor students. With regard to the figures for Galway which I gave, I find that I rather exaggerated. I said the number was eighty-seven; but it should have been eighty-three, for eighty-three is the accurate number. I think that is a very limited amount of work for an expenditure of £10,000 a year. It is a very curious thing that the men in Belfast, who are doing a splendid work educating 300, 400, or 500 men, should only have the same amount as is spent on seventy or eighty people in the West of Ireland.

722. Some of us are not willing to measure the work of a collegiate institution simply by the number of students *ponderandi non numerandi*?—You do not suggest that the intellectual work turned out in Galway is higher than that turned out in Belfast?

723. I do not contend that at all; but I should say that Galway, if one goes back to the records, might be found, in comparison with its numbers, to have had an exceedingly high proportion of distinguished students?—I should not be at all surprised if that were so, because evidently the students going to Galway are enterprising young men. They go there because they see good Bursaries going begging, and they do not go to it, as the students in Belfast and Cork do, solely to get the education that is within their reach. They are clever young fellows from Ulster, who see an opportunity of using these Bursaries for their own advancement.

724. I think your lordship gave the names of two Protestant Professors in St. Stephen's-green; but were not these two Professors educated in Galway College, and selected by Father Delany on account of their special excellence?—I believe so. I know one of them is a Protestant clergyman, who was appointed a Professor of Modern History. With regard to this last fact I am speaking from an impression left upon my mind after a conversation I had with Father Delany a couple of years ago. Therefore, it may not be quite accurate; but I think it is.

725. With regard to the fall in the number of students, I think your lordship has been questioned upon it by Professor Lorrain Smith. He stated that the date your lordship selected was a very exceptional year, and I can bear him out in that statement. With regard to Galway and Cork there was a great rush of students in that year on account of certain privileges which were offered?—I think the figures demonstrate that that was not so with regard to Belfast.

726. The increase in Belfast was not as great as in the other Colleges?—Not only so, but there was no such thing as an increase at all in that year, in Belfast, as compared with the years before. If you go back another year you will find that there were 500.

727. The point is really not important, because I do not think anybody will deny your lordship's statement that the Queen's Colleges, from whatever cause, have steadily lost ground. That raises the question why have they lost ground? Does it appear to your lordship that it is because the education given in Queen's College is unsatisfactory, and does not deserve the confidence of the people, or is it not rather due to the fact that for the examinations "grinding" is thought more efficacious?—I coincide entirely with Dr. Hamilton's view, which he has expressed again and again, that the legislation of 1879, setting up the Royal University, has been disastrous to Belfast Queen's College, and has interfered with its function as an educational institution and lowered its status.

728. Why?—Because previously it was a part of a self-contained University. It was a constituent college of the Queen's University, and of the three colleges that were in that University it undoubtedly was the first and most important. All the Professors of the three Colleges were incorporated in the University, and they regulated their own studies and their own examinations, and, I think, everyone who knows anything at all about a University will agree that a University, such as Oxford or Cambridge, that works within itself, and has colleges attached to the University system, is more likely to be a satisfactory teaching place than a college which has its work cut out for it, not by the judgment of the teachers in that college, but by an outside body of men, who prescribe certain examinations and rules to which the teaching in the college must conform.

729. That leads me to the part of your Summary of Evidence headed "Possible Solutions." The first thing which your lordship suggests as a possible solution is, "An endowed college for Catholics in the Royal University." Is not that scheme subject to the objections you have brought against a central Examining Board? If you had four colleges affiliated with the Royal University would they not be likely to lose their autonomy? —I put up that scheme for the purpose of knocking it down. What I said about it was that it would unquestionably give a certain amount of relief and would be a considerable improvement on the present state of things. But I said that it had in it no element of finality, and would cause differences between the Catholic and the Protestant people of Belfast, and would only result in the setting up, after a period of four or five years, of two distinct Universities, which would be better if they were set up from the beginning.

730. Your second solution is subject to the same objection. If you have a Catholic University in this city you will have a college in Dublin and another in Cork, and I think it is very unlikely that Dr. Henry, of Belfast, would be satisfied with one for Ulster. You will thus have four colleges in different parts of Ireland, and will there not be the same difficulty about the examinations?—No, no; and I will tell you why. If you have three homogeneous institutions, three friendly institutions working together for a common purpose, they are naturally more united than institutions which have nothing in common.

731. It would, perhaps, be a more satisfactory arrangement than the other; but still it would be open to the same objection?—I do not know. You might say the same as between the Universities of Cambridge and Oxford. It is only a difference of place.

732. Is that not a vital and essential difference?—I do not think so. It might have been so in the last century; but nowadays places in a country like this are brought quite near to one another. I think the distance of place in a little island like Ireland hardly counts now. I think it is, for all practical purposes, of secondary importance what the position is.

733. Would it not be a more satisfactory solution if you had a Council such as the 1878 Commission recommended for Scotland—a Council that would not diminish the autonomy of the affiliated colleges, but which would preside over the course of studies, and merely take measures to ensure that the standard should be fairly uniform, although the subjects might in some respects differ?—I discussed the scheme on academic grounds; but at the same time we must always reserve this consideration, that there would be no equality given by it to Catholics in the educational system of the country. As I said before, we would be put in with the Dissenters as second-class passengers, while the superior people of Ireland have their own College and their own University complete in itself. Assume, for the purposes of political expediencies or otherwise, that it is not considered desirable to give us a University—you then ask us how would this system work? I do not say it would not work, and I do not say that it could not be made to work; but the only way would be to put an end to all competition, and that each College should do its own work, and conduct its own examinations. That is the practical difference between making them Universities and making them Colleges.

734. I do not like to speak of Scotland, but I believe the Commission of 1878 were not quite satisfied with the four independent Universities in Scotland, and recommended that there should be a certain amount of uniformity introduced by what they called a University Committee?—It seems to me as clear as anything can be in connection with this question that if there is a separate institution set up under proper conditions for Catholics that it will be a successful institution, and I think Dr. Hamilton is of the same opinion.

735. Professor BUTCHER.—By way of explanation I was going to tell Dr. Starkie that that recommendation met with universal disapproval throughout Scotland, and the last Commission which sat had to consider a very much more limited suggestion of the same kind and they gave it up, because they felt that autonomy was so important that all academic opinion went for it.

736. Dr. STARKIE.—I suppose your lordship is aware that the second solution which you propose, that is, of the Royal University being handed over to Catholics, and the Belfast College being turned into a University for the North of Ireland, has met with very strong opposition from a very important body in Ireland, namely Trinity College?—Yes. I made some comment upon that yesterday, and perhaps it is a sufficient answer to refer to what I said. The point of it is that my personal conviction is that that opposition is not based upon any academic grounds, or upon any investigation of the question in connection with Irish education, but it is the result of the sharp political and religious feeling that separates the two bodies. I would further say that if any one would simply grasp the question and deal with it, I believe that in six months' time there would not be a ripple on the surface of Irish life.

737. Mr. Justice MADDEN.—You were speaking then of opposition in certain quarters in the North of Ireland?—Yes.

738. Dr. STARKIE.—I spoke of the opposition of Trinity College to the setting up of other Universities?—In answer to that, I would ask them, by what right they would interfere at all.

739. The right they would have is the right of self-preservation?—Well, in the interests of Trinity College, the Crown have excluded it altogether from this Inquiry. Here are a body of men who, for centuries, have had possession of privileges which they have enjoyed to this very hour; and now when the rest of Ireland come together to try what they can do for themselves, these gentlemen say, "You shall not touch us, and we will not let you do anything for yourselves."

740. In the article which has been sent to the Commissioners, and which has been referred to, the Provost of Trinity College has described the proposed three Universities as "three temples to the demon of religious strife"?*—I suppose, then, we are to assume that Trinity College, from the days of Elizabeth to the present time, has been the Temple of Concord.

741. The strong objection which the Provost has to Mr. Balfour's scheme, which is very like what you propose, is that you would have two Colleges in Dublin, one charging high fees, and the other low; and he states that it is an ascertained fact that no business ever thrives that produces a more expensive article than the bulk of the population require?—My feeling with regard to that objection is that it is pretty much on all fours with the opposition that the publicans in a neighbourhood give to the creation of new licences.

742. Mr. WILFRID WARD.—I have only one or two questions to ask your lordship. Reference was made by Professor Butcher, and I think by the Chairman also, to the action of the Catholic Bishops in England in reference to Oxford, and possibly the Commission might like to have a clear view as to the principle on which the Episcopate have acted in both countries. In the Memorandum presented by the English Bishops on behalf of the laity to the See of Rome, as to the opposition to mixed education, it is stated that the Church opposes mixed education as an ideal principle, but that in practice, within moderate limits, and as a necessary concession under certain circumstances, it may be allowed. Would it be true to say that the ideal which the Catholic authorities have always held out is some-

*The *Contemporary Review*, April, 1899, "The Irish University Question," by George Salmon, D.D., Provost of Trinity College, Dublin.

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thing similar to what the Church of England continued to preserve in Oxford until about the year 1870?—Yes; up to the Tests Act of 1871.

743. In practice, as Professor Butcher pointed out, the Catholic ecclesiastical authorities in Germany have agreed to the establishment of Chairs in Theology, Philosophy, and History in mixed Universities?—The acceptance of the facts, as suggested by Professor Butcher's question, and dealing with the matter as one of principle, leads me to say, what I tried to show yesterday, and which I repeat now, that while mixed education is contrary to our ideal, there is not anything in it so intrinsically bad as that, in given circumstances, and in certain conditions of time and place, we may not use it; and the explanation of the difference between the action of the Catholic Church in Germany and in England, from that in Ireland, is simply a question of time and place and circumstances.

744. You would hold that the ideal of the Catholic Church being that education should be under the supervision of the Church, this ideal is in harmony with the conditions of Ireland?—Entirely; and referring back to one of the remarks I made yesterday, I think the condition that has been stereotyped now by this Commission, that Trinity College is to remain as it is, makes it an absolute necessity now that we should have an institution set up for us that we can accept, and which will be nearer to our ideal.

745. As I understand, you hold that the action of the Irish Bishops was not simply the assertion of an unbending principle, but the application of that principle to the circumstances of the place and time?—Yes. The Bishops of Ireland have never said, "Mixed education is bad, and therefore we will not have it." What we have said is that mixed education is always undesirable, and has always in it a certain inherent danger; and that, in the circumstances of Ireland, that danger is operative, and therefore we cannot sanction it.

746. When the proposal for establishing the Queen's Colleges was first made, was not there a minority of about six Bishops who were in favour of accepting them?—No; I do not think there was ever a minority in favour of accepting them, purely and simply; but some of the Bishops at first were in favour of accepting them as the basis of a *modus vivendi*, as between the Catholic Church and the Government.

747. But it could not be said that they were all agreed that the system of the colleges was opposed to Catholic principle?—Well, perhaps it may appear a little sophistical, but I think it covers a real distinction. When we say that the colleges were opposed to Catholic principle, the meaning is that the theory that secular education should be separated from religious education is opposed to Catholic principle.

748. The theory?—Yes. In that way they are opposed to Catholic principle; but it is a different question whether you can use an institution in which secular education is separated from religious education. You must determine that question according to the conditions of the particular case.

749. In accepting the National system of Primary Education, the Bishops held that it was an undenominational system, which they would endeavour to make practically denominational?—Yes; they accepted it and worked it.

750. I think you pointed out that one of the reasons which weighed with the Bishops in their opposition to the Queen's Colleges was that, at that time, every existing University in the kingdom was denominational?—Yes; every one of them was a denominational institution; and naturally the starting of a secularist plan, in a religious country like this, startled them and put them on their guard; and they did not approach the consideration of the subject in a sympathetic spirit. The presumption was against it.

751. Is it fair to suppose that if a similar system to that of the Queen's Colleges were proposed in the very different state of University Education that *now* prevails, it might receive different treatment?—My personal belief is that if we could get now at what was in Sir Robert Peel's mind, and compare it with the offer that Mr. Balfour has made, there would not be a hair's breadth difference between them. Therefore we are prepared to accept Mr. Balfour's offer. That is my answer.

752. With reference to the Board of Visitors, your lordship, in a very interesting passage of your evidence, spoke of the connection between Science and Religion; and I may remind you that Cardinal Newman, in one of his lectures, pointed out that, as a matter of practice, in the teaching of Physical Science, provided the Professors kept strictly to it, Theology should not interfere. You agree with that?—Yes; that seems self-evident. Take the work of any University. What is its object matter? There will be Literature, Greek, Latin, Foreign Languages, English, and Irish. What on earth has Religion and the Church to say to the teaching of all these subjects? Take, again, the Physical Sciences, take Mathematics—what on earth have we to say to Mathematics? A man will teach Mathematics, and he could not, unless he is a very originally-minded man, come into conflict with religious truth. I say the same with regard to Physical Science.

753. Provided hypotheses were advanced merely as hypotheses, and not as ascertained Science, it would not be your idea that the Church should check that?—No, no; because it would be absolutely necessary that you should put before the students the hypotheses that have to be considered. I will give a concrete illustration of what I mean. I believe the late Professor Huxley was an eminent Biologist. If he was teaching Biology he might teach it all his life as long as he confined himself to Biology. But if he gave his lay sermons to the students, and went on to show the impossibility of Revealed Truth, and the impossibility of the Supernatural, then I would stop him. I would let him go on as long as his Science did not come in collision with Revelation. Any man that believes in Revelation and in Science must hold that there cannot be any opposition between them, keeping each within its own sphere. If I am supremely convinced of the immutable truth of Revelation, just in proportion to my confidence in that belief I can follow my scientific studies with a freer hand, because I know they cannot possibly come in conflict.

754. You would allow Science to go its own way?—Yes, until it transgresses the borders. Everyone here will, I think, bear me out that no real contradiction exists up to this between any ascertained fact of Science and any truth of Christian Revelation. It is only when scientific men begin to philosophise, when they give up Science and become Philosophers, that a difficulty exists.

755. The Board of Visitors is a protection against their doing this?—Yes; there is no reason why a scientific Professor could not abuse his position as well as any other man. If we could be sure beforehand that he would be true to his duties we should not want a Board of Visitors. But Professors are not exempt from this tendency, and we want some power to control them.

756. One or two Commissioners asked whether the preservation of the denominational system, to a certain extent, would not act injuriously to the good feeling between Catholics and Protestants?—As to that, I believe that there could be no greater measure of appeasement in Ireland at present than that very thing. However it comes about, it is thought, genuine thought, that tells in a country and rules it. It is not the spouters, not the newspapers (for they only retail what they hear from others), but it is the thinking, the genuine thinking, which is done by the *elite* of a country, that determines its course of action. I believe that, if we had these Universities there would be a mutual respect and regard for one another between the Professors, and that, through them, a mutual respect and regard between people of different denominations would spread through the whole country, and, as I have already said, that it would be a great measure of appeasement. As to whether it would be a good thing to bring all the men of various religious bodies together, and educate them together, I would say in the abstract "Yes." In the practical conditions of this country, however, it is impossible, and if an attempt were made to give education under that condition it would leave the Irish people another grievance and would defeat its own end; whereas if you make the people of Ireland believe that they are all treated justly and equally that would be a great advantage.

757. Then in your opinion the scheme you are prepared to accept, so far from being a scheme which would increase the divergence, would have the contrary effect?—Certainly. Someone—I think it was Professor Butcher—referred to a memorandum presented by the English Catholic laity to the Holy See,* asking permission to go to Oxford and Cambridge, and, if rumour is not wrong, you, Mr. Ward, had something to say in regard

* See pages 313, 318.

to that very memorial. I think it is a fair thing to say that, to my knowledge, no corresponding movement ever took place on the part of the Irish laity, and there never has been a request from a body of Irish laymen for a corresponding permission in Ireland. On the contrary, I formally put in my evidence the declaration of the Irish laity in which they ask for the very thing we are now asking for, namely, that institutions should be set up which will give us equality with the Protestant institutions. Therefore the laity of Ireland hold totally different views on this question from the laity of England. The laity and clergy of Ireland know the country, and they know what suits them, and the laity and clergy of England know what suits them in England.

758. You hold that a denominational system which is clearly suitable to Ireland might not be suitable to England?—I presume that, on the face of it, it must be so. Catholics in England are so few, and so small a fraction of the population, that they have no right to ask Parliament to set up a University for them; but the 3,000,000 of Catholics in Ireland are in a totally different position. We start with the assumption that an approach—a practical working approach—to our ideal is within the range of practical politics, and that we have a right to get it.

759. Professor DICKEY.—We have gone over the ground so thoroughly that there is very little for me to ask you about, but I have one or two questions to ask. Speaking on Thursday about the Belfast College as a Presbyterian institution, I understood you to say that the General Assembly had a rule compelling the attendance of students for the ministry at the classes in that college?—Yes, I understood so. What I said was that the candidates for the ministry of the Presbyterian Church are required to graduate at it, and that the students of the Ecclesiastical College of the Presbyterians near Belfast do, as a matter of fact, attend the lectures in Belfast.

760. There is no rule compelling them?—The rule is that they should graduate, and they do frequent the college, and that is all I wish to say.

761. With regard to the Belfast College I want to ask you if, apart from the appointment of the President, the Presbyterians enjoy any privileges that other denominations are not entitled to?—By law, certainly not, as far as I know.

762. They are just on a level with every denomination?—Yes, in legal status and rights.

763. From the reports presented to us of the three Queen's Colleges it appears that the following are the numbers of students who have entered the three colleges during the fifty years of their existence. The numbers of Roman Catholic students are as follows:—Belfast 320, Cork 1,880, Galway 1,092, making a total of 3,292 Roman Catholic students in the fifty years?—Excuse me for suggesting it, but I think it would be a very useful thing if these figures were sub-divided into Medical students and others, because there have been various special reasons for Catholics attending the Medical Schools at Cork. The Medical Schools at Cork are at their door and the teaching is very good, and though it is nominally membership of the Queen's College it is practically only attendance at the Medical School. Therefore, if you want to estimate the number of Catholics who have used the college you will have to take out the number of Medical students for Cork and Galway.

764. In the case of these 3,000 Roman Catholic students was there ever any allegation that the mixed system affected injuriously their faith and morals?—I can give you myself, at first hand, a case which will be a straight answer to that. I myself have known within the last few years a curious case, which I will tell the Commission of. There was a General Election in recent years, and a gentleman called on me at Limerick. He introduced himself to me, and said, "We were fellow-pupils at school here." When he told me his name I remembered him. I went to Maynooth, and he went to Queen's College, Cork. He went to a certain profession in which he attained a considerable amount of eminence and made some money for himself, and he afterwards had an ambition to become a Member of Parliament. He came to me and asked if I would give him my support. I said that I would regard his candidature with very great sympathy, for the sake of old times. I said to him, "I suppose you are a good Catholic?" and he replied, "I cannot say that I am." I said that our ideas as to a good Catholic might be different, and I mentioned one or two of the essential duties of a Catholic. I asked if he went to Mass, and he replied "No, and I do not go to Mass." Ultimately it came out that he was a rank Materialist and had no belief in a future state. I said that that was a shocking state of things, and I asked how he had come to that state of mind. He said, "I was not in Queen's College six months before doubts came into my mind, and before I was there a year I repudiated all religion."

765. Have no such cases occurred in the most strictly denominational institutions?—Yes, but I will give you another case. I am acquainted with a very clever young man who, I believe, has a very great career before him, and he was working in a laboratory with a Professor of one of the Queen's Colleges in Ireland, and in study hours they had a conversation philosophical and semi-religious, and they got upon the question of the origin of life. This Professor said to the young man, "There are various theories about that. Some people think that there is an extra-mundane being who, exercising some creative power, brought life into existence. That is absolutely unthinkable to me, but some people believe it." That gave a shake to the belief of that boy and set him thinking and questioning about that very thing, and these are the ways in which a poison is dropped into the minds of these young men. That is what we mean by having a Catholic atmosphere. We want a place where there will be safety against this kind of thing.

766. I find that there attended the Queen's College, Cork, on the average, in one Session 102 Catholic students, in Galway 58, and in Belfast 17, making a total at the three colleges of 177?—How many of these were Medical?

767. I cannot say?—But that goes to the bottom of it. In the Medical Faculty of Cork there were 135, and of these 89 were Catholics, and that is out of the 102 which you have mentioned, which only leaves 13.

768. My figures represent the average for fifty years, and you are speaking of one year, I think?—I rather think you will find that the average more or less corresponds with each individual year. You will find that all through in Cork when you talk of Catholics you are talking of Catholics in the Medical Faculty.

769. Taking the fact that so many Catholics attended the Queen's Colleges during those years notwithstanding the Papal Rescripts, does that not show that they were anxious to avail themselves of the education afforded by the Queen's Colleges?—There is no doubt whatsoever of that, because no man would go there in the face of his Church unless he wanted to get the education. That is the very essence of our case. There is an overwhelming necessity for the education, and so great is the necessity that a large number of our people have to go to institutions which they know in their hearts they ought not to go to.

770. Consider the fact that there were no Secondary schools up to the establishment of the Intermediate system?—I think that you go a little too far, for you can hardly say that. There is no doubt that the Secondary schools system has got a vast impetus from the Intermediate system, but it is beyond the fact to say there were no Secondary schools before, because we had very large schools. All our great schools were flourishing then—Clongowes Wood, Tullabeg, Castleknock, the Christian Brothers' Schools—all these were flourishing before the Intermediate system.

771. It is a very good average considering the circumstances of the country, is it not?—I do not think so at all.

772. We have heard a good deal about the mixed system of education. Did it not mean in 1832, when the system was introduced, united secular and separate religious instruction?—That is the theory propounded by the National Board.

773. Was it not accepted after some interesting discussion by men of all creeds in the country?—No; never up to this day. There has been from the very first a persistent and determined movement on the part of men of all creeds, steadily and gradually, to change that system into separate secular as well as separate religious education, and it has come to that.

774. I admit the tendency?—Not only the tendency, but I can give you the figures, and, I think, that proves the thing.

775. The principle, at all events, was accepted at first as a working principle to begin with?—As a working system to be changed.

776. I have some other questions on the point, but I will not put them. In the new Catholic University

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you propose to set up, you said that the doors would be open for all denominations?—Certainly.

777. Would that not be applying the mixed system to that University?—It would be mixed in this sense, that there would be present people of different denominations, but there would be an overwhelming preponderance of Catholics, and there would be a Catholic atmosphere, and in that sense it would not be mixed. You may call the institution that we propose to set up a mixed institution if you like, but everyone understands what it will be.

778. You said that you did not ask for a denominational University?—That depends how you define "denominational."

779. You would hardly call it an undenominational University?—No.

780. It would be a peculiar kind of University?—Just the same as Oxford, Cambridge, and Dublin University.

781. You referred to the College of Maynooth as being a constituent College of the Roman Catholic University forming the Divinity School?—It was suggested to me in a question by Professor Ewing. I am only one Bishop, and I cannot give an authoritative answer to it. It would have to be determined after consideration by the Bishops.

782. It is a probable suggestion?—It is not an impossible one.

783. You have Philosophy and Divinity Chairs, and if this new College formed the Divinity School, and the Professors formed the Faculty of Divinity in the University, they would examine for Philosophy and Divinity, and recommend candidates for the degrees for that University?—That is identically what is done in the University of Laval, which is set up by Royal Charter, with the power to confer all degrees as conferred upon any University in the empire; and this University to which I allude has been constituted a Catholic University by the Pope.

784. You would retain the Papal Charter as well in Maynooth?—Decidedly; you do not imagine that we should put aside the Papal Charter.

785. I think you said that if this were granted, and the Maynooth College was taken in as the Divinity School, the Catholics would still not be dealt with as well as the Episcopalians had been treated?—That is if the solution was on the lines of a mere college.

785A. No; but on the lines of a Catholic University, with Maynooth as a Divinity School. I think you said you would have to maintain the Divinity School at your own expense?—I did not mean that at all. If I said that it was beyond my intention. Maynooth had an endowment, and it got a capitalised sum for it from Parliament at the time of the Disestablishment of the Irish Church.

786. Maynooth was established for the education of Catholics, both lay and clerical?—Yes.

787. And in a few years it became a purely clerical institution?—Yes, the secular part of it died for want of support; and in the very year that Sir Robert Peel passed the Queen's College Act, he passed a measure for increasing the endowment of Maynooth, and he carried it by a sweeping majority in the House of Commons. I believe that the only evil that was ever said to result from it was some Protestant people in England said the Lord punished him for doing so irreligious a thing by sending the Famine to Ireland a few years after.

788. If Parliament sets up a Catholic University, what guarantee will the country have that it will not become a clerical institution?—I suppose the Statutes would prevent that, if such a thing were to be attempted. What would be done is, that a Commission, with power, such as that which was given in 1877 to Oxford and Cambridge Commission and London, after the Report of the Gresham Committee, would sit and draft the Statutes, and take precautions against such a contingency.

789. Would you allow someone appointed by the Crown to examine or visit the University?—Certainly; in fact, we proposed it. We propose that there should be a Board of Visitors. If the University is properly constituted, we have not the slightest objection to any reasonable guarantee that may be taken to ensure that it shall loyally carry out the purposes for which it was instituted—that is, to carry out the education of the laity of Ireland. Nor have we any objection to regulations to keep the education up to a proper University level.

790. Mr. Justice MADDEN.—I do not propose to ask your lordship any questions with regard to the portion of your evidence in which you referred to certain pronouncements made by persons connected with Trinity College; nor to discuss their title to be regarded as voicing the general opinion of the University. I would simply ask this: Do you not think that it would be prudent, in the present stage of our inquiry, to wait until we had before the Commission witnesses who might be regarded as representative of Trinity College?—I think that is more a question for the Commission than for me.

791. I quite accept that answer. You are aware, no doubt, that the remarkable article which has been referred to, as written by the Provost, was not intended as a contribution to the general solution of the question, but was mainly a criticism of one particular scheme. You put a question to me, expressing a desire to be informed with regard to the method of election of Fellows in Trinity College. Each of the electors, who are the Provost and Senior Fellows, takes an oath—the exact terms of which I do not remember—but in substance it is to elect the candidate whom he believes in his conscience to be the best qualified for the post. That oath is of far greater antiquity than the system of competitive examination, but since the system of competitive examination has been adopted, it has been in fact the basis of the election. Though the electing body are not bound to act upon the result of the examination, they have always done so, in fact, without any regard to the religious denomination to which the candidate belongs. I may mention that on one occasion a member of the electing body afterwards in conversation with me, stated that at the time he was not aware of the religious body to which the candidate belonged. If a candidate were of bad private character—if his character were scandalously immoral—the electing body could refuse to elect him on that ground, and such a case did once occur?—I am obliged to your lordship for that explanation. What I should like to know is, if a man wrote a work, in which he put forward materialistic views on religion, would it be competent for the Fellows of Trinity College to refuse to elect him if he was decidedly the best man?

792. There are two questions—what would be legally competent for the Provost and Senior Fellows to do, and what they would do? I am not prepared—nor have I authority on their behalf—to say what they would do if a man had written, for instance, advocating anarchy, or had published notes which one regarded as in any respect dangerous to the students or to the community. I have stated the legal position. All I can say is, that no such case has ever occurred. Dr. Starkie, who ran the gauntlet of that severe test, will bear me out in this, that during the present century it has been the invariable custom to elect the best answerer, and since the Fellowships were thrown open, no consideration of religion has ever intervened; but on one occasion the scandalous moral character of a candidate was considered sufficient ground by the Board for availing themselves of their legal right. There is the duty cast upon them of electing the candidate whom they believe to be best qualified.

793. CHAIRMAN.—You have, in the course of your very complete evidence, adverted to certain features in the constitution of the suggested new University, but I think I am right in saying that you have rather adumbrated, as Dr. Starkie said, or sketched, what you desire, than explained it in detail. What I have to suggest to you is this: I dare say you have found in life that where you project something, there is no better way of testing it than by setting it down in black and white, and seeing how it would work. Have you done that in the case of this University?—Yes, I have.

794. Have you considered the constitution of your University in its main features?—I cannot say that I have worked it out in writing, but in substance I have gone over the whole thing.

795. In your evidence?—No.

796. What my remarks lead up to is this: This is a matter of momentous importance. It would assist the Commission very much if a man of your ability and knowledge would give us a draft—I do not say in detail—but an adequate draft of the proposed constitution, so that we may see what is really proposed. If you could do that, and offer it to us as repre-

senting the views of the Hierarchy, it would have additional value?—I shall be most happy to do it, and I will take an early opportunity of consulting the Hierarchy about it, and I have no doubt they would be happy to give this information to you.

797. That is for them to judge, and I am glad to hear that that would be your anticipation. In any event, we are now so conversant with your views as representing the Hierarchy, that if you would be so good as to furnish us with a draft, it would, I think, materially bring to a point the various questions that arise in the consideration of this subject?—I think your lordship may take it for granted that it will be furnished.

798. CHAIRMAN.—I have now to thank you for your evidence, which has been most interesting and valuable?—May I say to the members of the Commission that I cannot express how grateful I am for the consideration they have shown to me.

The Witness withdrew.

The Rev. THOMAS HAMILTON, M.A., D.D., LL.D., President of Queen's College, Belfast, examined.

799. CHAIRMAN.—You are President of the Queen's College, Belfast?—I am, my lord.

800. How long have you held that appointment?—Since May, 1889.

801. You are, I think, a clergyman of the Presbyterian Church of Ireland?—I am.

802. You are one of the Senators of the Royal University of Ireland?—I am, my lord.

803. How long have you held that position?—Since February, 1890.

804. You are acquainted with the scope of our present inquiry?—I am, my lord.

805. There are various matters, Dr. Hamilton, which relate specifically to Queen's College, Belfast, and to its internal affairs. I believe that it was conveyed to you that the Commissioners contemplate visiting Belfast, and you might reserve for future consideration questions of an internal or domestic character relating to Queen's College. In the meantime, we desire to have your views on the more general questions which come within the scope of our inquiry. I believe you are prepared to express your views on the matters which are noted in your Summary of Evidence?—Yes, my lord.

806. You may now proceed with your evidence.—I quite fall in with the idea that I should reserve matters which concern the North of Ireland, and Queen's College, Belfast, in particular, until we have the pleasure of seeing you in Belfast. May I commence by saying that long before the question of the insufficiency of the provision for University Education in Ireland came before the Senate of the Royal University, I had felt bound to express my views publicly and strongly on the subject. I felt so convinced of the utter inadequacy and unsatisfactoriness of the present provision outside Trinity College—with which, of course, we have nothing to do in this inquiry—that in 1897, in my Report of Queen's College, Belfast, which was presented to Parliament, I used these words:

> "I consider that I should fail in my duty, and be untrue to my convictions, did I not state in this Report that, in my opinion, the present condition of University Education in Ireland is unsatisfactory in the extreme. This is not the place for a discussion of the question in all its ramifications, but the time has come when it is, in my judgment, quite necessary to say so much. As regards this College in particular, by the passing of the University Education (Ireland) Act of 1879, it was shorn of much of its power and usefulness, and the higher education, not only of the North of Ireland, but of the whole country, has suffered serious detriment to an extent which only those who are called, as we are, to deal practically with the matter every day, can fully realise or understand. I sincerely trust that an effort will be made at an early period to undo, by wise legislation, the evil that has been done. It is admitted, even by its enemies, that this College has done a great work for the country, and such is its inherent vitality, and so strong its position, that, notwithstanding the grave difficulties with which it has to contend, it is still doing work, as this Report is itself sufficient to show, of which any college in the kingdom might be proud. It only needs to be placed by the State upon such a basis as, in the estimation of all thinking men among us, it ought to occupy, to rise in a generation or two to a most commanding position in the country. Apart from our own particular interests also, no one who has understanding of the times can fail to see that Ireland generally needs such a readjustment of the machinery of University Education as will enable all Irishmen, both in the north and the south of the island, to enjoy if they will, the advantages of true University life and culture without impediment of any kind."

Again, in my Report for 1898-9, after recounting the history of the College for the year, I said:—

> "It is thus my good fortune to be able to present to Your Majesty a very favourable Report upon the condition and progess of the College in regard to all the points to which I have referred. I do not think that it ever possessed an abler or more zealous body of Professors, and the account which I have been able to give of the discipline of the students, and the long list of distinctions which they have gained, and which are here recorded, clearly show that there is no deterioration, either in their demeanour or in their intellectual stature and attainments. The College, in my judgment, is as vigorous, its spirit is as high, its aims are as noble, and its work, within the limits assigned to it, is as successful as in the palmiest days of its history.
>
> "But I do not think that I should be doing my duty, or giving an absolutely correct account of its condition, if I were to stop here and to leave the impression that everything about the College is what one could wish. That, unfortunately, is not the case. In all the matters to which I have referred, in all the matters which lie within its province and direct power, everything goes well. But there is a fly in the box of ointment. There is a mischief of a most serious character which militates against the interest and work of the College in the most unhappy manner. I refer to its status and function as settled, or rather unsettled, by the Irish University legislation of twenty years ago. Into a full discussion of this subject it were as impossible as it is unnecessary here to go. Suffice it to say that this College and the higher education, not only of Ulster, but of the whole of Ireland, have suffered sadly by the changes which were then introduced, and the misery of the situation is accentuated by the fact that, with all the evil that has been done, no creed or class is satisfied, and the changes introduced have left the question as far from a permanent settlement as ever.
>
> "The question now is—what should be done? Of course it would be much easier to do nothing, simply to let things drift. The policy of *laissez faire* will always have its advocates. But, in my opinion, he is neither the true friend of Ireland or of education who advocates that course, or who keeps silent in the presence of the existing condition of affairs through fear of the consequences of speech or action. That steps should be taken by Parliament to remedy the existing evils of the situation, I hold strongly. What exact course legislation on the subject should take, either as regards this College and the North of Ireland, or in the interests of the whole country, it is not my business to say. But to anyone sincerely anxious for the education and general prosperity of Ireland, and cognisant of the evils of the present situation, as one called to deal practically with it from day to day, as I am, must be, the present position of affairs is well nigh intolerable, and the statesman who will rid us of it will be entitled to the everlasting gratitude of the whole country."

These, my lord, are the views which I expressed several years ago and they are my views still. Nor are they my own views alone. Probably there is no body of men in the North of Ireland who are better qualified to form an opinion on an academic subject than the Professors of Queen's College, Belfast. They are all men of wide University culture. Some of them

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are or were Fellows of colleges in Oxford or Cambridge. Others were high honours men of Trinity College, Dublin, or of the old Queen's University, or the present Royal University. They belong to different creeds, they have had practical and lengthened experience of the working of the present system and their views are therefore, I think, entitled to consideration on a question of this kind. They met in February, 1899, to consult as to it. Every professor of the College was present with one exception. That one absentee was ill, and is now dead, but he entirely concurred in the action of his colleagues at that meeting. There was no second opinion as to the question brought before them. It was unanimously resolved "that in our opinion the present provision for University Education in Ireland is unsatisfactory." I have no reason to believe, my lord, that there is any change since that date in the views of the Professors of the College. I state all this to show that, so far as academic opinion in Belfast is concerned there is a strong concensus of views that the existing provision for University education in the whole country is entirely inadequate and unsatisfactory. Before I mention in detail the evils of which we complain, I think it only right, my lord, to state that in my opinion the Royal University, with which we are particularly concerned, may justly lay claim to certain merits of, as I think, a very decided and conspicuous character. Perhaps I may be allowed to state them briefly without elaboration, as I am anxious to economise the time of the Commission. In the first place, in my opinion, the standards of the Royal University are undoubtedly very high. This is the case especially as regards the various honours, but it also applies to the pass examinations. Secondly, the examinations of the University are in my opinion very thorough and searching. In the third place the University has to my mind done a large amount of really valuable work in certain directions in the promotion of higher education. I refer, for example, to its practical examinations in Science which have undoubtedly, as conducted here, had a great effect all over the country. I believe the Royal University is quite in the front rank of Universities of the United Kingdom in the manner in which it has met the claims of the most recent developments of Science. I refer particularly to the various branches of Physical Science, to Chemistry, Physiology, and Pathology. In the fourth place it has done, to my mind, really excellent work in promoting the education of women. It was the first University in Ireland to open its degrees and honours to women, and it is still the only one which does so. In this way it has done very much to stimulate and promote the better education of the other sex. Fifthly, I think it is due to the Senate and Standing Committee of the Royal University, although I am one of them, to say that they spare no effort to advance the work of higher education in this country to the utmost of their power. They are supported in that work by a most able and zealous body of examiners, and I think in the two Secretaries of the University we have the happiness of possessing officers who are not only indefatigable in their work, but are animated by a real and most anxious desire for the promotion of education and the amelioration of the condition of Ireland. I cannot help adding that it is a continual pleasure to observe the harmony and cordiality with which men of different creeds and parties meet together in the University and work together for the common good. I think it is only right to mention these good points when a statement has to be made against the University in regard to other matters. In spite of the good points I have mentioned it is impossible, in my opinion, for the Royal University, as at present constituted, to be an efficient instrument for promoting the highest type of University Education. I proceed to state, in so many words, my reasons for coming to this conclusion. First of all, by our Act of Parliament and Charter, residence is non-existent. These are the words, "No residence in any college nor attendance at lectures or any other course of instruction in the University is obligatory on a candidate for a degree other than a degree in Medicine or Surgery." The result is that collegiate training and culture, instead of being encouraged by the Royal University are distinctly discountenanced, and a large proportion of the students of the University know nothing of either. They either read privately, or are crammed for our examinations, and are thus without what constitutes perhaps the most valuable part of University Education. It may be said that it was the same in the London University before its reorganisation. But the evil was felt in London, and has been dealt with. And the mischief is greater in Ireland than it ever was in England for this reason, that whereas England had several teaching Universities, Ireland has but the one for the great body of its inhabitants. Examinations are of course necessary, but the principal function of a University to my mind is teaching. Examinations should be servants, not masters. They may be good servants, but they are bad masters.

The Commission adjourned for a short interval, and on resuming,

When we adjourned, I had been speaking of the disadvantages of the Royal University, and I had mentioned as the first the fact that no residence in any college or other institution can be considered with regard to obtaining a degree. I proceed. Secondly, it follows from the constitution of the Royal University that the man who has passed through a regular college course has no advantage over the man who has never crossed the threshold of a college. The degree of the latter is of the same value as the degree of the former. Thirdly, owing to this vicious system, as I consider it, there is a strong temptation to the colleges to degenerate into mere cramming establishments, I mean a temptation to concentrate their attention on preparation for examinations rather than on true teaching. I say there is a strong temptation. I do not say that the colleges yield to it. I know that Queen's College, Belfast, does not, and no doubt the same remark applies to others, but the temptation is there all the same, and I think should not be. Fourth, as a result of the present system of the Royal University the Arts Faculties in the colleges are rapidly becoming depleted. The statistics which the Commissioners have obtained, or will no doubt obtain, show this. The fact is unfortunately indubitable. For example, with regard to Queen's College, Belfast, I have in my hand a return showing the attendance in three classes which I think are typical Arts classes, viz.:—Greek, Latin, and Mathematics. For the last ten years commencing 1890-1891, and ending with 1900-1901, the results there are striking, and to my mind, exceedingly sad. We shall take Greek. In 1890–91 there were 81 students studying Greek in Queen's College, Belfast. In 1900-1901 that number had been reduced to 46, in other words to not much more than half. In 1890-1891 there were 106 men studying Latin. Last session that number had fallen to 60. In 1890-1891 there were 96 men studying Mathematics. Last session we had 45. I think, my lord, that these figures speak for themselves, without any necessity for comment on my part. In the fifth place, as another result of the present state of things, the ideal of University life in this country, and the tone of education generally have, in my opinion, been inexpressibly lowered. Sixth, as regards the Faculty of Medicine, it is clear that matters are not as they should be from the fact that so many students go out of Ireland for their degrees. I have no doubt that statistics will clearly prove what a large proportion do so. The fact, I believe, is undoubted. In the seventh place, it may in my opinion be seriously questioned whether the course for the Pass M.B. in the Royal University is not too extensive and severe. It is an excellent course, and the motives which led to its being fixed at its present high level are most laudable, but if it has the effect of leading a large proportion of students to leave the University and the country, the wisdom of making it so long and difficult may be doubted. I do not see why it should be more difficult to obtain a Medical degree in an Irish University than in an English or Scotch. I speak with all diffidence, as a layman, on this question, rather with the object of suggesting inquiry than of making dogmatic assertions. In the eighth place, it is, to my mind, an undoubted hardship, which is much felt and complained of, that the Medical student must come to Dublin for all his examinations, no matter where he has studied. I do not see why at least the Pass examinations in Medicine should not be held in the various colleges. If this were done I believe a long step would be taken in the direction of

popularising University Education without, in my opinion, any detriment to the interests of the Medical profession. In the ninth place, I think it a great mistake that the colleges have no voice whatsoever in the affairs of the Royal University. They are not directly represented on the Senate. They are not colleges of the University in any real sense. They receive intimation of the courses that have been fixed by the University as they would from any other outside body; they send their students to the examinations, and they hear the results, and that is all. It is quite true that the colleges are represented on the Boards of Examiners, but the examiners are the officers of the Senate and not of the colleges. Tenthly, I hold strongly that a country which from the earliest times has been noted for its love of learning, whose people have often made immense efforts and sacrifices to obtain it in the face of obstructions which might well have daunted them, whose native genius has proved itself so worthy of cultivation, and which has produced so many men of the highest eminence in every walk of life, should be provided with a university of a higher type than a mere Examining Board. If I am now asked, my lord, what in my opinion should be the character of any university provision for the needs of Ireland, as they should be served, I reply, first, attendance at college, instead of being discouraged, should be (if not made necessary to the obtaining of a degree, as possibly it could not), at least encouraged in every possible way. The regulations of the new London University go a considerable length. For example, it has, I believe, first of all, a Council for extern students, that is, for students who are not connected with any college, which deals with all matters relating to them, and from which a report is always called for and received before anything is done with regard to them. Secondly, there appear to be separate and special examiners in the London University for extern students. Thirdly, it is stated on the parchment of the degree gained by a student whether this degree has been gained by an intern or an extern student. I should also be in favour of the extern student being required to pass more frequent examinations than the intern. In justice I think he ought to be, in order to compensate in some degree for his exemption from college examinations. In Trinity College, Dublin, I understand that the extern student has to pass nine examinations before he obtains his B.A., and he has further to pay the same fees as the intern student. In other words, he has to pay for the college lectures, whether he attends them or not. In every way I should like to see it impressed on Irishmen that a degree is not everything, that it may connote much or little according to the means by which it has been acquired, and that nothing can compensate the student, in the vast majority of cases, for the lack of college residence. In the next place, I think that certain of the Junior Fellowships and Studentships of the University, if not all of them, should be held on condition of residence in one of the recognised colleges, where the holder should be required to do certain work.

807. Professor BUTCHER.—To teach or research?—To teach or research.

808. Dr. STARKIE.—Would you require from the Scholars research work?—I was thinking more of the Junior Fellows and the Students. At present, in the Royal University, nothing of this kind is required, and the holder of a Junior Fellowship or a Studentship may go where he likes and do what he likes. All that the Junior Fellow is obliged by the University to do is to assist at conducting examinations, if so required; and the holder of a Studentship has no obligation of any kind laid on him to do anything. I point to the fact that the Senior Fellows, if I may so call them, of the Royal University are put in a different position. They are required to teach in colleges recognised by the University, whereas the Junior Fellows have no obligation with regard to any college whatsoever put upon them. It would be a great advantage, in my opinion, if the principle that has thus been applied to Senior Fellows were extended downwards to Junior Fellows and to the holders of Studentships; and there would be no injustice in requiring from the Junior Fellows what is required from the holders of ordinary Fellowships. In the third place, I think that the recognised colleges of the University should be integral parts of the University. I think, for example, that their heads should be *ex officio* members of the Senate. I may point, as an illustration of what I mean, to the fact that the President of Queen's College, Galway, is not a member of the Senate of the Royal University, nor can he be for some time to come, I believe, according to the present system of things, owing to the unfortunate religious difficulty. In the second place, I think the colleges should nominate a certain proportion of the members of the Senate. Third, I think all the Professors of the recognised colleges should have the status of Professors of the University, and as such should act as University examiners. In deciding what should be the recognised colleges, of course, great care would require to be taken. The regulations of the London University on this point seem to me excellent. Before any college or institution there can be recognised, regard is had to the following considerations:—Firstly, the general character and financial position of the institution; secondly, the adequacy of the teaching staff in numbers and qualification; thirdly, the university standard of teaching; fourthly, the adequate provision of laboratories and other appliances; fifthly, the conditions as to age and attainments on which students are admitted; sixthly, the number of students proceeding or likely to proceed to the degrees of the University. These appear to me to be most admirable regulations, which might well be copied in any university which is to serve the needs of Ireland. In the next place, I think that all Pass examinations for degrees, and as many others as possible, should be held in the recognised colleges of the University.

809. Professor BUTCHER.—*In* the colleges, but not *by* the colleges?—In the colleges.

810. Dr. STARKIE.—Do you mean all examinations?—Pass examinations, and as many others as possible.

811. Professor BUTCHER.—Are there no local examinations for degrees now held as they are in London?—There are; the Matriculation and First University examinations are held locally, and the Second University, but only for the Pass. The degree examination itself for B.A. is held in Dublin only.

812. Mr. Justice MADDEN.—Are all Honour examinations held in Dublin?—Yes, for degrees.

813. Professor DICKEY.—Except the Matriculation and First Arts Honours?—Yes.

814. Those are the views which I hold on the general question, and with regard to the Royal University in particular. As your lordship mentioned, I should prefer to reserve my views with regard to the North of Ireland and Queen's College, Belfast, until the Commission visits us in Belfast; and I may only say in conclusion, looking at the matter from the educational standpoint, from which I have tried to view it, that, if matters are allowed to remain as they are, higher education in Ireland is sure to degenerate still further than it has done; but if, on the other hand, by the efforts of this Commission, such reforms as I have sketched out are introduced into that portion of Irish University Education with which the majority of the people are concerned, a vast amount of good will result to the education of this country, and that without any violent or revolutionary change.

815. CHAIRMAN.—Do I understand you consider the recommendations which you have made in the latter part of your statement adequate to deal with the question of University Education in Ireland, taken as a whole?—I should think so, my lord.

816. What I refer to, to be quite distinct about it, is this. We have had presented to us, with great elaboration and power, a statement by a Roman Catholic Bishop to the effect that no solution will meet the wants of the great mass of the people of Ireland as regards higher education unless there is what for shortness I will call a Roman Catholic College or University established. I should like to mention that, and invite you, if you have any observations to make on that proposal or similar proposals, to favour us with your views?—I don't know, my lord, whether it is exactly within my province to pronounce an opinion on what is asked or required by the Roman Catholic part of our fellow-countrymen, but I may say this, that in my opinion, if the Royal University were reformed in the direction and to the extent that I have very briefly sketched out, if within that University a thoroughly equipped College were founded for the special needs of the Roman Catholic part of the population, and if, further, Queen's College, Belfast, which, I think I may tell the Commissioners without giving it undue praise, holds the most important position on the other side in the University, —if Queen's College, Belfast, were adequately strengthened in a corresponding degree, I think that the question would be settled for the present in a very excellent way, and that for generations to come, probably, matters would work very much better than they

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have worked up to the present, and to my mind in a more satisfactory way for the country.

817. You see, if I gather aright, in the existing Royal University the scheme or nucleus of a university which might be adequate to the wants of all sections of the Irish people?—If the drastic reforms which I have sketched were carried out.

818. Let us take the two branches one by one. You say if a Roman Catholic College were endowed, I think I am right in saying that that is one of the things which you think will require to be done?—By Roman Catholic College I mean a college which would be acceptable to Roman Catholics under certain sufficient safeguards and regulations.

819. That is a very fair correction of the question which I put to you, and I quite accept that as your view. Taking that view, do you think at present that they have got adequate provision for the University training of their youth?—I do not think they have.

820. You, of course, are acquainted generally, not internally, but generally, with the institutions to which Roman Catholic youth at present resort?—In a very general way. May I interpose a remark? When I say I think the Roman Catholic portion of the population have not at present adequate provision for the education of their youth, I say so with a qualification. Personally, I regret very much that they do not take advantage of the Queen's Colleges. I should rather that they did, because I greatly prefer the system of mixed education; but I recognise the fact that they do not, and, apparently, they feel they cannot conscientiously come to them, and it is in the view of that consideration that I say I do not think they have the facilities for their education.

821. You have been resident in Ireland, and a close observer of events in Ireland as affecting education—are you satisfied that the objection to the existing Queen's Colleges in the Roman Catholic parts of Ireland is one which for practical purposes may be regarded as indomitable?—All I can say is that for fifty years they have refused to accept the system of the Queen's Colleges.

822. Are there any signs of the times which would indicate any likelihood of those objections or scruples being overcome?—I am afraid not.

823. Do you—perhaps I should not say as a statesman, but as an educationist—do you think it advisable that the public should make up its mind to face facts and not hope for any essential alteration of those facts?—I think, my lord, that statesmen require to see to it that the Roman Catholic part of the population is educated. If the Roman Catholic part of the population refuses to be educated according to the means which have been provided, then I think it is the duty of statesmen to look about them and see how those means can be so modified as to meet their requirements.

824. Are there, in your judgment, dangers in neglecting the solution of that problem?—I think there are serious dangers to the country.

825. May I say social and political?—I think so.

826. Then suppose that we start—when I say we I don't mean the Commission—but you start upon the conclusion that that condition of things must be faced and dealt with, do you see your way to meet it by the establishment of a college?—I think so. I don't see why the Royal University, if altered so thoroughly as I have indicated, and provided with an additional college with good buildings, and thoroughly equipped and well endowed, should not meet the necessities of the case.

827. I need not suggest that in a matter of this kind you require to take into account the susceptibilities and the sentiments of the people primarily concerned as well as the actual necessities of the case?—Certainly.

828. Having regard to that you still think that a well-endowed and equipped college would be adequate to the difficulty?—I see so many difficulties and dangers in the multiplication of Universities that, after carefully considering the whole matter, I prefer the mode of solution which I have sketched out. If, for example, a University were provided in Dublin for the special needs of the Roman Catholics, it would be necessary to provide a corresponding University for the needs of the North of Ireland. That would mean that the Royal University would go out of existence. Those seem to me steps for which the country is scarcely ripe. They would be steps of an almost revolutionary character, and, while the progress of events may possibly lead to them in the future, I scarcely think that it would be wise statesmanship by a leap to settle the matter in that way.

829. I am not quite sure if I apprehend what are the changes that you would describe as revolutionary?—In the first place the present Royal University would require to be swept away, because the country would not require, and could not support, four Universities.

830. But allow me to suggest, merely as a criticism upon that. Is the word revolutionary not a little strong as applied to an institution twenty years old?—Possibly so. What I meant was, it was a step for which I scarcely think the country is ripe.

831. Are you speaking, now, with particular reference to the British constituencies, or to other considerations?—I have before my mind especially the North of Ireland, with which I am more familiar than the rest of the country. The North of Ireland has made no request for a University for itself. As a matter of fact it does not want it. I think it would be a mistake to force a University upon a community which has not asked for it. In England the University of Birmingham has been founded, but the people of Birmingham asked for it. In Liverpool they are asking for a University of their own, and probably they will get it. Belfast has not asked for a University, and will not ask for a University at present, and, moreover, to be perfectly frank, the matter with regard to the North of Ireland is complicated by so many political and religious considerations that, I think, instead of being a benefit it would be a mistake to found a University in Belfast at present.

832. I am going to put one or two objections, merely argumentatively, because, personally, at present I have no opinions at all, and I am bound not to have any. I put it to you in the first place—suppose you had a well-endowed, well-equipped Roman Catholic college, forming an integral part of the Royal University, of which you, in Queen's College, Belfast, formed another integral part, do you foresee a quiet life?—I foresee a very healthy and very desirable form of rivalry.

833. Within the same University?—Within the same University. We have that rivalry at present, to a smaller degree, and, I think, not only is it unobjectionable, but it re-acts in a most healthy manner on Queen's College, Belfast, and University College, Dublin, alike.

834. Therefore, Queen's College, Belfast, as aggrandised and improved by the concession of what you require—necessary grants—would be a large institution, having principles and a vitality of its own. On the other hand, the Roman Catholic college, as well endowed and well equipped, would be a very strong institution, having very strongly marked characteristic features of its own—perhaps I should not say alien, but, at all events, very different from yours. Do you think those two would form satisfactory elements for the formation of a common University? Would it not be desirable to have in the University different forms of collegiate life represented?—What your lordship says is perfectly true. The character of the Northern college would be quite different from the character of the Dublin college. Its developments would probably be in a different direction. They would possibly take the direction of the special requirements of Belfast—its manufacturers, its commerce, and so on—whereas the Dublin college would have a different *genius loci*; but I don't know that it would be undesirable to have both types of life within the same University.

835. From what we all know of your position and experience, and, also, from the deliberate and guarded nature of your present statements, I gather that you have well considered these alternatives?—I have.

836. You mentioned, a short time ago, that your own Queen's College stood in need of various improvements?—Very great need.

837. Involving—I want to put it shortly, because we shall, perhaps, hear more about it in a second—involving the expenditure of large sums of public money?—Certainly.

838. And as responsible head of the College you have, from time to time, I believe, represented the necessity of these?—Certainly.

839. The grant of all the improvements which you have hitherto felt bound to demand could be done entirely consistently with the continued existence of the Queen's College, Belfast, as a college and not as a University?—I think so.

840. Do you know of any reason, apart from the difficulty about the Roman Catholic population, which would lead to the establishment of a University in the North?—I scarcely quite understand your lordship.

841. Do you know of any considerations which would lead to the establishment of a University in the North except the existence of the difficulty about the Roman Catholics? Do you not take my point?—Not quite clearly.

842. I will put it in another way. It is suggested that the whole project of a University in the North has arisen from the necessity of dealing with the Roman Catholic claim in the South, and the question I put is this: do you know, of your own observation, of any demand in the North for a University?—None whatever. I should say that personally I think Belfast, at some time, must have its own University. I note the trend of events in England: that every great town is asking for, and is getting, its own University. Birmingham has got its own, Liverpool is asking for its own, and, I have no doubt that Manchester will, by and by, ask for its own. I think that Belfast, as time goes on, will see the necessity, also, of asking for a University of its own; but, I repeat, I do not think that it is yet ripe for that. I may mention one consideration: Belfast, during all its history, has been devoting itself more to commercial matters than to educational. I don't mean to say it has not done its duty fairly by educational things, but it is a great commercial centre, and has not yet, in my opinion, had time to see the need of institutions for higher education as it ought to have seen it.

843. Now I would like to turn to another aspect of the question. We have learned, on authentic information, that a sum which, on one view, may be called £6,000 a year, and on another view may be called £4,000 a year, is annually granted by the Royal University to the teaching staff of the Jesuit college at University College. You, as a Senator, know that to be a fact?—I do.

844. The question which I put to you on that is this: does it occur to you that there is any difference in principle between the adequate endowment of a fitting and adequate Roman Catholic college, and the grant which is at present made?—There is not. The only difference is that the one grant would be made openly, and the other grant is made, at present, *sub rosa*.

845. Oh, at all events, Dr. Hamilton, the phrase *sub rosa* might be a little invidious, might I put it this way: that they pay by such a circuitous machinery that the process is not observed, as a matter of fact, by the general public?—Exactly so.

846. But not the less it is a fact that at the present time £6,000, or at least £4,000, a year, is being paid by the State for the teaching of a Jesuit college?—That is so; and a number of people in Belfast, when told that fact, have not only been surprised, but have been absolutely incredulous.

847. And, I suppose, from your observation and knowledge, you will be able to say that probably not one man in a thousand knows of the fact?—I should think it very likely.

848. Accordingly, if we have to consider the question of fitly endowing a Roman Catholic college the principle is already gone?—Yes.

849. Then do you consider that the present grant to Roman Catholic higher education, by way of the institution in St. Stephen's-green, is adequate?—I do not.

850. I suppose you know the establishment?—I do.

851. We are told that it is manifestly inadequate in every way?—I think that is quite so.

852. I dare say you would not consider yourself a good judge as to whether that institution affords the nucleus for a new and enlarged institution of a Roman Catholic kind?—I should think it affords the nucleus for a large college; but I doubt if it affords the nucleus for a University.

853. Will you tell me this, because one is so glad to have a perfectly impartial observer like yourself. There are various other institutions—Blackrock, and some others; how—supposing you had ample funds for making a respectable and dignified college—how would you deal with them?—I am afraid I don't know enough about other Roman Catholic colleges to give an opinion which would be of any value.

CHAIRMAN.—That is a very proper answer.

854. Most Rev. Dr. HEALY.—Well, Dr. Hamilton, the first thing I wish to ask you is: do you regard that scheme which you have put forward so clearly with regard to the reconstruction of the Royal University as containing within itself the elements of finality, because I noticed on several occasions you said that some time or another Belfast would be expecting a University, and this was only a scheme for the present, and so on. I gather, therefore, from these observations of yours you are satisfied, in your own mind, that although, for other reasons which I need not go into now, you deem the present not an opportune time for a University in Belfast; sooner or later they must get one, and you hope to get it. Is that so?—I hope so. I may not live to see it; but I have no doubt whatever that Belfast will some day have a University of its own.

855. In the interests of the great question of higher education in Ireland, would you not deem it, on the merits, a matter of supreme importance, if the question can be solved in such a way as to bring about finality?—Yes; but suppose you settle a question before it is ripe for settlement. I doubt if that is true statesmanship, and I apprehend that the consequences might not be as favourable as you expect.

856. You admit, however, as a matter of fact, that your proposal does not contain the elements of a final solution?—I think it contains the elements of a final solution so far as we can have them at present. With regard to Belfast, for example, to take it as an illustration, I think, if we have the College strengthened as I think it ought to be strengthened, out of it, as from a seed, a University will some day come.

857. But you think at present it is not an opportune time to look for a University in Belfast?—I think it is not.

858. I will put you this question, and I am sure you will give me a candid answer. Do you ground your opinion merely on the academic merits of the question, or do you take, also, into account what might be called the political and religious elements that might intervene?—Taking only the academic merits of the question, I doubt if Belfast is yet ready for a University.

859. Merely on the academic merits?—Merely on the academic merits.

860. Might I ask, have you changed your opinion recently on that matter—of course, a man has a perfect right to do that?—I don't think it would be correct to say that I have changed my opinion. I have expressed my opinion, several years ago, that one solution of the question as regards Belfast would be the establishment of a University there.

861. The Queen's University?—Yes. What I suggested was the re-establishment of the old Queen's University on its old broad non-sectarian basis, with its seat in Belfast instead of Dublin. I merely suggested that as a possible good solution, but not the only solution.

862. No; but will you allow me to reproduce some of the very eloquent terms in which you described that solution. You described it as a solution that would, once and for ever—it has finality about it—once and for ever get rid of the miserable condition of things which, for the last twenty years, has harassed and oppressed all engaged in University work here. You described it as a solution that would give you for a University of the lowest type one of the highest, bearing an honoured name. I am reading only the substance. You described it as likely to confer on Belfast the benefit which the new University of Birmingham will confer on that city. You described it as specially advantageous for the Presbyterian Church, which has a special stake in the North of Ireland. You described it, also, as delivering you from the condition of chronic impecuniosity, which now cabins, cribs, and confines you, and so on, and, in the end, you say, if it were possible for Belfast to be offered such a boon: "It seems to me we should be great fools to refuse it."* My question is this: I was asking you, had you not changed your opinion as to the desirability of obtaining a University in Belfast, on the merits, because I can understand the other thoughts that may occur to you, and the other reasons why you may have changed your views; but do you not think your present views entirely opposed to the views so eloquently indicated there?—I have not changed my views. I think, if Belfast were willing to receive it, and were ready for it, the elevation of Queen's College, Belfast, into a University, would be most desirable; but, on the other hand, I think, to force upon a community a thing for which it does not ask, which it says it does not want, and for which, in many ways, it is not ripe, would be a mistake.

863. You are aware, and we are all aware—for this very Commission has arisen from the fact—that considerable friction has taken place in the actual relations between the College in Belfast and the Colleges in Dublin, especially in the Medical School. There was

* See page 380.

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considerable friction, and grave complaints were made as to the existing state of things, and all concurred in declaring the existing state of things unsatisfactory. Is not that so?—That is so.

864. Suppose that we had a new University, reconstituted as you propose, do you not think that the friction would be likely to be increased rather than diminished, under that state of things, especially seeing that these Colleges had no common bond of union between them, or anything of that kind that would help to smooth over matters—don't you think there would be danger of still greater friction in future?—I think the friction in the Royal University which was complained of has been almost entirely done away with. The Senate and Standing Committee have taken certain measures, of which you are cognisant, as well as myself, which I think, have reduced that friction to a minimum, and, speaking as head of Queen's College, Belfast, I am able to tell the Commission that at present there is no such friction, within my knowledge, as between the College and the University.

865. Oh, but I mean as between the two Colleges and their representatives on the Senate in the University?—Queen's College, Belfast, and University College, Stephen's-green?

866. Exactly; and their representatives—the people who take a special interest in these institutions. Has there not been friction within your own knowledge?—I don't think so.

867. Especially between the medical gentlemen on the Senate. Is not that a matter of notoriety. I don't like to mention names?—I myself have never had any friction whatever.

868. I am quite sure of that, and willingly bear testimony to it, and, indeed, he would be a very queer man that would have any friction with you?—Thank you, my lord, but with myself, as representing Queen-s College, Belfast, there has been no friction.

869. Perfectly true.—On the contrary, I have said over and over again in the Senate, and I repeat it again to this Commission, that the Roman Catholic members of the Senate have on every occasion met my representations in the most friendly spirit, and have done everything I asked, and on several occasions have done more than I thought I had a right to ask.

870. No doubt you are saying what is perfectly true, and I do not think there would be any friction if everybody was like you. But, at the same time, taking human nature as it is, you can hardly expect that, and I think you must recall to mind certain recent incidents which can hardly be described as anything else than as indicating the presence of considerable friction between the Medical School of Belfast and the Medical School of University College?—There has been friction, but it was not caused by any action of Queen's College.

871. I did not say that. I only point to the presence of the friction between the rival institutions. I don't certainly throw the blame on Belfast?—I don't think there has been friction between the rival institutions.

872. As between the rival Medical Schools of the institutions?—Well, possibly, but you are as much aware as myself that the complaints that have been made at the Senate of the Royal University have not been the complaints of the Professors of Queen's College, Belfast.

873. Did not others appear to support the complaints, and to be affected by the friction?—But you will bear me out when I say I did not support those complaints.

874. That is perfectly true, and I have not indicated any such thing?—But in not supporting those complaints, I was voicing the views of Queen's College, Belfast, even of its Medical Faculty. They, as a Faculty, are not complaining of anything at present.

875. I merely point to the existence of friction. You propose practically that the reconstituted Royal University shall be a teaching University?—Certainly.

876. Don't you think that in this teaching University there would be still greater danger that friction of a very grave and serious character and dissatisfaction might arise between two rival colleges, that would certainly be on nearly equal terms, that is, the new College in Dublin, and the existing College in Belfast; a greater danger of rivalry, seeing that their tone and sympathies—their religion, if I may so speak—and everything else, are quite different?—My view would be that such rivalry would be of an extremely healthy and desirable character.

877. My question was that the friction of which we have already indicated the existence, would be likely to be intensified in that case, would it not?—Well, that is a matter of opinion.

878. Certainly; I only want to know your opinion?—For myself, I doubt it.

879. But you are not quite sure; you think the elements of danger are there?—I don't know that I see greater elements of danger than under the present system.

880. Do you know any two institutions in the three kingdoms that work, or would be expected to work as constituent colleges of a teaching University so far removed from each other in every point of view, physically, and what I will call intellectually, or socially, and morally, do you know anything like it elsewhere?—Possibly not.

881. No, I am afraid it would be a new experiment and a dangerous one, and would not have the elements of finality about it. A great many important questions would have to be decided on with regard to the representation of the various colleges on the governing body of the University?—Certainly.

882. Even there you would be likely to have considerable jealousy, I fear?—Possibly.

883. Would you have the number of representatives of the college in the common University proportioned to the number of matriculated students?—I have not considered these points. I have not gone so minutely into the matter.

884. The reason I point to it is this. In my opinion it is one of the things from which jealousy, and friction, and dissatisfaction would very soon arise, to equalise the claims of these two institutions on the merits. For instance, suppose you had 1,000 students in the new, well-equipped, and endowed College in Dublin, and that you had only 500 in Belfast, they would naturally claim much higher representation on the governing body of the University, and I am afraid the people in Belfast might be disposed to dispute the justice of that claim. I only want to indicate one of the ways in which friction and difficulties would arise. Seeing that there was no sympathy, or harmony, or possibility of sympathy or harmony between the colleges, don't you think that difficulty is likely to arise?—No doubt there would be many difficulties, but I fancy they could be overcome by wise statesmanship and mutual concession.

885. I will ask you again: suppose you were to consider the merits of the question from the purely academic point of view, would it not be a much more final and satisfactory settlement of the question to give to Dublin and to Belfast each its own University, on the lines already indicated, which would satisfy all the legitimate wants of the Catholics on one side, and the Northerns on the other?—With regard to the legitimate desires of the Northerns, as I have already said, they have not expressed any desire for such a University.

886. Are you aware that the Catholics have always called for a solution of the question on the principle of equality?—Yes.

887. Is there not a danger that while you had merely a college here in Dublin, a college of a common University, and Trinity College was in itself a University with the power of conferring degrees, a perfectly self-contained and self-governing institution, not only as a college, but also as a University, that at once the cry would arise, this solution of the question is not satisfactory, because it is wanting in the essential element of equality—namely, the power of governing our own University, and of conferring degrees on our own students; don't you think that cry would be likely to arise at once?—I admit it is for the Catholics to say what would satisfy their aspirations and desires, and when they have expressed their minds, then it is for such a body as this Commission to consider how far these requests can be granted, and for Parliament to consider finally what effect can be given to them.

888. Don't you think, however, what I have just indicated, the fact, that there would be no finality about the settlement, if it were settled upon your lines—neither finality in Belfast, for you would expect something better hereafter, as you have said, nor finality in Dublin, because, from the beginning, the Catholics would say we are not treated on terms of equality with the Episcopalians?—As regards Belfast, I should hope that the College would develop one day into a University. As regards the Roman Catholics, I don't feel myself at all qualified to speak, because I cannot, from my own knowledge, say what would satisfy their desires. It is for them to say.

889. If my opinion would have any weight in the matter, you may take it as perfectly certain from me that complaint would be made in the very beginning, that the matter was not fairly settled upon terms of equality. You may regard that as quite certain.

890. Professor BUTCHER.—The two solutions that have been proposed have been already before you, and there are only one or two questions upon which some points occurred to me. The first proposed solution of the question was the endowment of a Catholic college within the Royal University. It has been said to us that that would involve on the part of the Roman Catholics a claim of a double kind—1st, for a larger endowment, which was already mentioned; and 2nd, for a residential college. It was stated to us in the same evidence that the claim on the Roman Catholic side for a residential college would, doubtless, lead to a similar claim for a residential college in the full sense of the term, a residential hall or college in which students actually would live in Belfast. Do you think it is a necessary inference that Belfast would demand a residential college if it is demanded by the Catholics in Dublin?—At present, in Belfast, we are trying to get up the beginning of a residential system. I may say that in the spring of this year the people of Belfast initiated a scheme for the better equipment of Queen's College, Belfast. A public meeting was held in the College, which was attended and addressed by leading citizens of Belfast—the Lord Mayor, the High Sheriff, Lord Dufferin, Lord Londonderry, and other men of that standing. One portion of the scheme put before that meeting was for the erection of a hall of residence as the nucleus of a residential system for the entire College.

891. Would such a residential college, if set up, involve any essential change in your constitution?—I think not. I may say that in the Charter of the College, provision is made for the erection of halls of residence, if at any time it should be thought desirable to have them.

892. A question has already been asked upon another point in relation to that solution. The point was, shortly, this: would a University—the Royal University—under this scheme be sufficiently homogeneous in character to admit of the harmonious working of the integral parts of the University?—I think it would.

893. The other solution was the institution of a Catholic University. I observe you said that that would mean that the Royal University would go out of existence; is there any other alternative? First of all, might not the Royal University still continue to exist, and perform its present functions as an examining body for all Ireland?—Do you mean for non-collegiate students only?

894. Yes, for external or non-collegiate students?—From my point of view, I should not think that desirable.

895. The reason being?—The reason being, as I have said, that I do not like the non-collegiate system.

896. Still I think you would have, according to your remodelled proposals, the non-collegiate system remaining, in a modified form, it is true, but still remaining?—That is so. I should like to get rid of it altogether; but I think it scarcely possible. The door having been once opened, I doubt the possibility of closing it.

897. What I mean when I put the question as to the Royal University ceasing to exist, is this: Must you have no examining body? If there is a Catholic University, must you at once abolish this examining University, or could you modify it in the directions in which you have already indicated?—I scarcely see what its field would be. If you have the University of Dublin, if you have the Roman Catholics provided for in their University, and if you have the North of Ireland provided for in a University, I don't see what field there would be for a fourth.

898. Are there throughout Ireland a considerable number of scattered students, who would be too poor to come up to a residential college, either in Belfast or Dublin, and who can only present themselves for examination?—I think that the examination of such external students would be provided for by the three other Universities. The University of Dublin at present provides for the examination of external students, then the other two Universities that you speak of as likely to come into existence, could do the same, but I can scarcely say that Ireland requires four Universities.

899. But in that case you retain the examining function. You retain general examining, as apart from teaching functions, for the new Catholic University?—Under the restrictions that I have sketched out, certainly.

900. Suppose a University in Belfast were constituted, would you also say that that University should have examining, as distinct from teaching functions, as regards external students?—Under the restrictions indicated, I should suppose it might.

901. Therefore the Royal University as an examining body might go out of existence, but it would only be by dividing its present functions between two other bodies?—Certainly, that is my idea.

902. You don't propose, and that is what I want to get at, that there should be no body in Ireland, apart from Trinity College, that has a right to examine external students, and give them degrees?—I should prefer very much if Ireland were, in that respect, in the same position as Scotland, which does not give degrees to external students at all. But at present I am afraid that that is impossible in Ireland, and, therefore, I suggest that the thing should be continued under the restrictions I have mentioned.

903. I suppose we may regard as an important function of this examining University the right they have to give degrees to women?—Certainly.

904. Are the women allowed in Belfast to study in the Colleges?—They are.

905. And attend lectures freely?—Yes; we had an alteration made in our Charter to that effect some years ago. I forget the exact date.

906. Among the very interesting and important suggestions of amendment that you made in the present conditions, there were, I notice, one or two as to which I would like to ask a question. You suggest that some of the Junior Fellowships, which at present are held subject to no restriction, should have a certain amount of teaching attached to them?—Yes.

907. Might I ask whether the staff in your college is at present insufficient?—Quite insufficient.

908. You suggest also that the recognised colleges should be integral parts of the University, and as such should have representation upon the governing body of the Royal University. Do you think that would make any difficulty as regards what I may call the principle of the balance of power that is at present in existence, the representation of the different denominations?—I should prefer the Senate to be constituted on an academic basis rather than on any other. I think it probable there would be no difficulty in giving representation to all interests.

909. Is there not a difficulty in keeping the balance at present, and if a vacancy occurs, must it not be filled up simply on the principle of religious denomination, and not on any academic principle, is not that so?—That is so, and that is one thing in the Royal University which I dislike intensely.

910. You think you could draw out a scheme which would at once give the several colleges due representation, and maintain the balance as between the different denominations?—I think so.

911. One would like to see a scheme of that sort sketched, because it is a very difficult problem, as one thinks of it. You say, what seems most reasonable, that the heads of the colleges should *ex-officio* be members of the Senate, and the same problem then arises, as regards keeping up the equality of representation between the denominations?—That is so.

The Commission adjourned until Monday morning.

FOURTH DAY.

DUBLIN.
Sept. 23, 1901.

MONDAY, SEPTEMBER 23RD, 1901.

AT 11 O'CLOCK, A.M.,

At the Royal University of Ireland, Earlsfort-terrace, Dublin.

Present:—The Right Hon. Lord ROBERTSON, M.A., LL.D., P.C. (Chairman); The Right Hon. Viscount RIDLEY, M.A., LL.D., D.C.L., P.C.; The Most Rev. JOHN HEALY, D.D., Lord Bishop of Clonfert; The Right Hon. Mr. Justice MADDEN, M.A., LL.D., P.C.; Sir RICHARD CLAVERHOUSE JEBB, LITT.D., LL.D., D.C.L., M.P.; Professor S. H. BUTCHER, LITT.D., LL.D.; Professor J. A. EWING, M.A., LL.D., F.R.S.; Professor JOHN RHŶS, M.A., D.LITT.; Professor J. LORRAIN SMITH, M.A., M.D.; WILLIAM J. M. STARKIE, Esq., LITT.D.; WILFRID WARD, Esq., B.A.; Rev. Professor R. H. F. DICKEY, M.A., D.D.;

and Mr. J. D. DALY, M.A., Secretary.

The Rev. THOMAS HAMILTON, M.A., D.D., LL.D., President of Queen's College, Belfast, further examined.

Rev. Thomas Hamilton, D.D., LL.D.

912. Professor EWING.—Dr. Hamilton, if I gather your meaning rightly, you are opposed to the continuance of the Royal University as a mere Examining Board?—I am.

913. And you do not desire that there should be any University examinations except such as would be conducted by the Universities which also teach?—Certainly, if possible.

914. Do you consider that there would be any serious hardship at this time of day in restricting University examinations for the granting of University degrees to pupils who had received teaching in some recognised school or college?—I should be very glad, personally, if that could be done. I think it would be an enormous step in advance in the interests of education. But whether the door, having once been opened to that class of students, it can be altogether closed, is a question for the Commission, I suppose.

915. It is a question, of course, in which the Commission desire to have the advice of persons who may themselves be familiar with the needs of Ireland?—Well, I should be very glad to see it done, but, at the very least, I should like to see the facilities for granting degrees without attending college very much restricted.

916. Then as regards the solution of the general question, I understand you to consider that the existing conditions make that form of solution most practical at the present time, which would consist of a federation of colleges, something on the model, I take it, of Victoria University?—Certainly, or on the model of the old Queen's University, which was a similar foundation.

917. And that would include—that federation of colleges would include the three existing Queen's Colleges and a new Catholic College, to be established in Dublin?—Well, the colleges which would be included in that University, I think, the Commission, and afterwards the University itself, would have to decide upon. I quoted, you recollect, with approbation, the regulations of the new London University on that subject. There might be controversies with regard to the inclusion or exclusion of particular colleges.

918. Quite so; but in any case there would be these elements, the existing Queen's Colleges and the Catholic College?—That would probably be so.

919. I dare say, Dr. Hamilton, that you are aware that the Victoria constitution, which is the only example that we can point to of the federation of colleges in different localities in one University, that the experience in Victoria has shown that the mere geographical separation, to say nothing else, of the different constituents in the federation, is a very serious obstacle to much of the University work?—I am aware of that, and, in the abstract, I may frankly confess, I do not like the idea of a federal University; but I am trying to look at the thing from the point of view of this distressful country in which we live.

920. In fact, I understand you to say that you recommend the federal University, not as the best scheme, but as one which is the most likely to be carried out?—That is so.

921. The geographical difficulties to which I allude would, of course, be accentuated here by the greater distance between the colleges?—Certainly.

922. And the difficulties would be accentuated further by the fact that these different colleges would not be all flying the same flags?—Well, possibly, to some extent; but at the same time, as I said on Saturday, the rivalry between ourselves in Belfast and University College, Dublin, has never had in it, as far as I can recollect, anything of an unfriendly character.

923. I dare say the rivalry which exists even between colleges not separated so widely in point of view as these colleges are, has at least this effect, judging from the Victoria experience, that it makes the University machine an unwieldy and difficult machine. I don't know whether you have any personal knowledge of the condition of things in Victoria. I speak with some little knowledge, because I happen to have been an examiner there more than once. I know that the rivalries which exist between the colleges do have the effect of making the conduct of University examinations more difficult than it would otherwise be?—I can quite imagine that there would be a difficulty in that respect; whether it would be an insurmountable difficulty, of course, I cannot say.

924. But if such a scheme were carried out, I understand you to say that you would expect probably in no very long time, that Belfast would demand a Northern University?—I should hope so, that they would find in a strengthened and enlarged college the germ of a University, and that, seeing for themselves how that germ would work, they would not be satisfied until they got University powers for themselves.

925. They would see that this federated institution, you think, would not work entirely to their satisfaction?—I rather mean that from their own point of view, they would think that they deserved a University for themselves, as Liverpool thinks now, and as Birmingham thought a short time ago.

926. I was going to instance the case of Liverpool as a case in point, and I think you took the line of saying that the time is not ripe for this at present, because Belfast has not yet asked for it?—That is one reason, certainly, and I think a strong reason.

927. You don't consider, do you, that a college, which has done the work that Queen's College, Belfast, has done, and which has the distinguished roll of names—some of them very distinguished—which your College has, which has already established an academical tradition, as you have done, you don't think that such a college is even at present incapable of assuming the functions of a University?—Oh, I certainly do not.

928. Even at present?—I think that Queen's College, Belfast, has proved itself quite worthy, on a comparison of what it has done, to take high rank in the University world.

929. And that it is in that sense, in the academical sense, even now ready for the discharge of University functions?—Perhaps I should rather say "worthy" than "ready"—worthy of discharging them, and, in many respects, certainly fully capable of discharging them with great advantage.

930. I think you already stated that in the pamphlet, which I have before me, where you spoke of Queen's College, Belfast, in the event of its being converted into a Northern University, as "leaping at once to the vantage ground which it has amply vindicated its right to occupy?"*—I still hold that view.

931. You accept the "at once?"—I think it is perfectly capable, always supposing that it gets what is as necessary for Universities as for individuals, ample funds for the purpose.

932. You would assume that in the event of its leaping at once to the vantage ground of a University, it would have a little assistance towards that leap?—That would be a *sine qua non*.

933. And I suppose we may take it for granted that if it leapt to the position of a University, or occupied the position of a University, it would be very likely to attract to itself benefactions from other sources, more likely than it is now?—Probably, in the course of time; but as I said on Saturday, even at present the College within the last half year has attracted to itself benefactions of a very large and substantial character, and there are others, that have not yet been announced, which are coming. What I mean is, that the public already have sufficient confidence in the College to give money to it in large quantities.

934. And the public confidence would not be diminished if it had the status of a University?—Not if other conditions were perfectly satisfied. A great deal, for example, would depend on the constitution of the Senate; a great deal would depend on the other colleges which would be included in the University, if any.

935. I was rather contemplating the case in which the Queen's College, Belfast, would be the nucleus of a University by itself?—I quite see that, but I suppose that other colleges—the other colleges in the North of Ireland—might possibly be affiliated to such a University. I refer, for example, to such a college as Magee College, Londonderry, which is now connected with the Royal University.

936. And such affiliation, I suppose, would strengthen the position of the Northern College, or might do so?—If carried out on proper lines, certainly.

937. Then I take it that your personal view is not in opposition to the establishment of a Northern University, but that you rather take the line of saying that at present you don't think opinion in the North is ripe for it?—Opinion in the North, and other circumstances. For example, inquiry would require to be made as to whether we have yet got, in point of numbers, a sufficient constituency of students for a University. I don't say that we have not, because whether we have or have not depends, for example, on the consideration I have mentioned, whether other colleges are to be included with Queen's College, Belfast.

938. But still, so far as the academic point goes, I think you hold, as was said just now, that Queen's College, Belfast, has already vindicated its claim to rank as a University?—Certainly; in point of reputation, in point of power to do the highest kind of University work—in all points of that kind—most certainly.

939. I suppose a good deal of the opinion in the North is conditioned by the consideration that a proposal to establish a Northern University is associated with another proposal?—I have no doubt some of that opinion is so conditioned.

940. Do you think that if we could divest ourselves of the other consideration altogether, and consider the case of the Queen's College, Belfast, on its merits, that there would be opposition in the North to its establishment as a University?—Is not that rather a difficult question, Professor Ewing?

941. I suppose it is?—I have no hesitation in saying, as I have said before, that opinion in the North is conditioned, to a greater or less extent, by other questions, which are, in the judgment of the people, inseparably mixed up with the proposal.

942. If it should in any way happen that a Catholic University were established, do you consider that in that case the Queen's College, Belfast, and the Northern opinion, would be averse to the establishment of a Northern University?—I think that if a Catholic University were established, the Royal University would necessarily be disestablished. In that case Queen's College, Belfast, would require, in some way or other, either to get University privileges for itself, or be attached to some other University, and, of course, that would change the aspect of the question altogether.

943. And you think it would not in that case be averse to acquiring University privileges for itself?—I fancy that if brought sternly face to face with the establishment of a University for Roman Catholics, it would be seen to be absolutely necessary to have one for Belfast.

944. Professor RHŶS.—You mentioned, Dr. Hamilton, just now, that you don't quite like the bringing in of outsiders to be examined on a level with the men trained in the colleges?—Quite so.

945. What distinction, do you happen to know, does Trinity College make; they examine outsiders constantly?—Yes.

946. Does the degree show in any way the distinction?—I believe not, but, as I said on Saturday, they require the extern student to pay precisely the same fee as if he were an intern student—in other words, he has to pay for the lectures in college, whether he attends them or not.

Mr. Justice MADDEN.—And also to follow up during four years the course of instruction in the University.

Rev. *Thomas Hamilton*.—And also to pass, as I said on Saturday, nine examinations.

947. Professor RHŶS.—That would tend to check the numbers of outside students coming in to be examined, would it not?—Certainly; and that is why I propose these restrictions.

948. And if it were understood that in the degree such outside students obtained they would be distinguished from the others, don't you think that would tend to the same thing?—Certainly.

949. And perhaps provide sufficient restriction?—It is quite possible.

950. Mr. Justice MADDEN.—That has already been done, I understand, in the London University?—It has.

951. Professor RHŶS.—Is it likely that the great benefaction of Mr. Carnegie to the Universities of Scotland will seriously affect educational questions in the North of Ireland?—We are as yet a good deal in the dark as to what the effect of that benefaction will be. One condition, I understand, on which the trustees have laid it down that aid will be given to students is, that they must be of Scotch extraction. Now, I don't know exactly how far they will carry the idea of Scotch extraction. For example, my friend, Lord Dufferin, declares that he is a Scotchman, improved by 300 years' residence in the North of Ireland. Whether he would be eligible, if he were a younger man than he is, for admission on those terms, I don't know. Nearly all of us in Ulster are of Scotch extraction. I have sent a communication——

952. Not all Ulster, surely: you would not say so of Donegal?—There is a large Scotch element in Donegal, Professor Rhys.

953. CHAIRMAN.—You were going to say that you had sent a communication?—I was going to say that I have sent an official communication to the Carnegie Trustees asking them to give me some information as to how the North of Ireland will be affected by the trust. There has not been time to get an answer to that letter.

954. Professor RHŶS.—You have no authoritative data for an answer?—None.

955. You believe in a residential college, whether University or otherwise?—I do.

956. What exactly do you mean by residence—residing in rooms within the college walls, or residing within the town, and able to attend lectures every day, and so on?—The first, if possible; and at present in Belfast we are trying to move in the direction of getting residences in College for the students.

957. You have got statutory powers for it, I think?—We have.

958. Would that in any way introduce a religious difficulty. Now, for instance, in the colleges in Oxford, there are college chapels and services according to the Common Prayer Book?—I don't think that would introduce a religious difficulty with us. The constitution in Queen's College, Belfast, indeed, in all the Queen's Colleges, is different; there is a Dean of Residences, who is supposed to take charge of the religion and morals of the students of each creed, and we have in Belfast four such Deans of Residences. All the Churches are represented with the exception of the

*See page 380.

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Roman Catholic Church, and these Deans of Residences have full authority to have services for their students.

959. Every day?—Well, they have not had them every day, nor are they very likely to have them, because I am afraid they could not get them attended.

960. Say once a week, on Sundays?—Perfect authority; each Dean over his own body of students.

961. So that practically you would have no religious difficulty as between the Protestant denominations?—I don't think we should.

962. I see the Presbyterians are divided into two classes in some of these documents—"Non-Subscribing," I think, one denomination is called?—That is so; they are what are commonly called Unitarians, whereas the Presbyterians, so-called, belong to the General Assembly, and are Presbyterians in the Scotch sense.

963. That is an important point. You say there would be no religious difficulty as between the Presbyterians in the old sense and those Non-Subscribing, or Unitarian, Presbyterians?—There has been none during all the history of the College, and I don't apprehend that there will be any.

964. You spoke of the Medical students, and suggested, as I understand it, that the examinations of the Royal University were rather too hard, and drove a great number of them away to study elsewhere, or take their degrees elsewhere?—I said I thought they were too hard for the ordinary Pass degree; I don't care how hard they are for Honours.

965. I accept your correction?—In fact I think the harder they are for Honours the better. It was to the Pass degree alone I referred.

966. And you thought that too hard?—I think so.

967. Could you give an idea where they go to get degrees, if they get any, or to complete their studies?—A considerable number go to Edinburgh, not to the University, but to get what is called the triple qualification of the College of Surgeons of Edinburgh, and of the College of Physicians. Some go to the University of Edinburgh; some go to the University of Glasgow, and some come to Dublin to the College of Surgeons and College of Physicians.

968. Now, with regard to Belfast, is there any kind of public opinion with regard to the desirability of a liberal education for young men of the commercial classes?—There is, and that opinion is growing. The Belfast Chamber of Commerce, within the last few weeks, passed a resolution affirming the desirability of making provision for a Faculty of Commerce.

969. CHAIRMAN.—It may be convenient for Professor Rhys, and you, Dr. Hamilton, to know that I took it upon me to inform the Chamber of Commerce, who sent in their resolution, that we would be happy to hear evidence from them?—Rev. *Dr. Hamilton.*—I should mention, Professor Rhys, that within the last few months we have got a contribution of £1,000 from a Belfast gentleman, on condition that we established a Commercial Faculty in Queen's College.

970. Professor RHYS.—I hope that will prove the first of a great many similar gifts?—I sincerely hope so.

971. Do you happen to know enough about other large towns to make any comparison between Belfast in this respect, say, with Dublin, or with Birmingham, or with Liverpool?—Do you mean with respect to Commerce?

972. To the idea of giving their young men a liberal education?—Well, I know in general a good deal about other large towns. I think there is a growing feeling in Belfast in favour of giving young men a liberal education.

973. I am quite prepared to hear that, as I have always understood they are a very go-ahead people in Belfast?—That is so. Belfast is increasing enormously in size and in wealth, and I think the desire to have intellectual advancement keeping pace with advancement in things of a more sordid character is also increasing.

974. Is there any marked difference of opinion on the question of a University for Belfast amongst the Professors of the colleges in the North, of your College especially, and political people outside? Would you be prepared to give an answer to a question of that sort?—Do you mean, is there a difference between College opinion and outside opinion on the subject.

975. Yes?—Well, outside opinion, I think, is divided; but to what extent it is very difficult to say. College opinion is not divided, so far as I know. I think I mentioned, on Saturday, that since the resolution was adopted, in February, 1899, by the Professors of Queen's College, Belfast, with regard to the unsatisfactoriness of the present state of things, there have been a number of changes in the staff. Some men have died, and been replaced; some men have resigned, and been replaced; and we have had no opportunity of ascertaining the views of the newcomers yet. But I have no reason to think that their views would differ from those of their predecessors.

976. And are they, in the main, represented by what you have given as your opinion here, do you think?—I think so. But when you come to Belfast, I should like to have you get their opinions at first hand, from the Professors themselves.

977. Professor LORRAIN SMITH.—I should like to ask you if Queen's College, Belfast, is Presbyterian in any sense of the term?—Certainly not.

978. Is there a Presbyterian College in the North?—There is.

979. Which is that?—There is what we may call a theological hall, popularly called the Presbyterian College, in Belfast; and then there is Magee College, Londonderry, which is solely and altogether Presbyterian.

980. Is it theological?—No; it is a college in the full sense of the term. It has Chairs in Literature and in Science, as well as Chairs in Theology.

981. That is to say, it provides a general education?—It provides a general education.

982. Our attention was drawn by the Lord Bishop of Clonfert to the existence of friction in regard to the Medical Committee of the Senate. I should like to ask you, if it is within your knowledge, what the friction is concerned with?—Well, I think it was entirely concerned, as far as I remember, with the predominance of Dublin influence in the University to the prejudice of Belfast students.

983. That is to say, the influence in the examinations?—The influence in the examinations.

984. In the Medical examinations?—In the Medical examinations solely, I think.

985. And in the whole of the Medical examinations?—I think so.

986. What is the arrangement on which the Senate distributes the Examinerships?—There are two examiners, as a rule, for each subject. In some cases there are three; but the rule is to have two. One of these must be a representative of the Catholic School of Medicine here, and the other must represent some other interest—not necessarily Queen's College, Belfast, but some non-Catholic interest.

987. But the examiners derived from the Queen's Colleges may be, and are, in some cases, Catholics?—Certainly.

988. And the examiners derived from the Catholic University Colleges may be, and in some instances are, Protestant?—They are.

989. So that the bitterness is between the colleges of the Catholic University and the other colleges?—I do not know whether you can say "colleges," in the plural, of the Catholic University. It is between, on the one hand, University College, including the Catholic School of Medicine in Cecilia-street, Dublin, and, on the other hand, the Queen's Colleges.

990. I refer to the various colleges. In some official returns there are given six colleges in the Catholic University, one of which is University College, St. Stephen's-green, and another is the School of Medicine in Cecilia-street. Therefore, I refer to them on that basis as colleges. Now there are six colleges, according to the official Calendar which I have before me. It states that there are six constituent colleges. The Senate, then, has decided to elect examiners from two out of those six, namely, University College, St. Stephen's-green, and the Catholic School of Medicine?—Yes.

991. The cause of friction in the Medical Committee was that one college on the Catholic University side was a source of all the Medical examiners, and that it gave a predominance to that college?—Yes. It was something like this: That the Catholic side had an examiner at every examination, whereas, let us say, Queen's College, Belfast, had not.

992. And that the Catholic examiners were derived from one college?—Certainly.

993. In Dr. Whitla's pamphlet*—I had not time to consult the authority; but I have no doubt I may read a sentence from that pamphlet on this question—the writer is referring to Archbishop Walsh's book on the University Question:—"Archbishop Walsh explains that he was much opposed to the concentration of all the Catholic Fellowships into St. Stephen's-green College. He felt that Blackrock Catholic College should have some of its teachers on the Royal University of Ireland Examining Board, and, upon the refusal of

* See page 374.

the Senate to acquie[illegible]sce in his very reasonable proposal, he resigned hi[illegible]s position on the Senate." That would constitute a [illegible] friction in regard to the Colleges which corresponds [illegible]very much to the friction which is stated to have ex[illegible]isted between the representatives of the Belfast Medi[illegible]cal School and the other Colleges represented on the Sen[illegible]ate?—I should suppose so.

994. Therefore, [illegible] the argument as to the incompatibility of the Col[illegible]lege in Belfast and the College in Dublin would ap[illegible]ply equally to the state of things resented as res[illegible]ulting in Archbishop Walsh's resignation?—Oh, ther[illegible]e is no doubt about that.

995. Dr. ST[illegible]ARKIE.—Dr. Hamilton, you commenced your statem[illegible]ent by dilating at some length on the merits of the Roy[illegible]al University, and then you drew attention to what [illegible] you considered to be the disadvantages of the present [illegible] system. You mentioned that no residence was obligat[illegible]ory, and that no collegiate culture was encouraged, [illegible] and that, in fact, on the whole, the ideal of Univ[illegible]ersity life was lowered in Ireland. You also state[illegible] that in a country which, according to general beli[illegible]ief, loves learning to the extent Ireland does, there should be a University of a higher type than a mere examining board. You went on to state your opinion that most of the evils and drawbacks of the present University system might be obviated by a reconstruction of the Royal University. Well, as far as I could understand your reconstruction, it would be to this effect: that certain colleges would be affiliated directly with the Royal University, instead of being affiliated in the indirect manner as at present; but that, still, you did not see your way to abolishing the privileges that non-resident students have of obtaining their degrees by examination. What I wish to ask is this: If the system of the examination of external students is continued, do you think that the ideal of University life in Ireland will be raised? Will there not be a contest between the more expensive internal education and the less expensive external education? And is it not the fact that in a contest between a cheaper and a dearer education the cheaper education always wins in the end?—Yes; but, for example, if the system of Trinity College, Dublin, was adopted, and if a man had to pay exactly the same fee for getting his degree without residence as for getting it with residence, the evil would certainly be minimised.

996. Yes. You quoted the analogy of London, where they have made provision for examining external students and internal students, but on different papers. But I do not see from the Report that it has been proposed to have the same fees for both. And again, it would appear that by a very important minority very great objections are felt, even in England, to this reconstructed London University. I might be allowed to quote one or two sentences, and to ask your opinion about them. Bishop Barry says:—"Now it appears to me clear that this most important principle"—that is, of associating the examinations with the teaching or of adapting the examining to the teaching—"to which I attach the highest value, is virtually surrendered by this proposal to stamp with the same University sanction the education in London, in which it is to be the dominant principle, and the same preparation elsewhere for examinations in which it is altogether ignored."* Then Professor Sidgwick says:—'In short, a dual system of examinations will be complicated and troublesome, while uniformity of system will be tempting, but disastrous: a dilemma which is the natural consequence of attempting to satisfy in one organisation two fundamentally different and incompatible views as to the right relations between University teaching and University examinations."†—What is your question, Dr. Starkie?

997. My question is: Do you really think that if a University of that type should be established in Ireland, combining the examination of external students and the examination of internal students, the ideal of University life would, to any appreciable extent, be raised in this country?—Again, I point to the University of Dublin, where you have the dual system.

998. You have pointed out to us perfectly accurately that in the University of Dublin the students have to pay the rather high fees of sixteen guineas a year if they do not attend the University, and, also, that they have to pass a much larger number of examinations. I might also add, myself, from my own knowledge, that in the Dublin University the examining is so adapted to the teaching, and the individuality of the teacher is so prominent in the papers, that in honour subjects external candidates have found, by experience, that they have absolutely no chance. Do you think it would be possible, to the satisfaction of the rest of Ireland, to reproduce that system in the Royal University? Do you think the country would be satisfied with it—that is to say, those extern people who have been accustomed to compete in the Royal University on equal terms with the internal students—would they be satisfied, if they had to pay high fees, and were examined on papers that were specially adapted to, and, in fact, could not be answered, except by those who attended lectures in the affiliated colleges?—My views on the question are these: I should much prefer that the system of giving degrees by examination only were entirely abolished.

999. Certainly?—And that Ireland were like Scotland in that respect. In Scotland no degree can be obtained except by college residence.

1000. Then I would ask, do you really think, as a practical man, that it would be possible to abolish the present examining system in Ireland?—I am afraid, if it were abolished altogether at once, there would be an outcry. Whether that outcry would be well founded or not is another question. I should like to see the thing done. But the least that I should ask would be that the obtaining of a degree without college residence should be made as difficult as possible.

1001. What I was anxious to know is, whether the outcry would not be quite as great if you imposed as high fees on external as on internal students, and adapted the papers to the internal students merely? I see that in the resolutions that were passed in Belfast, on February 10th, 1899, the Professors, as practical men, did not see that difficulty to the same extent as you would appear to see it now, because they passed a resolution: "That it is desirable that all candidates for University degrees should have attended complete courses of lectures in a recognised college or institution"?—That is their opinion, and it is mine. The word is "desirable," you also observe.

1002. Yes?—I hold by that. I feel it very strongly myself; it is most "desirable."

1003. I am very glad to hear it. Do you know of any country in the world in which this system of examining students who come from all points of the compass, unknown to the examiners and not knowing the examiners, is carried on, except in the London University?—I do not.

1004. I believe there is an analogy in China. The examining system there, I believe, is carried out with the greatest possible perfection. I believe there is an examination there which continues much longer, even, than the Fellowship examination in Trinity College?—So I have heard; but, unfortunately, I have not travelled as far as China.

1005. And, I believe, examinations are so much valued there, and persistency and courage in the going in for examinations are so highly prized, that the Emperor has ordered that, if a student competes, even unsuccessfully, until he is eighty years of age, he becomes a graduate *de jure*. Now, you stated that the Colleges have no voice in the affairs of the Royal University?—That is so.

1006. How would you propose, in your reconstructed University, to give the Colleges a voice? I think you instanced particularly the examiners. You said the examiners are officers of the Senate, not of the Colleges. But if you have a reconstructed Royal University, with a number of affiliated colleges, and if you continue the centralised examination, would not the examiners continue to be servants of the Senate, and not of the Colleges?—But the Senate would represent the opinion of the Colleges better, having upon it directly elected representatives of the Colleges.

1007. You went on to propose that the examinations, as far as possible, at any rate the Pass examinations, should be held within the Colleges. Now, is it your view that the examinations which are held within the Colleges should be conducted solely, or, at any rate, with the co-operation of some external examiners, by the Professors of the Colleges?—I think so. You will notice that later on I proposed that all the Professors of the recognised Colleges should be Professors of the University.

1008. And examiners?—And examiners. In that case the local Professor—taking Belfast as an instance—conjoined with an extern examiner, might conduct examinations there. With regard to the paper examinations there would be no difficulty, because the papers would come down directly from the University. The trouble would be with the orals.

1009. Are you aware that in the Welsh University—again, I do not like speaking of a University about

* Gresham University Commission, 1894 (C.—7259), p. lviii.

† Gresham University Commission, 1894 (C.—7259), p. lx.

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which I have only read—if a College applies to the Senate, or the University Court, to have the examination conducted in its own buildings, it is permitted?—I think that is very desirable.

1010. And, also, I see that they have provided for the autonomy of the Colleges, in which, I think, you are as much interested as they are. So far as I understand it, each College can propose a programme of its own to the University Court?—I was not aware of that.

1011. May I ask what is your opinion, from your long experience, with regard to the mixed juries that conduct the examinations in the Royal University? Do you approve of that system of representatives from rival Colleges examining the papers conjointly?—I think, under our present conditions, it is absolutely necessary in the Royal University.

1012. No doubt; but do you approve of it?—In very many cases it works remarkably well. I shall take a case in point. In the whole course of the University there is no more thorny subject, I suppose, than Philosophy. We have there, on the one side, the Catholic Philosophy of Thomas Aquinas, and on the other we have the Modern Philosophy, and yet, so far as my recollection of the University goes, not the slightest friction has arisen owing to the operations of that Board. They have managed, with very great skill, and certainly with very great credit to themselves, to examine Roman Catholic students and Protestant students on those alternative courses without, so far as I recollect, any complaints coming up. The Bishop of Clonfert will correct me if any complaint has come up with regard to the subject of Philosophy. I do not think any has.

The Most Rev. Dr. HEALY.—No.

1013. Dr. STARKIE.—But might it not be the case that there has been no friction between the representatives of the two schools—the school of St. Thomas Aquinas and the other school of what they are pleased to call Protestant Philosophy—on account of the fact that those who examine in the Protestant Philosophy know nothing about St. Thomas Aquinas' Philosophy, and *vice versa*?—I am not aware of that. I think that Professor Park, who represents Belfast on the Board, does know the Philosophy of Thomas Aquinas from having studied it; but he cannot know it, I am perfectly certain, to the same extent as a Professor of a Roman Catholic College.

1014. But still, you think it is an interesting fact—and there is no doubt it is—that the Royal University has solved that problem which seems to have been too much for the British Government, Mr. Balfour, and the others, as to conducting in a mixed University examinations in such a thorny subject as Philosophy?—I think it is a most interesting fact, and a most creditable fact to the Royal University.

1015. Certainly.—I may add that there is another subject which, also, was supposed by the British Government to baffle even Irish wit to conduct examinations in, viz., in such a University, History. Well, we have a School of History in the Royal University, and History is examined upon; and the same remark applies to those examinations which I have made with regard to the examinations in Philosophy. They are conducted with perfect smoothness, and no complaint, that I recollect, has ever come up with regard to them.

1016. Do you approve of conducting examinations in such a subject as Philosophy in this water-tight compartment style?—In what other way can we conduct them in this University?

1017. But do you think that that is a perfect system of examining in Philosophy?—I dare say it is not an ideal system; but we live in a practical world.

1018. It is the only system you think that is possible, at any rate, in what is generally called a Mixed University?—I think it is.

1019. You say you feel strongly that the Roman Catholic part of the population must be educated, and that you see no prospect of the removal of their objections to the Queen's Colleges or to Trinity College. Well now, speaking of the North of Ireland, to judge from public utterances, what those who are so much opposed to recognising that necessity fear is, to quote Mr. Balfour's words in his letter to his constituent, to "augment the power of the Irish priesthood and depress the cause of Protestantism in Ireland." Is it a fair question to ask whether you yourself entertain that fear—I will withdraw it, of course, if you think it an unfair question?—I really do not know that I have looked at the matter in that light.

1020. To put it this way; I am only putting it really in the way that Mr. Balfour put it: Everybody knows that there is a very strong feeling in the North of Ireland about the prospect of a University which, as they put it, would be "priest-ridden." Now do you feel, or do you believe, that Mr. Balfour is correct in saying that the more education the lay party get in Ireland the less truth there would be in that charge?—I do certainly.

1021. Is it not the fact that the result of the policy in regard to education which has been pursued in Ireland for 300 years has been the very opposite of what the originators of that policy anticipated. That is to say, their desire all through, was to weaken the power of the clergy, but what they succeeded in doing was to kill the education of the lay party—first of all, by the destruction of the native universities; secondly, by the abolition of the monastic institutions that were Secondary schools in the time of Elizabeth; and thirdly, by the penal laws of William. Was not the effect of this policy that the lay party in Ireland were absolutely deprived of education, while the clerical party were able to go abroad to foreign colleges and get a certain education in Philosophy and Theology? The consequence really is that the clergy on the Catholic side are the only educated party in Ireland, and for that reason, by the natural force of events, have become the only possible leaders of the Irish people?—Without pronouncing on that, my view is that it is the duty of the State to provide education for the Roman Catholic part of the population as well as for the Protestant, and if it is found necessary to modify the conditions of education in order to meet the wants and views of the Roman Catholics, it ought to be done by some wise and well considered scheme.

1022. In fact, you think really, as a statesman said, that we must educate our masters?—I think so.

1023. You made an interesting proposal that the Fellows of the University should be required to reside—of course, they do reside at present, and do original research work?—I referred to the Junior Fellows.

1024. Oh, to the Junior Fellows?—To the Junior Fellows.

1025. Then I mistook your meaning?—The Fellows whom we may call Senior Fellows at present must teach in a college of the University. I referred to the Junior Fellows and the holders of Studentships.

CHAIRMAN.—I think that was made quite distinct on Saturday.

1026. Mr. WILFRID WARD.—I think you began by saying that you considered the present condition of University Education in Ireland, outside Trinity College, unsatisfactory?—The provision for it, certainly.

1027. And the most practical scheme at present you considered was the reform of the Royal University on the lines that you indicated?—That is so.

1028. And I understood you to say that very substantial changes were wanted, and that they would not have the element of finality?—Certainly very considerable changes would be required. Whether or not they would have the element of finality is another question. My own view is that they would meet the necessities of the case for a considerable time to come.

1029. But ultimately, I understood you to say, you think Belfast College would be prepared to be a University?—Very probably, I think.

1030. On the other hand, if it were proposed now to convert it into a university, you think the time is not ripe for it?—I think we are not ready for it.

1031. But the opposition to it in Belfast is—at all events, a considerable part of it—based upon considerations which are not exclusively connected with the welfare of Queen's College, Belfast, itself?—To some extent certainly.

1032. I suppose if the proposal as to the reconstitution of the Royal University were adopted, Catholic opinion would not be so thoroughly satisfied as it would be by a Catholic University?—That is more a question for the Roman Catholics, I think.

1033. I think we understood from the Bishop of Limerick that it would not. What would you say to this consideration, that one scheme has, for various reasons, the opposition of Belfast opinion, and the other would have the opposition—at all events, according to what Bishop O'Dwyer told us—of Catholic opinion; but the one would involve very elaborate reforms with, very possibly, not the element of finality, and the other, though, perhaps, in some respects premature, would be final. Do you think there is any weight in that argument?—Have we not also the further question to consider, whether it is practicable at present to get from the British nation these two Universities?

1034. I am supposing——?—That it is practicable?

1035. Yes.—Then your question is——?

1036. Whether it is not an argument which deserves consideration, as in favour of two Universities rather than a reconstructed Royal University, that both schemes would have the opposition of the one party or the other, but the one, if practicable, might be final, while the other would not be final?—Certainly the one would be final, but the other would settle the question along the line of least resistance, and I should think it would give so much more power to the Roman Catholics in University education than they have at present that possibly they would be satisfied with it.

1037. Do you not think there is a certain disadvantage in a very elaborate scheme of reform which, very probably, has not the element of finality about it?—On the other hand, I always dread revolutionary movements. I should rather work up gradually towards a settlement of the question.

1038. Do you consider the Royal University sufficiently long established to make such a change as the establishment of two Universities in its place—I think the Chairman asked this question—amount to a revolutionary movement?—It would be, at all events, a very drastic alteration.

1039. You think a measure which began with the much more moderate change you have advocated would be more likely to settle the question?—I should think so.

1040. It would be more likely to settle the question ultimately than a measure which the Belfast people regard as premature?—What I dread is legislating in advance of public opinion, and I doubt whether, either in Belfast or elsewhere, public opinion is so far advanced as to lead it to take kindly to what I call the revolutionary idea of two entirely new Universities on the proposed lines.

1041. Professor DICKEY.—Might not the opposition in the North of Ireland to the establishment and endowment of a Roman Catholic College or University be classified under three heads: first, the graduates of the Royal University—that is, the present Royal University—who are concerned about their degrees; secondly, the doctrinaires who stand immovably by the principle of mixed education; and thirdly, the religio-political party? Would that cover the ground of the opposition to the scheme in the North of Ireland?—I suppose it would to a large extent.

1042. Take the first—the graduates of the Royal University, who are concerned about their degrees. The Royal University has been in existence, I think, only twenty years?—That is all.

1043. The Queen's University was in existence for thirty-two years, and the Queen's University was dissolved with 3,793 graduates. You said, I think, in your evidence that the Royal University must give way some day to a University in the North of Ireland, which would carry with it, of course, a Roman Catholic University. Would it not be better for these graduates of the Royal University to have their University extinguished now than at a more remote period, when there would be a larger number of graduates, and when the loss would be greater?—Did I say on Saturday, Professor Dickey, that the Royal University must give way some day to a Roman Catholic University?

1044. No, I do not think you said that exactly, but you said that Belfast would demand and get a University some day?—I think so.

1045. And, of course, I do not know whether you said this or not, but I take it it is your opinion—Belfast cannot possibly get a University without the Roman Catholics getting their University?—I suppose that practically is so at present.

1046. And in that case the Royal University would cease to exist?—Oh, it must.

1047. And the present graduates of the Royal University would be divided between the new Northern University, whatever you like to call it, and the Catholic University?—I may say that I do not very much sympathise with the outcry of the graduates of the Royal University about the terrible loss they would suffer by disestablishment.

1048. But it is an element in the situation in the North of Ireland?—Undoubtedly.

1049. And a strong element?—Undoubtedly; but to my mind the graduates of a University which is only twenty years old cannot feel that they have in it a mother for whom they can have the strongest affection in the world.

1050. But my point is that if the Royal University were continued under your reconstruction scheme would not the loss, when it comes, be a greater loss?—I understand. Well, that is a question which requires consideration, of course.

1051. Certainly. Then the second class are the doctrinaires who stand immovably by the principle of mixed education. There are two schemes practically before us—your scheme, the reconstruction of the Royal University, and the Roman Catholic University scheme. Do not these people object as much to your scheme as to the Catholic University scheme, because your scheme involves the open endowment of a sectarian, or perhaps a quasi-sectarian, college?—But that College for Roman Catholics would be within a non-sectarian University, and that fact constitutes a difference.

1052. Exactly. But that College, I think you admitted, would require to be endowed so as to make it the equal of Trinity College in equipment and every other respect. Would a large college like that in a non-sectarian University not give a character and tone to the University so that that University would be known as a sectarian University or a quasi-sectarian University?—I do not remember saying that the Roman Catholic College should be on the same scale as Trinity College; I think I said it should be endowed on the same scale as Queen's College, Belfast, would require to be; that is to say—well, largely, endowed and equipped.

1053. Supposing we admit the principle that the Catholics are entitled to some endowment; could we resist the claim that they are entitled to an equality with the Protestants?—Do you mean in a college or in a university?

1054. Either the one or the other?—I fall back on my original answer. You have got to provide university education for them.

1055. My question, however, is, if you admit the principle at all of an endowment for a denomination—for the Roman Catholics—are you not obliged to grant the Roman Catholics the full claim that they make, viz., of an equality with Protestants, whether you adopt your scheme or the other scheme?—I think you are obliged to treat them on an equality so far as academic privileges and considerations are concerned.

1056. Very well. The Presbyterian Church has a right, I think, to express an opinion on any University changes or to any scholastic changes that may be proposed in regard to the North of Ireland, the Presbyterians being the large majority, not only of Belfast, but of the surrounding counties, from which Belfast will always draw its students?—Oh, the Presbyterian Church is certainly entitled to its opinion.

1057. Here is a document headed "Statement on the Irish University Question by the Committee on Higher Education of the General Assembly of the Presbyterian Church in Ireland."* The preamble of it is—

> "The Committee on Higher Education has been appointed by the General Assembly of the Presbyterian Church in Ireland with power to act in the name of the Assembly in all matters of Collegiate or University Education affecting the interests of Irish Presbyterians. Individual Presbyterians express their personal opinions. The Assembly's Committee speaks in the name of the whole Church."

and it bears the date 29th March, 1898. You know that there is such a committee, Dr. Hamilton?—I do.

1058. And that it has this power which this statement says it has?—I understand that is so.

1059. In this document, on page 7, under the heading "A Roman Catholic College affiliated to the Dublin University," it states: "There is really no difference in principle between the founding according to this scheme of a Roman Catholic University College and the founding of a separate Roman Catholic College and University. Both are open to the same objections, and to both the General Assembly is opposed on the same grounds"?—I do not agree with that. I think there is a very great difference between endowing a college for the Roman Catholics within a non-sectarian University and endowing a Roman Catholic University.

1060. I did not exactly ask your opinion; I asked was this the official opinion of the Presbyterian Church?—I hear that for the first time. I understand it to be so.

1061. Again, on page 8, under the head of "A Roman Catholic College in connection with the Royal University," which is your scheme practically. (*To the Chairman*).—May I read this statement, my lord?

CHAIRMAN.—Surely.

* See page 321.

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1062. Professor DICKEY (*reading*).—

"In this case, as in the foregoing"—the foregoing being a Roman Catholic College affiliated to the Dublin University—"Roman Catholics would demand that their College should vie in every respect—structure, equipment, endowments—with Trinity College, Dublin. Less than this would not remove their alleged educational grievance. Their demand granted, the other Colleges connected with the Royal University must in fairness be dealt with by the State on the same liberal terms in regard to equipment and endowment at least as those given to the Roman Catholic College. A college imperfectly equipped and poorly endowed could not compete, and could not be expected to compete, with a college highly equipped and richly endowed. The day is past when the State can thrust its hands into the public funds and lavish largess upon one religious denomination of its people. To this scheme, as to the preceding one, the General Assembly is opposed, and on the same grounds."

And then it goes on to state the main difficulty which has been referred to in the Commission by some of my colleagues. It goes on to state—

"Besides, it would be difficult, if not impossible, to satisfy the claims of the Roman Catholic bishops in the constitution of the governing body of the Royal University, and at the same time protect the rights and interests of other denominations. Had the Bishops a majority of Roman Catholics on the governing body the curriculum and examinations of the University would, doubtless, and soon, be conformed to the teaching they desire and would have in the Roman Catholic College. Were they made to know that in constituting the governing body care would be taken to render impossible upon it a majority of Roman Catholics, it is highly probable that they would decline the affiliation of the Roman Catholic College. If, however, they see their way to secure a majority of their co-religionists on the governing body they may not object to affiliation, but in that case they will, and at no remote period, direct and control the University. It is not to be expected that in any case they will be satisfied until the curriculum of examinations is brought into harmony with the teaching in their own College. Even at present, in the Royal University, in certain subjects competitors for the same University honours and emoluments are examined on separate courses adapted to Protestant and Roman Catholic teaching on those subjects."

This is the official view of the Presbyterian Church, Dr. Hamilton, and it opposes your scheme. Then in the document there is a discussion of the other scheme before the Commission, "Three Universities in Ireland—the Roman Catholic University, the Dublin University, and a Northern University, or the Royal University reconstructed to meet the wants of Presbyterians." That is practically the other scheme. We might call it "the Trinity of Universities in Ireland." The General Assembly does not say distinctly, as it says in the other case, that it is opposed to this scheme. On several grounds, of course, it is opposed to it. It is opposed to it on the ground that it carries with it the endowment of a sectarian university and college, but as compared with the other scheme, if the principle is to be admitted, it does not say that it objects to this scheme. At page 10 we read, "If a new adjustment of University Education must be, the settlement should be final, and to be final it must be just." I take it that your view is that your scheme is best suited to the circumstances of the country at present—you emphasised the words "at present"—and that there would be no finality to it as regards the North of Ireland, I believe?—Or there might be no finality in it.

1063. I think you went even further, and said that ultimately it would have to give way to a Belfast University?—I expected.

1064. You expected. And there is no finality in your scheme as regards the Roman Catholics?—I always say that that is a matter for them, and not for me; I cannot speak for them as to what would satisfy them.

1065. A very proper answer. Seeing that, as far as the principle goes, the people in the North of Ireland object as much to your scheme as to the establishment of a Roman Catholic University, what advantage would there be in your scheme, so far as the North of Ireland people are concerned?—I very much doubt whether they would object as much to my scheme as to the other.

1066. Of course, we are only speaking here for the Presbyterians in the North of Ireland—in this document?—I am speaking simply from my knowledge of all classes up there with which I am familiar. I do not venture to speak for the Presbyterians, for, though a Presbyterian, I do not take any share in the proceedings of the General Assembly.

1067. That brings us to the third class, the religio-political party, who, of course, object solidly to both your scheme and the other scheme. To pass on to another point, you said that Belfast was not ripe yet for a Northern University, and you said, I think, that under the Royal University Queen's College, Belfast, had suffered great injury. You refer principally, I suppose, to the number of students falling off?—Certainly.

1068. I think that up to 1882, under the Queen's University, the numbers of students attending Belfast College went up year by year?—They did.

1069. Until they attained in 1882 somewhere about 560?—Yes.

Dr. STARKIE.—567.

1070. Professor DICKEY.—Since then, under the Royal University, the number has gone steadily down, until now it has really reached practically low-water mark, 347?—During last session 359.

1071. That is a little rise over the preceding session?—Yes.

1072. Was not this decrease in Belfast due largely to the fact that the Royal University system created other institutions almost within reach of Belfast College for the preparation of students for the examinations of the Royal University?—You refer to non-collegiate institutions?

1073. Yes?—Certainly.

1074. Cramming establishments?—Yes.

1075. And other such undesirable places?—Certainly.

1076. You have admitted women to the College for the last ten years, I think?—I forget the exact date. They have been admitted, I think, for the last ten years, but to the full privileges of students and the right to hold Scholarships for the last seven years—six or seven years.

1077. And the number has been increasing year by year?—The number of women?

1078. Of women?—It has. Last session the number of women was thirty-three.

1079. Notwithstanding that Victoria College figures very largely in the Calendar of the Royal University, and sends women students to all the examinations, including even the M.A.?—That is so.

1080. For example, in the First University examination—I am speaking merely of the Pass candidates—the Summer examination, 1900, they have ten, and in the Autumn examination one. In the Second University examination Pass, they have fourteen; in the B.A. Pass, they have seven—making in all thirty-two women students who have gone through the University outside Belfast College, although they have Belfast College at their very doors?—That is so, I believe.

1081. Remember, these are students who have passed. That would represent a very much larger number of students who are being taught in that College for the Royal University examinations?—I should think so; a larger number, at any rate. I do not know whether it would be a very much larger number, but certainly a larger number.

1082. I suppose you could not give us an estimate, from your experience of classes in college, of what the proportion of "Passes" to the entire college would be?—I am afraid I could not, for this reason: You have already referred to the existence of so many cramming establishments in Belfast. The men who are simply coming up to the Royal University for the "Pass" go oftenest to these places. The men who come up for Honours do not very often go there; they come to us.

1083. That is why I am taking the "Pass" separately?—So that we have the cream of the students, as regards intellectual quality.

1084. I am coming to that presently. I am taking the "Pass" for the present. I believe there is another institution very close to the Queen's College, Belfast, called Kelvin House, and I think I am right in saying that Kelvin House sends far more students through the University than does the Queen's College, Belfast?—Pass students?

1085. Yes; I am speaking of Pass students?—I am not certain of the absolute number, but certainly a large number.

1086. The proof of that is that they sent for the First University Summer examination, thirty-one; and for

the autumn, fifteen; making forty-six altogether, as against nineteen from Belfast College for the First University examination?—You are referring to last year.

1087. Yes, 1900. For the Second University examination, twenty-two, as against eighteen from Queen's College; for the B.A. Pass, Kelvin House, eighteen as against Queen's College, Belfast, eight; and, in addition to these, there are eleven students who signed themselves as partly Queen's College, Belfast, and partly Kelvin House. I take it that those eleven are students who have been attending the classes in Queen's College, Belfast, during the winter, and attend Kelvin House for the summer months to prepare for the Summer and Autumn examinations?—On those figures I have two remarks to make: first, that I think they emphasise the statement which I made, that the system of granting degrees by mere examinations, without college residence, is prevailing to an enormous extent, and, from my point of view, to a most mischievous extent; and, in the second place, I understand that a number of students who are *bona fide* Queen's College students, go at the end of their course to Kelvin House, to get "brushed up," or to cram, and that while the authorities of our college really take no steps to secure that on the Calendar of the Royal University, Queen's College gets the credit of having trained these men, the authorities of the cramming establishment in all cases take good care that every man who goes to them has their brand put upon him in the Calendar of the University.

1088. This has a bearing on the question which is before the Commission at present—the relative merits of the two schemes—I think, in this way: it is very undesirable that this state of things should exist in Belfast?—Certainly.

1089. In fact, it is this which is killing Queen's College, Belfast—the cramming system, I mean?—I do not like to say "killing."

1090. Mr. Justice MADDEN.—Crippling?—"Crippling" is better.

1091. Professor DICKEY.—I adopt the word "crippling?"—The College is really as vigorous as ever, as I have said, and the quality of the students is as good as ever it was; but it has reduced the number of students very much.

1092. Of course, this affects the Arts portion of Queen's College alone?—Principally. In Medicine, it affects the College in this way, that all Medical students must take one year at Arts. These men, I suppose, in many cases, instead of coming to us for the first year, go to a cramming establishment.

1093. With regard to this Kelvin House—I think you could give me an answer to this question—is it not the fact that it is conducted, so far as the teaching staff is concerned, principally, if not entirely, by Scholars of Queen's College, Belfast?—I have really no personal acquaintance with it, but I think your remark is probably correct, and the same remark applies to the Victoria College.

1094. Exactly. And especially your Senior Scholars?—That is so.

1095. So that this extra-mural work of a very undesirable kind has been brought into existence by the Royal University?—There is no doubt whatever about that.

1096. And will be continued, developed, and intensified, so long as the Royal University is allowed to continue under the present *regime*?—Certainly.

1097. If your scheme were carried out, and Belfast College was maintained simply as a University College, co-ordinate with other colleges in the University, would it not at least be possible to make this extra-mural work intra-mural?—Well, my hope would be that the restrictions which I took the liberty of suggesting to the Commission might have that effect.

1098. But would not the very fact of the existence of this state of things in Belfast stand in the way of the restrictions you propose?—There is no doubt it would constitute a serious difficulty.

1099. Certainly. Would it not be better for Belfast and for education—I am asking you now as an educationist—would it not be better for the North of Ireland and for education that Belfast should have its University, which would, unquestionably, absorb all this work and other work that I may refer to later on?—I am afraid that even for a new University in Belfast the cramming system would constitute a difficulty as great as it would for the reconstructed Royal University.

1100. But there is this consideration, that these people would have to come to the Northern University for all their examinations?—That would be so, I suppose.

1101. And you could make terms, so far as the Northern University is concerned, with all these people—you could make your own terms with them?—That is a question.

1102. In the Royal University, on the other hand, reconstructed as you propose, you could never deal with those people satisfactorily?—You could bring them, I think, under a certain amount of control.

1103. But not so completely?—That is possible.

1104. So that, looking at the point in that way, would you not say that Belfast is ripe educationally for some very substantial, some radical, change in the University system?—I am afraid I must fall back on previous answers as to my views on that point.

1105. I think it is stated that the Belfast authorities are beginning a great work of technical education?—That is so.

1106. Would it not be better that this great work of technical education should be under the guardianship and guidance of a University than outside University and college life?—I am very glad that you have raised that point. I did not raise it, because I looked on it as one of the points which might be reserved until the Commission met in Belfast. I think it is a most important point to consider, how the system of technical education, which is now being started in Belfast, should be associated with a college or University.

1107. Can you ever hope to take charge of this work in Belfast in any way so long as you are connected with a Roman Catholic college in Dublin in a Dublin University, having its centre in Dublin, which, after all, may have very little sympathy with Belfast?—I am extremely glad that this Commission has in its Reference power to inquire into technical education as well as University Education. There would be, I am afraid, a considerable amount of difficulty in getting the Belfast Technical Institute to associate itself either with Queen's College, Belfast, or with a new University there, for this reason, that the Belfast Technical Institute is provided with ample funds of its own, and there would be considerable difficulty in inducing the Belfast Town Council to give up the control of the institution, or any part of that control, so long as it has ample funds for working the institution itself.

1108. But would it not be desirable on educational grounds that this work should be taken up under the wing of some college or University?—I think it would be most desirable to have the Technical Institute associated in some way or other with a college or University.

1109. Certainly. Now the Senate of a University in Belfast would be constituted by popular representation?—I should expect so.

1110. And in that way it would be in sympathy with Belfast feeling?—Certainly.

1111. More than the present college is with its present constitution?—I suppose so.

1112. Then, again, as you have said, Belfast is a great commercial centre, and is growing enormously. It is the largest city now in Ireland?—That is so.

1113. In regard to population?—That is so.

1114. And it is the third best city in the kingdom, so far as Customs go?—That is so; in the United Kingdom.

1115. In the United Kingdom, yes?—That is so.

1116. London, Liverpool, Belfast, Bristol, Glasgow?—The order of the first three is certainly correct.

1117. I think the order of the five is correct. You have said that the Chamber of Commerce contemplate forming a Faculty of Commerce. That Faculty could hardly be worked under a Dublin University?—That is a question. I should think there might be a Faculty of Commerce in the college.

1118. Certainly, in the college, but could it be as satisfactorily worked under the reconstructed Royal University as under a University for Belfast itself, if with popular representation?—The Royal University would certainly require to adapt itself to the promotion of the study of commerce in a manner in which it does not now.

1119. So that, looking at these points—and they are important points—Belfast growing so rapidly, requiring a special kind of technical education, and requiring special teaching with regard to commerce, do you not think that the time has come when Belfast should have its own University, in order to develop all these

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things along Belfast lines?—May I again fall back on my previous answers?

1120. But has not the consideration of these points modified your opinion?—I had all these things before my mind in giving my previous answers, though I must say, Professor Dickey, that I recognise the validity of your remarks on the subject, and their force.

1121. There is another point. I think you will be prepared to admit that the venerable President of the Assembly's College, Belfast, the Rev. W. D. Killen, D.D., LL.D., and, I think, an ex-Moderator of the General Assembly——?—He was never Moderator.

1122. He has been for between fifty and sixty years a Professor and Principal of the Assembly's College, Belfast?—I understand he has been for sixty years a Professor, and for a long period of years Principal.

1123. He is a man of clear judgment, sound wisdom, and ripe experience?—He is certainly so.

1124. That will be admitted by everyone in the North of Ireland, I think?—That is so.

1125. Before the Queen's College Commission of 1884—the Commission which examined into the state of the Queen's Colleges—Dr. Killen was asked to give evidence, and, in reply to Question No. 1326, he said: "My impression is this, that you should convert this Queen's College into a University, and that there should be a University for Ulster. You have two in Leinster. We think we are entitled to one, as well as Leinster is to two. I wish this College to be converted into a University, and endowed with University privileges."

CHAIRMAN.—One moment. Is this gentleman living?

Professor DICKEY.—Yes; but he is a very old man, about 95 years of age.

Rev. Dr. *Hamilton*.—He is in his 96th year.

Professor DICKEY.—And I do not think he could give evidence before this Commission.

CHAIRMAN.—He could send us a memorandum. There is an inconvenience in getting from A what B thinks, B being alive.

Professor DICKEY.—But, my lord, I want to use this for a definite purpose, as you will see in a moment. It is not his present opinions I want.

Rev. Dr. *Hamilton*.—But that he said it fourteen or fifteen years ago?

Professor DICKEY.—That he said it fourteen or fifteen years ago.

CHAIRMAN.—But he could say it himself in his memorandum. We must keep in mind that there is a scale, a proportion, in everything, and we have a tremendously long inquiry before us, with twelve Commissioners each actively aiding, and I think it would be desirable that this gentleman should send in his memorandum.

Professor DICKEY.—I will ask him.

CHAIRMAN.—Well, the shortest way possibly will be to go on.

1126. Professor DICKEY.—In reply to Question No. 1341, he says:—"I consider this College to have been unnecessarily interfered with, and changes made in it that are very uncomfortable. If made a University we would have some peace." That was Dr. Killen's opinion in 1884, and evidently he thought that Belfast was then ripe for a University?—I am aware that he gave that answer to the question.

1127. Did a great many people not sympathise with him in 1884 in expressing that opinion?—I could not answer that question.

1128. Well, there was no public feeling aroused against Dr. Killen for giving expression to that opinion?—Not so far as I recollect.

1129. Hs was speaking there as an educationist?—He was.

1130. And, speaking there as an educationist, no one took exception to the wisdom of his recommendation?—Not so far as I recollect.

1131. Has anything happened during the seventeen years that have elapsed that would alter the situation so far as the ripeness of Belfast for a University is concerned?—Well, it is possible that Dr. Killen made that statement without having very carefully studied the whole question in all its bearings.

1132. Looking at the language he used, it would seem that he was referring to the friction, or the possibility of friction, in the Royal University?—I suppose he was.

1133. That was in 1884, about two years only after the Royal University had been established?—And, as far as I have heard, the friction then was extremely acute.

1134. Supposing your scheme were adopted, would it not be advisable to give the reconstructed Royal University as little work as possible, and to give the colleges as much work as possible to do?—I quite think so.

1135. That is to say, at present the Royal University has at its disposal very large funds for Studentships, Scholarships, Fellowships, and so on. Do you not think that these funds should be distributed among the constituent colleges of the University, and let them have their own Scholars and Fellows, as, I think, they have in the Oxford Colleges and the Cambridge Colleges, so that a Fellow is a Fellow of his college?—I certainly think that in some ways the funds of the Royal University could be best expended in the colleges.

1136. Would not that obviate, to a great extent, the friction we have heard about in the Royal University?—I should think it would tend in that direction.

1137. In that case, the University would simply examine for the degrees, and some prior examination for the degrees, leaving the work of the examination for Matriculation, and, say, the First University, also, to the colleges?—I should quite approve of that.

1138. CHAIRMAN.—I should just like to ask you two or three questions to sum up. Suppose that the better opinion is yours, and that Belfast is not mature for the establishment of a University; still, what injury would the educational interests of Belfast suffer by the premature establishment of a University?—Well, I really do not know, my lord, except on the general principle that if the people of Belfast are opposed to it they might not have the same friendly feeling towards the University as they would have if they had asked for it, and if it came to them in the ordinary course of things.

1139. It would start with a prejudice against it owing to the circumstances of its birth?—That is partly what I mean.

1140. And the prejudice would arise from the suspicion that it had been set up, not for the sake of Belfast, but for the sake of some other people?—To some extent I fear that that would be the case.

1141. That is what you refer to, I think?—Certainly, in part.

1142. And I have observed, Dr. Hamilton, that your opinion and judgment are formed, if I may say so, with regard to the political conditions under which changes of this kind can be made, as well as with regard to the educational merits of the proposals themselves?—Certainly. I thought it necessary to take in the whole surroundings of the case.

1143. Suppose that, for good reasons or bad, a Roman Catholic University were to be set up and you left as you are, with, let us say, large contributions to the educational apparatus of your College. What is to become of you as regards government?—I do not think that is a possible state of things. That state of things could not, I think, be allowed to exist.

1144. But I think you said—and this is what I want to develop—you said to-day, or on Saturday, that if the step were taken of establishing a Roman Catholic University the Royal University would go by the board necessarily?—I should think so.

1145. Because, supposing a Roman Catholic University were established, it would attract to itself, out of the Royal University, all the Roman Catholic element?—Certainly.

1146. The result would be that you would be left to be administered by the Royal University, a body constructed on the hypothesis of a dual control being required?—That is so. I think the situation would be an impossible one.

1147. Is not the short of that, that it would force your hand? Suppose it could be done; suppose political considerations admitted of it being done, it would force your hand willy-nilly to turn you into a University?—I should think, speaking frankly, that, supposing the Government, for any reason, established a University for the Roman Catholics, it would be absolutely necessary for them also to establish a University for the North of Ireland. The Royal University would, of necessity, go by the board. If it continued to exist then, as your lordship has put it, we should have a University established for quite a different purpose, continuing to administer a new condition of affairs. Therefore, it would have to go by the board. I think beyond all controversy, it would be absolutely necessary, in that case, to establish a new University for the North of Ireland.

1148. I may say that Professor Butcher, who is unable to be present at this stage of the proceedings, was kind enough to suggest to me various questions as to the reconstruction of the Royal University if a Catholic University were established. I suppose that point need

not be prosecuted, because you do not regard it as a possibility?—I do not think it would be a possibility.

1149. I was going to ask you one or two questions on a somewhat vital point. As you are, I venture to say, so clear-headed and impartial, one seizes the opportunity of getting the point discussed by you. Would you tell me what are the differences between a large endowment of a Roman Catholic college and the establishment, with a similar endowment, of the Roman Catholic University, so far as regards opinion?—I think, my lord, the main difference is this, that a Roman Catholic college, with its large endowment and equipment, would be a college of a University which would not be Roman Catholic, and therefore, would have its proceedings controlled by an outside and impartial body; whereas a Roman Catholic University would have its large funds and equipment of all kinds entirely at its own disposal. I think, so far as I am aware of public opinion, that is the distinction which is drawn.

1150. But in the case of the college, as in the case of the University, what you expect, I suppose, is that it would be a denominational college?—A denominational college with large safeguards, no tests, either for professors or students, and open, I suppose, to Visitations by the Crown, or by properly constituted Visitors.

1151. Do you attach much value to those?—Well, the absence of tests is a very important point.

1152. How—because I confess my inability to see that at all. I put to you my difficulty. Of course, it is a merely temporary and passing view. It seems to me, as someone said to us here, that the key of the situation is the governing body. If the Roman Catholic Bishops have a governing body in whom they can trust they do not need tests?—I suppose that is so.

1153. And if they do not get a governing body in whom they can trust, they do not want the thing at all?—At present I am aware, that in University College, St. Stephen's-green, they have certain Protestant professors.

1154. In certain subjects?—In certain subjects.

1155. And that from the poverty of the situation, as I understand?—So I understand.

1156. And not from choice, is that so?—I understand so.

1157. Now let me put to you the other point about the college being open to all. Assuming the teaching be such as pleases the Bishops, and the constitution of the college such as pleases the Bishops, do you attach any value to the fact that Protestants can come in to be taught under such a system?—I do not think many of them would come in.

1158. And I suppose from the point of view of the population of the north-east of Ireland, the fewer the better?—I should say so.

1159. It thus appears, I think, that, test or no test, Protestant or non-Protestant, the thing substantially to be done by the Government is to endow something, which is to be called either a college or a University, which shall be pleasing to the Roman Catholics, lay and clerical?—Unless it meets the views of the Roman Catholics, lay and clerical, it need not be established at all.

1160. As a philosophical observer, are you in a position to say, that for good reasons or bad, the lay opinion is generally coincident with clerical opinion among Roman Catholics?—I believe it is. I do not know, however, that my opportunities for observing have been very extensive.

The Witness withdrew.

The Rev. WILLIAM DELANY, S.J., LL.D., President, University College, Dublin, examined.

1161. CHAIRMAN.—Dr. Delany, you are President, I think, of University College Dublin?—Yes, my lord.

1162. How long have you held that position?—I held it first in 1883, when the College was handed over to the charge of myself and my colleagues by the Bishops of Ireland. I remained there till 1888, then I went to missionary work for nine years, and then I came back in 1897.

1163. You say it was handed over to your body; when was that?—In November, 1883.

1164. That is, to the Jesuits?—Yes.

1165. And your colleagues are Jesuit Fathers, I think?—I have eight Jesuit colleagues, of whom five are Fellows of the Royal University and Professors in the College. The others aid in administration. The great majority of the Professors are laymen, of whom ten others are also Fellows of the Royal University.

1166. You are a Senator of the Royal University?—Yes, since 1885; I was appointed in succession to Cardinal M'Cabe.

1167. You have sent in a Summary of your evidence, and I am quite in your hands as to the order in which you desire to treat the subjects. Is it that in which the paper is arranged?—As the Commission was called for in connection with supposed defects in the Royal University, I began with the defects of the Royal University; but, of course, much more important matters come up later on.

1168. Would you mind beginning at home and telling us something about your own University College?—Precisely. With regard to University College then. Its history is, that it was founded in the early "fifties" by the Catholic Bishops, to be an independent Catholic University, founded under a Brief from the Pope establishing it. Cardinal Newman came over in 1853. He had been giving some lectures in Dublin before that. The College was opened for college work in the year 1854, and Cardinal Newman remained until 1858. He had only come over for a definite period, and when that definite period had expired he returned to England. There was then appointed as his successor Dr. Woodlock, who was afterwards made Bishop of Ardagh, and who is still living. He remained Rector of the University—it was then called the Catholic University—until 1877 or 1878—I forget the exact date, but it was one of those years. He was succeeded by Monsignor Neville, one of the first Senators of this University. He held office for only three or four years, and was then succeeded by Monsignor Molloy, who now holds the title; but at present, as distinct from University College, there is no living institution corresponding to the Catholic University in existence. In 1879 the funds that were contributed for the support of the University were nearly exhausted, and the question then was, how it could be maintained. The Government of the time were favourable to doing something for Catholic education, and they had already shown their desire to do something in the "sixties," when they proposed to give a Charter to the Catholic University, and it was even understood in the negotiations, that they were willing to give some very moderate sum for carrying on the essential duty of the examinations, at least. The Conservative Government then, with this friendly disposition, first introduced an Intermediate Education Bill, which was expressly intended, as was declared in the House of Lords by Lord Cairns, and by its deviser, Sir Michael Hicks-Beach, in the Commons, to lead up to a University Bill, and many of the Irish Bishops thought it was a time when some action should be taken which might result in having a University institution. The Lord Lieutenant of the time—the Duke of Marlborough—was complimented by the people of Drogheda on the action of the Government in introducing an Intermediate Education Bill which, on account of its fairness, the justice of its examinations, and the fair play that was given to all competitors, very much pleased the people of Ireland; and the hope was expressed that that legislation would lead up, as it was intended to do, to a University Bill. The Duke of Marlborough replied, and in his reply gave it to be understood that it would lead up to a University Bill. But that interpretation having been at once seized hold of in England by many people opposed to Catholic claims, an agitation was, if not set on foot, at least threatened, which induced Lord Beaconsfield, then Prime Minister, to throw over the suggestion, and to say there was nothing of the kind in contemplation. I have reason to know that for some days the resignation of the Duke of Marlborough was on the cards; however, he remained in office. O'Conor Don, then a Member of Parliament—a leading Irish Catholic Member of Parliament—was encouraged by promises of support from many leading Irish Conservative Members to bring in a Bill, as it were, to force the hands of the Government. On that Bill there were placed the names, along with that of O'Conor Don, of some Members of what was called the Irish Party; but along with them were the names of Mr. Kavanagh, who was then intellectually the leader of the Conservatives in Ireland, and of Lord Charles Beresford, and it was known that Lord Randolph Churchill gave a very warm support to the proposals. That Bill—which I intended to have with me to-day; O'Conor Don will probably have it when he comes to give evidence—went largely on the lines of the Intermediate Education Bill; that

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is to say, its main idea was to pay for results. (*The Secretary here handed the Witness a copy of the Bill in question.*) Yes; that is the Bill.* I need not go into details about it. In the beginning, in the House of Commons, Mr. Gladstone and his leading supporters stood aloof from supporting it, because of their experience in dealing with Irish education. But after a time it was taken up by some leading Members, and then, in the result, the Government declared that whilst they could not support O'Conor Don's Bill, on account of the vagueness of its proposals, and the very large expenditure it might necessitate, they were prepared to bring in a Bill themselves. That was the origin of the Royal University Bill, brought in then by the Government, on the withdrawal of O'Conor Don's Bill. It was an understood thing, in the negotiations that took place on the introduction of the Bill, that, in the first place, the Queen's University was to be abolished, and the Royal University substituted, and a Senate, composed one half of Catholics and one half of other denominations, was to have the government of it. One of the points that were most important was that which did not appear on the face of the Bill or on the face of the Parliamentary discussion; but all those who were interested knew it—that under the Bill provision might be made by which the Catholic University could be enabled to continue its work. It was understood that in the exercise of the power contained in the Bill giving the Senate authority to establish Fellowships, the Senate would appoint one half of those Fellows Catholics, and would require a certain number of them to teach in the Catholic University. At first it was intended that they should be only one-fourth of the whole number. In the scheme laid on the table of the House of Commons†—which, I presume, the Commission have—the number of Fellows was stated to be forty-eight. That was in the first scheme of organisation. That was the result of private understanding at the Senate. At that time it was contemplated that twelve of the Fellows should be allotted to each of the Queen's Colleges. However, that was objected to by the Treasury as involving too large an expenditure, and the result was that the number was cut down, first to thirty-two, and finally to twenty-eight. It was obvious that one-fourth of twenty-eight would not be an adequate help to University College, and, therefore, Cardinal M'Cabe declared that he could not assent to the proposals unless they got one-half of the number. I speak of that because Cardinal M'Cabe invited me and some others engaged in educational work to a consultation at his house in Rutland-square, to discuss the subject, and he came to the decision that if the Queen's Colleges, with their existing endowment, were, in addition, to get one-fourth of the Fellowships, the condition of University College would not sufficiently be improved. The result was, that it was agreed that one-half of them should be given to the Catholics, and there was an understanding that they should be divided between the University College and Maynooth, if Maynooth would come in under the scheme. At that time there were very great hopes that Maynooth *would* come in under the scheme. Negotiations went on between the authorities of Maynooth and the Senate, to see to what extent the Senate could give help. The Archbishop of Dublin was then Acting Vice-President, and great hopes were entertained that Maynooth would take a very large part in the work of the University, and, in fact, a large number of students from Maynooth College did present themselves at the First Matriculation examination, and many of them distinguished themselves very highly. The experiment, however, was not repeated; in addition to other difficulties, the expense of preparing for the University was considerable, the help offered by the Senate to enable the College to do the University work in addition to its other work was deemed unsatisfactory; negotiations were broken off, and that left all the Fellowships to be allocated to St. Stephen's-green. The then existing Professors of the Catholic University, many of whom had come over with Newman, were appointed to Fellowships. That was the condition of things in 1881-2. One other Fellow—Father Finlay—a very able Jesuit, was appointed as one of the first Fellows. In 1882 there were negotiations for handing over the College to the Jesuit Fathers, and these negotiations were practically concluded when Cardinal M'Cabe undertook the administration of the College, as an experiment, for one year. He undertook the administration of the College for a year, under the Presidency of Doctor Egan, afterwards the Bishop of Waterford. This experiment, however, though fairly successful, involved his Eminence in a very large pecuniary loss, amounting to something over £700. It was, therefore, resolved to place the College under its present management, and in the year 1883 the Cardinal gave its administration back to the Bishops, and they sent again for me.

1169. What position did you hold during the negotiation, and at the time of the passing of the Royal University Act?—When they sent for me, in 1882, I was the President of St. Ignatius' College, in Dublin, in buildings which were taken temporarily for the purpose. I was called to Dublin, 1881, to take up that post, having previously been President of St. Stanislaus' College, near Tullamore. As to St. Ignatius' College, some of the Bishops, especially Dr. Woodlock, thought it would be a great support to the Central University College if we could come up to Dublin and establish a College in connection with it. I held the position of President from January, 1882, until November, 1883, when I transferred myself and my belongings to St. Stephen's-green.

1170. Will you now proceed with the history since 1883, since when, I believe, you have carried on the University College?—Yes, we have. In a letter to Mr. Daly, which appears on a paper largely occupied by statistics, in reply to a question with regard to religion at the St. Stephen's-green institution, I relate a portion of the then negotiations. I state:—

> "At my final interview with the bishops, some weeks before, the then Primate in the chair, one of the bishops—Dr. Moran, of Ossory, now Cardinal Archbishop of Sydney—asked me what policy I proposed to follow about admission of students. I replied, 'An open door to students of all denominations, on the sole condition that they should attend regularly, and observe the ordinary discipline of the College.' I was asked then, 'And what about the Professors?' I replied that I should get the best men I could find—Catholics, if they were to be had; but, as few then existed who were qualified, that I should employ Protestants until we had Catholics thoroughly fit to fill the posts."‡

That was accepted by the Bishops, and from that time there never has been any fault found with those conditions.

1171. On your present staff you have, I think, two Protestants?—Yes, I have; one is a Fellow. There are also one or two amongst the tutors; but they are not employed on the permanent staff of the College.

1172. What is the number of your staff at present?—Twenty-two: of these eight are Jesuits, of whom three are engaged in administration, and five are Professors and Fellows of the Royal University. The remaining fourteen are laymen, of whom ten are permanent Professors and Fellows of the University; the other four are Tutors.

The Commission adjourned for a short interval, and on resuming,

1173. CHAIRMAN.—I think, Dr. Delany, when we adjourned you were describing the staff?—Yes; it consists mainly of the Fellows of the Royal University, with help from some tutors. When the College was handed over first to me there were then at the institutions as Fellows eight gentlemen who had been Professors in the Catholic University, many of whom came with Dr. Newman.

1174. I think you mentioned that?—They were mostly elderly men, and I found when I undertook the management of the College that the students would not attend their lectures. I was, therefore, obliged to employ a very large staff of tutors, so much so that there was a deficit of close upon £1,500 at the end of the first year, which my colleagues and I had to provide. We undertook the heavy obligation of furnishing and working the College and finding the necessary tutors. At the end of five years a debt had been incurred of £6,000, of which £2,000 still remain.

1175. Upon this let me ask a question, if it is convenient to you. Suppose some of the Fellows died or vacated office, do you go to the Senate of the Royal University and propose the new Fellows?—Yes, that is the manner in which the new Fellows are appointed. One-half of the Fellows were allotted to the Queen's Colleges and one-half to St. Stephen's-green. When a vacancy occurs amongst the Queen's College Fellows, as a rule the President of one of the Colleges

* See page 326. † See page 236. ‡ See page 338.

proposes a Professor to fill the vacancy, and it is left to me to propose the candidates for the vacancies in St. Stephen's-green.

1176. Accordingly, in the case of this University College the initiative comes from you with a view to the efficient carrying out of the work of the University College?—Yes.

1177. Have you the sole appointment of your Fellows?—I have the sole appointment of the tutors, but the Fellows are appointed by the Senate of the Royal University; but they have left the initiative to me.

1178. What I mean is this: You are the person to choose the teachers in the University College?—Yes.

1179. Once you have appointed your teacher you present him to the Senate, and they nominate him their Fellow?—Yes.

1180. I do not know whether this case has ever occurred. Suppose you were dissatisfied with one of those persons who enjoy the position of being a teacher of your College and a Fellow of the Royal University, you would, of course, send him away?—I could not send him away from his Fellowship. I should dismiss him from his Professorship if the offence was sufficiently grave. For a small offence I should warn him first, but if the fault was sufficiently grave I should dismiss him and report to the Senate that he had been dismissed. The action would lie with the Senate as to whether they would allow him to retain his Fellowship.

1181. Has that case ever occurred?—No, such a case has never occurred in University College.

1182. It is difficult to see how he could retain his emoluments when he was not performing the duties of his appointment?—The Senate has ruled that in the case of the Queen's Colleges, where a man resigns his post and ceases to teach, as the obligation of teaching is attached to the Fellowship, the President reported his resignation, and the Senate resolved that in such a case he ceased to be a Fellow.

1183. I think we are now in a position to pass from staff to equipment. Look at your notes at the top of page 3. What equipment did you receive when you took charge of the University? May that be shortly dismissed by saying "none?"—Yes, none; I received empty walls and no furniture of any kind.

1184. At present what sort of equipment have you?—We are gradually trying to provide a laboratory—a chemical laboratory, and also a physical laboratory We have a very moderate equipment now, but with good teachers and clever students we do some good work.

1185. What is the scope of your teaching, or is that sufficiently indicated in the subjects attached to the names of the teachers in the paper you have given in?—Quite. The Royal University Senate dominate the teaching of the University College, and the students are prepared for the examinations of the Royal University for Honours and Passes. We receive a much larger proportion of Honour students to our whole number than any other college I know.

1186. As regards resources, what shall we say?—Our resources are none, with the exception of the fees. Our fees are moderate, the nominal fee being fifteen guineas for teaching, but very many of our students being poor we do not exact the full fees from them. We established lectures in the evening, for which there is only a nominal fee of six guineas for the whole year. Fifteen guineas were charged for morning classes, but in many cases these fees were not exacted, with the result that about £800 would represent the average yearly fees coming in from the students. With that sum there had to be met the rent and taxes, and maintenance of servants, and in fact the general maintenance of the institution. The result was that there was always a deficit, which was met in this way. A number of the Fellows who are my colleagues belong to the Jesuit body to which I belong, and they give their salaries over to me to keep the College working. It has been kept open owing to the fact that a certain number of the Fellows being Jesuits were bound by their religious profession to do this for the College.

1187. Have you no endowment?—No endowment whatever. I have never received any help from outside.

1188. What is the form of government of the College?—I may say that the government up to the present has been practically autocratic, that is, governed by the Rector.

1189. That is you?—Yes. We have recently established a council which will govern with me almost identically upon the lines of the President and the Council of the Queen's Colleges.

1190. There is no written constitution, is there, which is legally binding upon anybody?—No.

1191. It is merely that you summon to your aid an advisory council?—Yes, but I intend to appoint a council myself with the same powers, but there is no legal obligation.

1191A. You have hit upon the right word when you say that it is autocratic government.—Yes.

1192. Let us now pass to the students. First, as to the numbers?—The average is from 180 to 210. One year we had 220.

1193. I believe it is open to students of all denominations?—Yes, of all denominations.

1194. Do you advertise that fact, or how is it manifested to the world that your doors are open?—I am slow to advertise it. It is known in Dublin that we have them from all denominations. I am slow to advertise it because in Ireland, where religious feeling runs rather high, it might be regarded as a desire to proselytise.

1195. In what sense is it open to all denominations?—That anyone who applies as a student, if he is suitable, can become a student of the College in every respect if he has the primary and secondary education sufficient to enter a college, and there is no objection to his character. In such a case there is no objection to receiving him. Some of the students were Methodists, some Presbyterians, some Protestant clergymen holding official positions, and some were Jews. The son of the Chief Rabbi is in attendance at the College. The head master of the Merchant Tailors' School, Mr. Nairn, attended our College, and so did Mr. Stuart, who died not long ago, who was a clergyman of the Episcopalian Church. He read at Stephen's-green. I have a long list of gentlemen of other denominations who have been attending the College, some of them obtaining the highest distinctions. Amongst them there is the son of our Secretary, Sir James Meredith, who is a pillar of the Established Church. He came to Stephen's-green and went through the whole course of Philosophy and obtained the highest distinction.

1196. What proportion of the students, let us say, for shortness, were non Roman Catholic?—About 10 per cent. That is the proportion this year, and for the years when we did look accurately into the matter.

1197. What is your average of students all told?—All told, it is this year about 180 who attend our lectures. They do not all attend the whole course; some only attend one or two series of lectures, but many attend the entire course. Within the last four years ladies have been allowed to attend all the lectures given in English in which we could find them accommodation. I could only admit them to the Great Hall; a number of lectures every day are given on various subjects in that hall to which ladies are admitted. We have had from twenty-five to thirty ladies in attendance, and probably the majority of them were non Catholics.

1198. I do not ask you to blow your own trumpet, but to what do you ascribe the fact that these non Catholics resort to your College?—Because with regard to ladies Trinity College has never opened its doors to them, and the Royal University has many of them who are studying for degrees. Other institutions do not offer them competent teachers, and I think they come to us for that reason.

1199. And as regards the men?—Partly because, in some respects, it is not so expensive as Trinity College, and partly people send their sons thinking that they will be well taught there.

1200. On the question of religion, will you just explain what your methods are of teaching? I am speaking of Arts classes; that is to say, the secular, non-theological matters taught in your College?—There is no religious trend whatever.* There is nothing to indicate that the teacher is one who belongs to any one religion more than another. I should be very sorry to have any such line taken by any of my tutors in matters which were non-religious in themselves. I may make a statement which is *apropos* to this; I reluctantly allude to it, but it is part of the recent literature of the question, and I do so because it is there. It has been stated in the *New Liberal Review* for July, in which there is a remarkable article by a very distinguished Scholar of Trinity College. On page 741 it says:—

> "Mr. Balfour puts to Protestant parents a test question, which they can answer only in one way: 'Would you send your son to a University 90 per cent. of whose members were Roman Catholics, as well as the whole of its governing body?' To this I

* See letter from Rev. William Delany, page 339.

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would answer 'No'; but I believe that to an analogous question put (*mutatis mutandis*) to a Roman Catholic parent, however sincere and devout, the right answer would be 'Yes.' And why? Because it is not only the practice, but the duty, of a Roman Catholic institution to seek to make converts (and I am far from saying that they are not right), while no such desire now animates any undenominational University."

I wish to give that statement the most emphatic contradiction. I should regard any attempt by a Professor of mine, in any way, directly or indirectly, to deal or tamper with the faith of any of the students as a grievous fault, for which I should reprimand him severely the first time, and if he did it again I should dismiss him. I regard myself as a person in a position of trust, both in regard to the students and the parents, and I feel bound to take the greatest possible care to see that the religious convictions of the students are not interfered with in any way, directly or indirectly. During the eighteen years which I have been connected with the College, so far as I know, there has not been a single instance where a single student has left his own faith to become a Catholic.

1201. Do you make any distinction between Catholics and non Catholics?—The Catholics attend in the College chapel, where instructions are given by myself and my colleagues.

1202. In the classes?—There is no religious instruction obligatory on the whole of the College. There have been catechetical lectures for the Catholic students, at which Catholics were expected to attend and which non Catholics were not expected to attend.

1203. The non Catholic students hear exactly the same teaching as the Roman Catholic students?—Exactly the same.

1204. What is the *raison d'etre* of the University College as distinguished from the Queen's Colleges?—In University College the government is in the hands of persons in whom Catholics will have confidence that great care will be taken to see that the faith of the students is not undermined, directly or indirectly, in the teaching of the College. Catholics will feel that confidence, and they also feel that the tone of a place where Catholics are predominant will not impress unfavourably their children in matters of faith.

1205. Do you not recognise the more positive duty, in dealing with lads between eighteen and twenty-five years of age, of encouraging and supporting their faith?—That we deal with by outside work; we have meetings of religious sodalities, to which they are not obliged to come, but which they attend voluntarily; and we take great personal care of the students who come to us. The Professors, and others belonging to our body, have personal acquaintance with these young men, and they try to help them over the dangers which must be incidental to city and University life.

1205A. Is the quality of the teaching in those classes where the non-Roman Catholic students were present at all affected by their presence?—I do not think there is any difficulty which I could appreciate. I do not think the matters which would be brought in would be controversial in any sense. Our students come to us with the knowledge that our teaching is of a certain stamp in certain subjects like History; and our Philosophy is the scholastic Philosophy of the Catholic Church. They come with the knowledge that the books we prefer in History are those which we deem to be free from the errors of other Histories. With regard to other teaching, I know no other subject which we teach where there is any difference. During the ten years which I have been President, and actually responsible, there has been nothing of this kind, and never once from the beginning have I ever interfered with the teaching of any Professor, and never once have I had to interfere with his liberty of teaching. Here I take the opportunity of giving the most point blank contradiction again to a grievous misstatement made on this subject by a member of the House of Commons, who declared that a certain former Professor of Stephen's-green had been dismissed on account of his teaching in Biology. There was absolutely not a shadow of foundation for that statement, which appeared in the *Times*.

1206. I am unacquainted with that case. You would feel it absolutely necessary, if one of your teachers contravened the teaching of the Roman Catholic Church, to dismiss him?—Certainly. If I saw that he was going to teach on those lines, which would come in conflict with Catholic teaching, I should warn him, and inform him that if he continued to do so I could no longer keep him. In that respect I regard our Professors as bound on the same lines as the Professors of the Queen's Colleges, where there is an excellent clause with regard to the teaching. There is a book, which I obtained the day before yesterday, which contains very many points bearing on work like this. It is a work by Mr. Lewis Campbell on "The Nationalisation of the old English Universities," and he quotes the oath that has to be taken in Scotland by all the Professors.

1207. You approve of the policy by which the Roman Catholic Hierarchy have exhorted their faithful people to stay away from the Queen's Colleges?—Certainly, very strongly, on account of what I have known personally, as well as on account of my study of the principles.

1208. That is on the ground that they embody what is called mixed education, and not in the sense that students are mixing together. You mean in the sense that there is no guarantee in the Queen's Colleges that their faith will not be interfered with, whilst in a Roman Catholic College there is that guarantee?—Yes; and that is the reason of the confidence of parents in our College.

1209. The guarantees are not to be found on paper, but in the men, whether you regard the governing body or the instructors?—Certainly. I may add that the Queen's Colleges' constitution, as it appeared on paper, seemed to me an excellent system, if in other respects it had been satisfactorily carried out. If a similar understanding had been come to with the Government in regard to Cork and Galway as had been come to with Belfast, and if those Colleges had been established and kept in harmony with their surroundings, I have no doubt that Cork and Galway would have done good work. Belfast has done excellent work as it is.

1210. You mean that if the administration of Queen's Colleges had been arranged in accordance with the views of the Roman Catholic Hierarchy and laity, they might have been made to work so as to satisfy the requirements of the Irish people?—They might have been made to work.

1211. So your objection is not to the intrinsic constitution?—No, not to the paper constitution, but to the appointment of the staff, and to the constitution of the governing body.

1212. Am I not right in saying that anyone would be egregiously misled who trusted to ascertaining the character in this vital matter of any set of institutions, merely from their paper constitution?—Certainly. Trinity College is another example, which is vastly more striking.

1213. We might have another illustration if there were set up a Roman Catholic University which professed to have no tests and admitted everybody, and, at the same time, had a strong Catholic governing body?—Certainly.

1214. That would be nothing more or less than a Catholic University?—Yes. I could understand parents having an objection to sending their children there, and if only that institution existed, and no other, I should think it absolutely unfair on the part of Catholics if they established only a Catholic institution of that kind, and told people of other denominations that they must go there.

1215. We will pass on to another subject. There are twelve Commissioners, all of them well able to deal with those matters, and so I will not amplify my questions. Have you anything to say about this view of your position. There is no doubt whatever in regard to the system as it has been worked from the commencement of the Royal University. For instance, you spoke of certain endowments?—Yes.

1216. Some cavil has been raised as to whether it is £4,500 or £6,000. I suppose that neither you nor I think that is very important?—Oh, no; the question of amount is not important at all.

1217. From your point of view you are interested to show the amount?—Only because the other total has been stated.

1218. Let me put the point to see if I understand it fairly. You say that while your teachers get £400 a year, only part of that is to be imputed to what you do in your College?—It appears to me to be, obviously, so.

1219. From their £400 must be deducted the amount of their remuneration for examining work?—Certainly.

1220. Is it a matter of contention as to how much is imputable to the one and the other?—It is easily ascertainable. If your lordship will direct the Secretary

to return how much they pay to the other Queen's College Fellows for examination duties, you will be able to see at once how much should be deducted from the salary of the Fellows in University College.

1221. How much do you say of the £400 belongs to the examinations?—At the very least £100.

1222. So far as I am concerned I do not care, but, of course, it is a matter of considerable importance?—I only refer to it because our College has been erroneously spoken of by some writers as being nearly as well endowed as Queen's College, Belfast.

1223. You are going to present us with the figures, and I shall give you every facility for doing so, and to show that your teaching has been eminently successful. Is it tested by the examination of the Royal University?—Yes.

1224. In the meantime, to go to another subject, I understand that your College is quite inadequately equipped according to modern ideas?—Utterly.

1225. And your premises are extremely inadequate?—Yes.

1226. And your institution is to be regarded as one not adequate for doing the work of teaching 180 students?—We have little more than bedrooms of two private houses for our class-rooms, which are not adequate for the purpose.

1227. And you have none of the usual equipments?—No.

1228. So, taking it shortly, you are struggling against very great disadvantages?—Certainly.

1229. I gather from the papers before me that one of your complaints is that you are put to the arduous work of competing with Queen's College, Belfast, for instance, which has got a handsome allowance for the provision of proper equipment and staff?—I have selected that College only because it is a working college admitted to be successful. The argument holds with enormously greater force against the College in Galway, which is doing hardly any of this work; and the Arts College in Cork has almost disappeared.

1230. Would you mind concentrating your attention upon this point. This £4,500 or £6,000 is an endowment given by Parliament for Roman Catholic teaching pure and simple, such as you have in University College?—It is not given by Parliament; it is part of £20,000 taken from the Church Fund.

1231. Don't quarrel about words?—Quite so. It is given from public funds.

1232. By the State?—Yes.

1233 That is the whole amount of the State endowment?—Yes.

1234. And the teaching is satisfactory to the Roman Catholic clergy and the laity?—Certainly.

1235. The measure of equipment is such as you have described?—Miserable.

1236. I am not quite sure in what order we should now proceed. Would you like to go into this subject as to the success of your teaching in competition with other colleges, or shall we proceed now to discuss more general questions?—The tables will give the information sufficiently, and I think I should prefer to go into the more general question.

1237. Very well, then. But before leaving this subject, there is one other point. I have no wish, and the Commission have no wish, to pry into any matters relating to the internal organisation of the Roman Catholic Church, but, at the same time, it is relevant to our inquiry to know what your relations are as a Jesuit body to the Hierarchy?—In relation to the Hierarchy, no Jesuit institution can be established in any diocese without leave from the Bishop. No Jesuit can preach or exercise his faculties as a priest without authorisation from the Bishop. No single individual can set to work without permission from the Bishop. And the Bishop, as guardian of the faith, would have a right to interfere if there were unorthodox teaching. Beyond that the Bishop cannot interfere where there is a properly established Jesuit house, and he cannot claim a right of visitation or examination of the accounts of the college or its working. He cannot move them about, and they are not under his authority in any other respect.

1238. As a matter of fact, may I take it generally that you and the Hierarchy have co-operated in relation to the general work of education in the Roval University?—Certainly. If at any time anything connected with our College, or anything in the administration or working of the College displease their lordships, any suggestions from them would be at once acted upon by me.

1239. Let us turn to the more general question. Would you be so good, being one of the Senators of the Royal University, as well as the head of an important educational institution, as to tell us your view as to the working of the Royal University? First of all take its defects?—The first defect I point out is one which I feel very seriously indeed, not only as a Catholic, but on the ground of my strong conviction of the necessity of religious training for all people, and especially for young men. I do not mean only for Catholics. I feel most strongly in regard to the whole trend of British legislation in regard to education in Ireland, because it excludes religion, a thing which it does in no other country. It excludes it in the Act of Parliament, for we cannot hold examinations in religion or give prizes. In the new London University, established to meet the wants of Nonconformists and Dissenters of various sects, the first faculty is the Faculty of Divinity. If a college was being established in South Africa or India, cognisance would be taken of the religion of the inhabitants; but no cognisance is taken of the religion of the people of Ireland.

1240. But you have Maynooth?—Yes, but it is entirely ecclesiastical, and by its position shut off from contact with the lay element. I should like to see a Chair of Theology for the Catholics in Dublin. I do not ask the State to give a penny towards it, or to bear any of the expense; but I should like to have a certain number of the priests educated in contact with the laity, and going through a University training. I should like that educated laymen should be given an opportunity of getting a scientific knowledge of their religion. At present boys leaving school find newspapers and pamphlets and reviews dealing with subjects vitally affecting Catholicity, and Christianity itself, with the existence of a soul and the existence of God; and where are these men to get the training and knowledge to enable them to meet difficulties which are suggested to them in this way? I should like every Christian to have an adequate training by his own denomination in this respect. Personally, this is a point I feel most strongly upon. My second point is, that:—"The Royal University provides no opportunities of collegiate life, and the educational culture such life carries with it." I thoroughly agree with Cardinal Newman that for many men the social life of the college is of more importance for their education than the lectures of the class-room.

1241. And the next point?—Thirdly:—"It gives its degrees, without distinction, to those who have undergone systematic collegiate training, and to those who merely pass its examinations from private study." I have had a long experience in educational work, and I attach very little importance to a great deal of the higher examination results. One of the things which I should very much like to see is what has been introduced into the London University—that at least our diplomas should bear testimony as to whether a man had had the advantage of a collegiate training. I should value a man much more who has had a collegiate training than the man who had simply passed an examination. The other point, your lordship has dealt with already.

1242. As regards the results of the competition, if one may so describe it, in regard to the various honours of students, you again refer us to the tables?*—Yes. Here is a Memorandum drawn up in 1885 at the request of Sir Robert Hamilton. To save time I shall mark the portion of it which I intend to tender as evidence. It is from bottom of page 3 to top of page 9.

1243. That will be a great relief. Is the argument applicable to the new tables?—Yes, still more strongly.

The following statement was then taken as read:—

"CONCLUSIONS FROM THE FOREGOING TABLES.

These tables demonstrate—

1. The marked failure of the Queen's College, Cork, and the still more marked failure of Queen's College, Galway, to produce educational results at all proportional to the very large expenditure involved in their maintenance; whilst that maintenance in its present form is complained of as a grievance by Catholics, for whose benefit these Colleges were originally established.

2. That, as compared with the Colleges of Cork and Galway, Belfast Queen's College has been signally successful. Yet all three Colleges enjoy equal endowments and educational advantages: they are,

*See Tables, pages 329-336.

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all three, manned by thoroughly competent Professors, able and willing to do first-rate educational work. The reason of the contrast is found elsewhere: Belfast College has succeeded, because it is in harmony with its surroundings, and meets the wants and wishes of a large section of the population in its neighbourhood; Cork and Galway Colleges have failed because they fulfil neither of those essential conditions.

3. That the failure of Cork and Galway Colleges is *not* to be attributed, as it has sometimes been, to the lack of Catholic students qualified to receive profitably University education, and eager to obtain it, if they could do so without doing violence to their conscientious convictions.

4. That an institution exists, representative of a national aspiration and of national sacrifices, founded by the Catholic bishops of Ireland, supported by the Catholic people of Ireland, and enjoying their confidence; and that Catholic students can obtain therein higher education in accordance with the laws of their Church.

5. That in the quantity of educational work done, and much more in the quality of the results obtained, as tested by the examinations of the Royal University, University College held its own with the successful Queen's College, Belfast, and has excelled the Queen's Colleges of Cork and Galway combined.

It is plainly a reasonable deduction from these figures, that, if University College enjoyed advantages equal to those possessed by the Queen's Colleges, the comparison of results would tell still more strikingly in its favour.

6. These tables, therefore, demonstrate that there is a

GRAVE INJUSTICE DONE TO CATHOLICS BY THE EXISTING DISTRIBUTION OF EDUCATIONAL ENDOWMENTS,

under which the two Queen's Colleges of Cork and Galway have provided for them by Government splendid buildings, libraries, museums, laboratories, educational appliances of every sort, and a direct endowment costing the State, as shown from the Estimates, over £22,000 a year; whilst University College, though producing educational results excelling these two Colleges together in quantity and quality, has, beyond the aid indirectly given it by the payment of some of its Professors (worth at the very utmost £4,500 a year), no provision whatever for the most essential wants of a University College, for buildings or their maintenance, for the necessary working staff, for library, museums, or laboratories, for scholarships or prizes.

Hence, to all who know anything of the working of institutions for higher education and of the large subsidies required to maintain them, it will be no matter of surprise to learn that the maintenance of University College, even with its present incomplete organisation, entails a large yearly deficit on those who have made themselves responsible for its working.

Yet the College, which is so hardly dealt with in the present anomalous distribution of educational endowments, is doing more efficiently the very work for which the State professes to bestow its aid on the favoured but unsuccessful Colleges.

ON WHAT GROUNDS CAN THIS UNEQUAL DISTRIBUTION BE DEFENDED?

Certainly not on political grounds. The Queen's Colleges are repudiated by the great mass of the Catholic population, for whose benefit two, at least, of them were originally established; University College, on the other hand, was established at great sacrifice by the Catholic body, and it enjoys their confidence.

Certainly not on educational grounds. If success in imparting purely secular education, as tested by a purely secular examining body, were made the measure of the educational endowments given by the State, the above tables demonstrate that University College, even now in its comparatively undeveloped condition, deserves a considerably larger endowment than Cork and Galway Colleges taken together.

Nor can it be defended on the plea that, where the State gives public funds for education, the education given should be open to all alike. University College, though under strictly Catholic management, opens its lecture halls to all who choose to accept the education there given.

Still less can it be defended on the ground that, when the State gives public funds for education, it should distribute them impartially without regard to religious denominations. This is exactly what the English Government, under present arrangements, does *not* do in Ireland.

It is a plain fact that, under the present educational arrangements, the Catholics of Ireland, though numbering three-fourths of the population, do not receive the one-twentieth part of the public endowments for higher education, whilst a rich minority enjoy a practical monopoly of them.

We are forced, therefore, logically, to the conclusion, that, if the Government persist in maintaining the present unjust distribution of these endowments in Ireland, they are spending the public funds on the Colleges of Cork and Galway—whilst withholding them from University College, Dublin—not because the Queen's Colleges are giving to all comers a better secular education or a greater quantity of it; not because they, in a greater degree, meet a popular want, and enjoy popular confidence: but simply and solely because in these Colleges, planted in the midst of a people most devoted to their religion, it is the fundamental principle of their constitution that religion and all that belongs to it should be totally ignored.

To make this abundantly clear, let us see, in the concrete, how this system of distributing educational rewards affects Catholic students. The results of the examinations of the Intermediate Education Board and of the Royal University furnish conclusive evidence on this point. We find on the lists of successful candidates the names of many Catholic students, who won the highest places at the Intermediate examinations, and won the highest distinctions again at the Royal University, and who, nevertheless, see the rivals, whom they defeated in both these competitions, in the enjoyment of Scholarships and prizes from which they, although victorious, are debarred by conscientious convictions.

Thus, under this system, the Government, which is responsible for it, is made to say to successful Irish Catholic students: "We acknowledge that you have shown yourselves the best men; our own examiners have declared it; but, unfortunately, you and your parents foolishly desire to combine religious training with secular learning, and, therefore, we can do nothing for you. Be wise, and put away your absurd scruples; get rid of priestly influence, enter our Colleges, where you will not hear a word about religion, and you will find Scholarships waiting you, to be had for the asking, with a tithe of your present knowledge and industry."

Are there not some grounds for the charge, that under such a system, endowments for higher education in Ireland are made to serve, not for the endowment of learning, but for the endowment of irreligion; and that, whilst professing to be impartial and merely *non*-religious in its administration of educational funds, the English Government in Ireland is entirely one-sided, and most decidedly anti-Catholic in the real working of its provisions for higher education.

A really impartial, merely *non*-religious, State would have regulated its action on these broad principles:—

1. It is a matter of very great importance to the State to promote higher education amongst its inhabitants of *all* religions.

2. It is the duty of the State, on grounds of public justice, to provide educational assistance in equal measure for all its subjects: it is the duty of the State, on economic grounds, to shape its grants in that form in which they will be turned to best account in producing educational results.

3. The State will, therefore, devote public funds for the advancement of higher education impartially amongst all its subjects; and, in order to have results in proportion to its expenditure, it will aim at securing, by its distribution of public money, the best attainable education of the largest number.

4. Being purely secular, however, and non-religious, the State will take cognisance only of education in matters of secular learning, and will give its aids and rewards solely for the furtherance of such education.

5. Therefore, efficiency in imparting secular education shall be the condition and the measure of the State aid to teachers and to teaching institutions; success in the acquisition and display of secular learning shall be the condition and the measure of its rewards to students.

6. In order that the public money may not be squandered, the State will take its own measures to establish and maintain a suitable standard of secular education, and to test the efficiency of teaching institutions, and the success of their pupils in reaching that standard.

7. But these conditions being once secured, the State will impose no religious *nor anti-religious* test; will not inquire whether, along with their secular knowledge, students may have been taught any or no religion, whether the institutions are managed by Catholic or Protestant, Jew or Pagan.

These are the broad intelligible principles on which an impartial or a merely *non*-religious State, would distribute its educational endowments in a country of mixed religions. The Irish Intermediate Education Act is, on a limited scale, an application of these principles to Secondary Education; and although it left untouched the large public endowments for Secondary Education previously monopolised by Protestants, it was admitted on all hands, that that Act, incomplete though it was, and insufficient in its financial provisions, was one of the most successful ever enacted by Parliament, simply because, within its own scope and limits, it dealt with students and teachers of all denominations on principles of perfect impartiality.

But when we apply these obvious principles to the present distribution of endowments for higher education in Ireland, we find every one of them flagrantly violated.

The State, far from deeming it a matter of importance to its welfare to promote the higher education of Irish Catholics, has effectually shut them out from such education.

The State does *not* deal out equal measure to all its subjects: a small and wealthy minority monopolise the endowments: the great majority of the people are unprovided for.

Efficiency in imparting secular learning is *not* made the measure or the condition of State aid to institutions; nor is success in acquiring and displaying secular knowledge made the measure of the condition of the State's rewards to students.

The State leaves—unrecognised—colleges proven to be efficient in imparting secular learning; it persists in maintaining at great cost colleges proven to be unsuccessful; and the only assignable reason for the distinction is, that the unsuccessful colleges ignore religion, and this is held to compensate for their failure in producing scholars; the successful colleges produce the scholars, but teach them also the religion of their parents, and that is held sufficient to condemn them.

That is, in plain words, that the Government *applies and enforces an anti-religious test* in its distribution of educational endowments.

The people in Ireland who wish to divorce secular education from religion in the training of their children do not number one-hundredth of the population. The Government identify themselves with this infinitesimal fraction of the people, adopt their educational views, and force them on the whole country; and, strangest thing of all, they loudly profess that they do so in the name of religious liberty and perfect equality.

They have put an end, they boast, to the old system of religious ascendancy and intolerance, when a Protestant minority held exclusive possession of educational endowments; and meantime they build up a new and, to Catholics, a much more objectionable ascendancy of *anti-religious* intolerance, under which a mere handful of secularists are made to dictate to the whole nation the conditions of its public institutions for higher education.

To the great mass of Irish Catholics Trinity College, in its exclusively Protestant days, was less objectionable than the Queen's Colleges, which ignore religion altogether; and it was certainly not more objectionable to Catholics in those days, though an entirely Protesant institution, than it is now, when, we are told, it has been made entirely undenominational.

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PRESENT CONDITION OF TRINITY COLLEGE.

But here there is brought to our notice another strange feature of the present distribution of educational endowments.

Trinity College, we are told, is *un*denominational, and, therefore, there is no undue preference shown to any denomination in allowing it to retain possession of public endowments worth £40,000 a year, and of lands, buildings, and an accumulated wealth of educational appliances worth, at a moderate calculation, more than a million sterling, besides.

It is stupid and illiberal of Catholics, we are told, to complain that they are at a disadvantage any longer at Trinity College. It is only twelve years (*written in* 1885) since that College was made undenominational, and already amongst the thirty Fellows there is one Catholic; in a hundred years there might possibly be ten Catholic Fellows, or one-third of the whole. What more do Catholics want?

On the other hand, the Catholic University College, we are told, is denominational, and on that account it is shut out from public endowments.

It is instructive, therefore, to bring out in detail the position of these two Colleges, in order to understand clearly why one College is considered undenominational and worthy of State support whilst the other is left unrecognised and unaided.

The head of University College is a clergyman; but so is the head of Trinity College. This clearly cannot be the test of denominationalism.

Neither is the fact that clergymen have a considerable share in the management of University College. Thirteen of the thirty Fellows of Trinity College are clergymen; and of the seven Senior Fellows who play so large a part in the government of that College six are clergymen.

Nor is it because Trinity College is open to all who choose to accept its teaching and obey its regulations; University College is equally open.

Perhaps it is because in University College Catholic pupils are taught the Catholic religion and attend Catholic religious services; but then, on the other hand, in Trinity College, students of the Disestablished Church are required to attend daily at chapel, and to keep four Catechetical terms before entering the Senior Sophister year.

We clearly have not yet reached the grounds of distinction.

Perhaps it is the appointment of the Fellows. In Trinity College they are elected by the Provost and Senior Fellows, all the eight electors being Protestants, and seven of the eight being Protestant clergymen; the Fellows teaching in University College were elected by the Senate of the Royal University, which is a mixed body of all denominations, appointed by the Crown.

It is evidently not on this important point that Trinity College establishes its undenominational character.

Again, University College has no Chairs of Theology; Trinity College continues to train the clergy of the Irish Disestablished Church, and some of its Fellows aid in teaching them Divinity. Certainly it cannot be on *this* score that Trinity College claims to be considered secularist and undenominational.

What, then, are the grounds of the broad distinction drawn by the State in giving and withholding its endowments? The present writer fails to see them. University College is ignored as being denominational, merely because it is under Catholic government, and teaches the Catholic religion to Catholics; whilst Trinity College is supported as being undenominational, although it is thoroughly Protestant in government, and teaches Protestantism to Protestants.

That is, the secularist's anti-religious test is not applied equally all round. It is made to tell entirely against Catholics.

WHAT, THEN, DO THE CATHOLICS CLAIM.

The answer is short and simple: Justice and fair play. Nothing more.

The State funds belong to all its citizens equally; Catholics claim their due proportion of them; they

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will rest satisfied with nothing less. They ask nothing for themselves which they are not perfectly willing to see enjoyed by others; but they cannot acquiesce in any educational arrangements which leave to others privileges and advantages denied to Catholics.

The State claims the right to see that the public funds set aside for educational purposes are duly administered, Catholics admit the right—nay, they hold that it is a duty, which the State has hitherto almost entirely neglected in Ireland.

The State may claim the right to take securities that its educational expenditure produce corresponding educational results; Catholics are perfectly satisfied that the State should do so.

Beyond this, Catholics hold firmly the State's authority does not justly extend; the State violates impartiality and the rights of conscience when it excludes all religion from education, just as effectually as when it confined its gifts to those who held a particular creed.

It is beyond the purpose of the present paper to suggest, in full details, an educational scheme which will thus satisfy Catholic claims. Such a scheme should necessarily include provisions to meet the wants of Catholics in the provinces as well as in Dublin, and especially to satisfy the manifest claims of the large Catholic communities in Cork and Belfast.

But there is one thing involved in all such plans, that may be regarded as fundamental to them all. It is that in Dublin, the chief Catholic centre, as well as the capital of the country, a suitably equipped and endowed college should be established, under such conditions that Catholics may have confidence in its administration, and conscientiously benefit by its teaching; and where they may also enjoy, so far as it depends on the State, educational advantages and University status, equal to those provided by the State for any other Irishmen.

1244. You come here to the present condition of Trinity College?—It is only in regard to the argument about denominationalism which I ask should be weighed. I am one of the strongest opponents of any interference with Trinity College. I may say this, Mr. Justice Madden——

1245. Mr. Justice MADDEN.—I am not, in any sense, here as the representative of Trinity College. Perhaps I should rather say that I am here, notwithstanding the fact that I have an official connection with Trinity College, and by reason of the exclusion of Trinity College from our inquiry. I am here as an Irishman who has gained some knowledge of the conditions and requirements of higher education from having taken an active part in the working of the Intermediate system, and in endeavouring to reform it. I think it well to make that clearly understood?—One of my strongest convictions as an educationist is the utter inadvisability of having only one University institution, and having all the intellect of the country shaped in one mould. I do not believe in that principle, and, therefore, I have been always opposed to interfering with Trinity College; what I ask is that we should have the same fair play given to us.

1246. CHAIRMAN.—I do not know that we need say much more about the tables; but if you look at the foot of page 1 you will find some figures which you may like to give?—Yes; they show the help given to those against whom Stephen's-green students compete. It shows the Scholarships and Exhibitions given to them, and that no such helps were given to the men who beat them before, and who may beat them again.

1247. I have no doubt all this will draw down upon you a good deal of controversy. Do you wish to say anything upon this subject?—Yes; I wish to state that:—

> "These tables show—(1) that a very large proportion of the best Intermediate students proceed to the University, (2) that nearly five times as many enter the Royal University as enter Trinity College, (3) that a larger proportion of these brilliant schoolboys entered University College than Trinity College or the Queen's Colleges—that *all those* who entered these endowed Colleges were helped with Scholarships, whilst there were no such helps to be had in University College; and that during these seven years University College obtained the largest number of Royal University distinctions, whilst the Galway College, and, still more, the Cork College, showed in comparison, no results to justify the large yearly expenditure of public money on them."

1248. You commence under the Fellowship scheme, and proceed to its history. I do not know how far that has been anticipated by your opening explanations. I am not quite sure that you might not desire to explain the position of the Senate of the original Fellowship scheme?—That is in connection with the charge that it was a secret, underhand arrangement, and was not widely known. I give three replies:—

> (1) The Senate which framed it counted amongst its members the Protestant and Catholic Archbishops of Dublin, the ex-Moderator of the General Assembly, and a leading Methodist clergyman, the Liberal and Conservative Lord Chancellors, and two other judges, Lord Rosse (since then Chancellor of the University of Dublin), the Presidents of the three Queen's Colleges, Sir Robert Kane (an ex-President), and Drs. Allman, *M'Kcown*, and Redfern, Professors in the Queen's Colleges, with many other laymen of different denominations.
>
> (2) The scheme of organisation containing the clause for providing Fellowships was laid on the table of the House of Commons on the 6th of April, 1881. (See Parliamentary Paper, 1881, No. 170).
>
> (3) The allocation of the Fellowships and the salaries paid to the Fellows were shown in Parliamentary Papers, No. 180, Session 1883, and 204 and 223, Session 1885.

It is notable that from 1881 to 1897 no representative of the Queen's Colleges in the Senate ever raised a question about the preponderance thereby given to University College on the Boards of Examiners, as against any particular Queen's College. It was raised only when University College took the lead at the University examinations; but even then not by the Presidents of the Queen's Colleges, nor by the Arts Professors, but only by some members of the Belfast College Medical Faculty. From 1881 to 1897 no such question was raised, though the same system then existed.

1249. Do you think that the success of your University College students can be ascribed fairly to the arrangement about the Examiners?—There is a *prima facie* case which I, too, object to very strongly, and which I have felt to be objectionable from the very beginning. It gave opportunity to discount the fairly won successes of our students by attributing them to this advantage which was given to them. I, therefore, thought it right, with that *prima facie* case, to examine whether any evidence could be found to prove or disprove it. We have now the intellectual history—as far as it may be made out by examination results—of the bulk of the clever students in the Intermediate records. If I take a sufficiently large number of students in the two Colleges of Belfast and University College, and see what they did in the preceding examination at the Senior Grade, and see what they did afterwards in the University—then, if there is any advantage in favour of one set, it must make some appreciable difference in the results obtained. I, therefore, took for six years (1893-1898) an equal number of Exhibitioners at the First Arts examination in the Royal University from Belfast College and University College. I looked back to their record in the Intermediate examination, and put down the figures, and then I compared the results obtained there with the number of Honours they had won in the Royal University, and they work out like the rule of three, to a fraction, in the most extraordinary manner. I find that only in one year (1895) out of the six years I have taken had the Belfast men beaten the Stephen's-green men in the Intermediate; and they beat them still more badly in the Royal University.

1250. Mr. Justice MADDEN.—Where are those figures?—On pages 7 and 8.* They show the number of Honours which an equal number of the best men on each side obtained in the Royal University, and the marks which the same men had obtained in the Intermediate results. The total comes out, in the case of forty-one students on each side, at 123,539 marks for the University College, and 102,304 for Queen's College, Belfast. University College had obtained 110 Honours, and Belfast obtained ninety-three. These figures work out exactly like a rule of three. This gives me also occasion for producing these other tables, showing in order of merit the names of the first ten Senior Grade Exhibitioners in the ten years 1889-1898, the Universities that they entered, and the colleges in which they pur-

* See page 335.

sued their studies.* Eighty-four entered a University, nineteen in the University of Dublin, the remainder in the Royal University. Of these twenty-six entered University College, nineteen Trinity College, and eighteen Queen's College, Belfast; three entered Cork, and two Galway. These tables show that University College received the largest number of the very best students. And if we take the *first six* for the same ten years:—Nineteen of the sixty entered University College, twelve Queen's College, Belfast, and nine Trinity College.

1251. CHAIRMAN.—Have you anything more to say upon that subject of examinations and their results, or shall we pass to the next point, which seems to be about the laboratories?—That point has regard to the Royal University buildings here. The Senate were perfectly satisfied that within seven years there would be fresh legislation on the University Question, and they provided laboratories and other equipment, which they thought might be handed over to a college which would suit Catholics. About £100,000 was spent upon providing examination rooms, Chemical and Physical laboratories, and other equipment.

1252. They seem in excess of what would be required for a purely examining body?—No, they are needed for examination purposes; but it seems a waste that they should only be used for three weeks in the year.

1253. Have you any remarks about the present courses?—Yes; there are five subjects in the Matriculation and First Arts year, and there may be five in the Second Arts year, and we allow students to take Honours in the whole of them. The result is that no subjects are as thoroughly and entirely mastered as they ought to be. Students waste their energies in trying to win high places on the general record, instead of becoming excellent in individual subjects. That is one of the educational defects I see in the Royal University. I should like to diminish the number of subjects in which students might present themselves for Honours.

1254. Have you any more remarks to make about the existing system of defects, or shall we pass to what you propose as reforms?—I wish to note very specially that the Royal University has solved the problem about the teaching of Philosophy in an undenominational University, and completely solved it; there never has been any friction whatever about the Philosophy teaching. There is a common ground in the history of Philosophy which all students are expected to present, and then the students select as they choose between Scholastic Philosophy and what may be called Modern Philosophy.

1255. Do you use the Stonyhurst Manuals?—Yes; but they are only a part of what all the students are required to know.

1256. What I mean is in the University College do you use them in teaching?—Yes, but not exclusively.

1257. I was reading the other day Dr. Maher's book on Psychology. Do you use that?—Yes, and Rickaby's.

1258. That book seems to contain a complete and comprehensive historical view of Philosophy?—I intended to lay it on the table, because I attach very great importance to putting it before the Commissioners. We regard no student as thoroughly taught unless he is able to meet the difficulties raised from other conflicting systems; and I wanted to put that book before the Commission as showing that the history of the various Philosophical schools is remarkably full in it.

1259. I have anticipated what you propose to do, because I got that book in order to inform myself as to the kind of teaching that was going on, and I read it, and you assure me that that is a characteristic book?—Yes. I asked the Professor to give me a list of the books he uses, and here it is. I find in Ethics he uses Sidgwick's "Method of Ethics," T. H. Green's "Prolegomena to Ethics," Butler's "Sermons on Human Nature," Calderwood's "Moral Philosophy," Rickaby's "Moral Philosophy," Zigliara, Aristotle's Ethics, Plato's "Republic," Aristotle's "Politics," Aquinas's "Summa."

1260. May I take it from you that, in your opinion, teaching of that kind is highly elevating and bracing training for the human mind?—Certainly; and if I could, I would influence all students to select it as one of the most important subjects for their examination; I would say to them: "Make Philosophy a subject if you want to learn to think or reason."

1261. Do you understand the scruples which seem to animate some people about giving out of public money any endowment to all these classes?—Yes, if they were likely to be used for purposes of proselytism. As a test of our practice at Stephen's-green, we have had several Protestant clergymen attending our Philosophy lectures, and I may add, Father Maher's book on Psychology has been adopted in many non-Catholic colleges as a text-book. It was adopted from the start by a very distinguished scholar, the late President of Galway College. He adopted it as his class-book, and he has said that it is the best book on the subject.

1262. Let us now proceed, and pass over the latter part of page 3 and go to the top of page 4. I would rather hear Dr. Delany's view than anybody else's view as quoted on page 3?—They are given, simply because the words given express what I feel.

1263. I think we might prefer Dr. Delany's diction. Will you kindly proceed?—I have been for a long time engaged in education, and I know that for very many students Trinity College holds out a very great attraction. It is the only place where they can have collegiate life. And where the parents do not live in Dublin, I have had many experiences of the danger to their faith of Catholics going to Trinity College, because often they lose the Christian faith. I do not mean by any voluntary or wilful action on the part of their teachers—but I might quote on that very subject a letter from Professor T. H. Green to Dr. Dale, as quoted by Professor Lewis Campbell, in his recent book on the "Nationalisation of Universities," page 266, in which he said that the opening of the National Universities to Nonconformists had, in his judgment, been an injury rather than a help to Nonconformity. He said that Nonconformists were sending up year after year sons of some of their best and wealthiest families, and that they were altogether uninfluenced by the services of the Church which they found there, and, therefore, they drifted away, not only from Nonconformity, but also from Christianity, and lost all faith. "They come here to these colleges, and they are not attracted by the services of the Church to which they belong, and they lose the Christian faith." That was the warning given to Dr. Dale by one who was a very distinguished Oxford man, and it expresses what Irish Catholics feel about Trinity College and the Queen's Colleges. I have been again and again invited by parents to come and save their children from abandoning their faith; and we can understand how that occurs. A young man comes up who has been engaged in the strong competition of the Intermediate, and whose attention has been, therefore, very much occupied with his secular learning. He comes to a place where he finds men eminent in many departments of learning, that are very new to him, and he hears perhaps from his companions this or the other difficulty about this or the other doctrine of Catholic faith. He has not been thoroughly trained, and he does not know what to answer, and he has no answers to give. He has learned to look up to these very eminent scholars, and he knows his faith is regarded by them as an effete superstition, and he begins to imagine that there cannot be much in it, or these eminent men would see the truth of it That is the sort of influence brought to bear upon the minds of young men in Trinity College; and I believe that it is really a very grave injustice that the Catholics of Dublin and of Ireland should be subjected to that influence in the only place where you can have adequate provision for higher education. Let me here point out that there is a great difference between Trinity College and Oxford. Trinity College is not a University in the Oxford or Cambridge sense—it is not a collection of different colleges, between which one can freely choose—but it is a single clerical College, having the privileges and powers of a University.

1264. Mr. Justice MADDEN.—In what sense is it clerical?—That it is the nursery of the clergy of the Protestant Church, and it is governed by a body of eight, of which six are clergymen. Its Head is one of the strongest anti-Catholic controversialists that I know, and of the whole eight six are Protestant clergymen.

1265. CHAIRMAN.—Let me be quite sure what is the relevancy of this. I understand it is relevant only as showing why the Roman Catholic laity stay away?—Yes.

1266. And that is all?—Yes.

1267. You are not interested on going further into the matter than that?—No, there is only that grievance. I have no fault whatever to find with Trinity College as an institution for Protestants. What I find fault with is, the condition of things, that it is the only place for Catholics also; this is a particular grievance which Catholics feel. They themselves

* See page 330

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would like to have a place in harmony with their own feelings, and they have no such place. I allude in my Summary of Evidence to Professor Tyrrell's article;* one of the objections he makes is that clever non Catholics would come down from Trinity College to sweep away the prizes. I think the figures I have quoted show that we need have no fear of this. On page 4† I show that of 174 Exhibitioners in the Senior Grade from 1889 to 1898 33 entered University College, Dublin, as against 32 entering Trinity College; and, moreover, that the average marks gained by those who entered University College (3,943) exceeded by 655 the average marks obtained by those who entered Trinity College (3,290). These figures show that the Catholic College need have no fear of any such competition—that the danger lies rather the other way. The next point in the Catholic grievance is that "owing to the absence of suitable institutions for their higher education the secondary education suffers very seriously from the dearth of competent and qualified teachers, especially in the branches of Mathematical and Physical and Natural Science." I am constantly asked to send down Mathematical teachers to colleges in the country, and I cannot find the qualified men. I think the results I have quoted bear on this point: I have shown from the Intermediate returns the number of Catholics and Protestants who passed examinations and the number who won Exhibitions, and the result shows that we have a very large majority of students who received the necessary preparatory education for a University, and who have not a University suited to their feelings and wants where teachers might be adequately prepared. If we were provided with proper teachers in the school I think our successes would be improved by it, also in the Universities.

1268. What reforms do you suggest?—The reform I should prefer would be a multiplication, within due limits, of Universities quite independent of the religious question, on purely educational grounds, and for the benefit of the whole country. I should very much like to see an independent University in Belfast, and for this reason: Obviously, the prosperity of the people depends largely upon the development of technical instruction, but Belfast is a great manufacturing and trade centre, and naturally the *genius loci* would affect the teaching of the University, which would soon be a great institution where the clever boys in Ireland could go to pursue the study of Chemistry or attend the Electrical School and the Engineering School. If we had only one University in Dublin I am afraid the literary side will dwarf all the other sides of the programme, and excellence in these other branches cannot be hoped for in the same degree. I believe that the more we have of rival institutions—not competing with one another in examinations, but in their own special excellencies—the more we contribute to the general good of the country. I should very much like, therefore, to see a University in Belfast, and then a University in Dublin, with such modifications of the Queen's Colleges as would make them suitable to the places in which they are situated.

1269. That is Cork and Galway?—Yes; I am open to any suggestions as to whether they might be used for the special development of any particular branch of Art or Science.

1270. You would contemplate the seat of that University to be in Dublin?—Yes.

1271. And the others to be affiliated?—Yes.

1272. I daresay you have thought this out. Would you tell me what you propose as the constitution in essential matters of the University?—I should have something analogous to what occurred when the Government constituted the Senate of the Royal University. For the Catholic half of the Senate they selected two Catholic bishops, a couple of judges, a couple of eminent doctors to represent the Faculty of Medicine, and then some educationists, heads of colleges, and Professors. I think the clerical element was some five out of eighteen.

1273. I do not follow you there. As far as one can read the history of the Royal University through the documents and testimony the governing body was made purposely a balanced body?—I do not speak of the balancing; I speak now only of the half who were Catholics—how it was constituted.

1274. Let us understand one another. The Royal University was intended to be, not a Catholic University or a Protestant University, but one which would concern itself with both Protestant, secular, and Roman Catholic Colleges. This University you are now sketching for us I understand to be in the main a Catholic University?—Certainly.

1275. What puzzles me is how there can be any analogy between the constitution of the Royal University and this new University?—What I meant was the constitution of the half who are Catholics. Of the whole thirty-six comprising the governing body one-half were Catholics; of these there would be three or four bishops, a couple of priests, and there would be five or six out of the thirty-six——

1276. Do you seriously propose that one-half of this new body should be Protestants?—Not at all. I was not speaking of the constitution of the Royal University Senate as a whole. I spoke only of the half who are Catholics. When the Catholic half of that body was selected it was not asked that clergymen should have a predominant representation. They are only four out of eighteen.

1277. You would constitute, I suppose, a governing body which would be in the main Roman Catholic?—Yes; and I should like to see amongst them some eminent lawyers appointed by the Crown.

1278. But the majority would be Catholic?—Yes.

1279. If you had not that you would have got nothing that you want?—No.

1280. I suppose you must have a governing body so constituted that it shall reflect Roman Catholic opinion on matters important to Roman Catholic religious concerns?—Yes.

1281. You see your way, I understand from what you say, to have laymen on the governing body?—Yes, a considerable majority.

1282. Just illustrate that. What would you suppose it should number?—Supposing the number to be twenty-four, I should be prepared to have eighteen of them laymen.

1283. They have first to be appointed by the Crown?—Certainly, in the first instance.

1284. May I take it as a matter of fact about the Roman Catholic laity that most of them would generally be found to yield a deference, to say the least of it, to the expressed opinion of the Bishops on any matter relating or said to relate to faith and morals?—Certainly to faith. It would not be the *obiter dictum* of a Bishop at a particular table, but if the Bishops formed part of the Senate, if they thought an emergency arose in which they were called upon to give a united formal opinion on a point of morals or doctrine, I think the bulk of the laymen would be certainly prepared to adopt their view.

1285. You do not contemplate, as a matter of reality, that the laymen would outvote the Bishops?—*I could understand such a state of things arising.*

1286. It is thinkable; but is it *credible*?—Yes, for on one occasion in the Senate of the *Royal University* there were in the division the Archbishop of Dublin and Bishop Woodlock on one side, and on the other side all the laity.

1287. What was it about?—It was the selection of a Fellow. It was a question as to whether A. or B. should be preferred, both being Roman Catholics?—Yes.

1288. I suppose, Dr. Delany, you attach a supreme importance to the composition of the governing body, don't you?—Yes, a very great importance.

1289. Would you have tests for your Professors?—If you mean to oblige them to take an oath, certainly not.

1290. I mean a test of religious belief?—No, except for a Professor of Theology.

1291. We are talking of secular Chairs, and a test is neither here nor there if you have the right governing body?—Certainly. At Fribourg there is no test for the Chairs except the Chair of Theology.

1292. I think you will sympathise with my desire to eliminate any attempt to hoist false flags. May I get your adhesion to the view that in regard to tests nothing in them will affect the quality of the teaching, which will be ensured if the governing body is a good one?—Certainly.

1293. You would again open your doors in your new University, as you do in Stephen's-green, to students of all denominations?—Certainly.

1294. And non-Catholic students would come in very much on the same footing as you have them now?—Yes, and quite with the same freedom.

1295. As regards the relations of the new University to what one may call the Roman Catholic world, they would be substantially the same as between you in Stephen's-green and the non Catholic world?—Quite the same, in my belief.

1296. I see that you attach importance to saying that

* The *New Liberal Review*, for July, 1901, "A Roman Catholic University in Ireland," by Professor R. Y. Tyrrell, LITT.D., D.C.L., LL.D.

† See page 332.

it would not be an institution under clerical control?—In the sense of the body being exclusively or mainly clerical. I do not believe that a clergyman should be shut out because he comes as a clergyman. It should not be under exclusively clerical control, but the laymen should have their voice in it as they have in the Universities of the world.

1297. You say it would not exclude Modern Science. I suppose you would be ambitious to have Chairs of Modern Science?—Most unquestionably. Some of the most eminent scientific men in Europe are Professors of Louvain University, which is exclusively Catholic, in the sense that it is controlled by the bishops completely. The most eminent biologist in Europe came from Louvain University.

1298. According to your view, can you fortify your opinion by past experience and say that the most progressive Modern Science might be taught in a Catholic University?—Yes, the most progressive.

1299. The new Modern Sciences, however, all come within the general rule as to the tone of Roman Catholic teaching which must pervade the whole?—Quite so. If I found that a Professor was proving to his students from Geology that the world had existed 300,000 years I should not find fault with him; but if he tried to prove from that that the Bible was untrue I should object, because that would be going outside his province, and I should say to him, "Keep to your geological theories; you have no authority to set up as interpreter of the Bible."

1300. As regards the dismissal of teachers, have you considered whether that should be done by the governing body, subject to any appeal?—Certainly; an appeal to the Visitors, upon which Board there should be one, if not two, eminent lawyers.

1301. What about religion?—Religion should be represented on it, say by the Cardinal and an Archbishop, with a third party.

1302. Suppose the very case you took as an example occurred, and the ruling was the other way to what you would give. Supposing the gentleman said that the world existed for 300,000 years, and stopped there, and he was arraigned before the governing body for having taught heresy, and dismissed, by what authority would you have that case determined whether it was legitimate teaching or not?—I cannot imagine him being dismissed; but I presume that the lawyers would take care that the man had a proper appeal.

1303. You say lawyers?—Yes; I should like a couple of judges on the Board.

1303A. I should have thought that the body would have been one of an ecclesiastical character to decide whether the teaching was irreligious. It would be only on that ground that his teaching could be impugned?—Yes; if he taught that the Bible was false.

1304. You do not take my point. You took as an illustration a man who had taught that the world had been in existence 300,000 years. If he was arraigned on that you would warn him, but if he proceeded to prove from that that the Bible was false would you dismiss him?—Certainly; because the other fact belongs to Science, and that theory does not.

1305. I should have thought that that was a question to be decided by the ecclesiastical authorities, as judges of doctrine?—But the Catholic Church has never attempted to settle all questions of that kind as points of doctrine. On many such questions there is permitted wide freedom of opinion in the Catholic schools.

1306. You have paid the judges a great compliment; but, supposing the judges go wrong, and they hold that the man ought to be dismissed, where can he appeal to?—I do not know; but I think they would have made a mistake. If any remedy could be provided against that I think it should be provided.

1307. Let us take any other illustration you like, where the charge, right or wrong, was of teaching contrary to the Catholic faith. I suppose that there may be differences of opinion as to whether the offence was made out?—Certainly.

1308. Who is to decide in that matter?—Well, the same thing occurs in the Queen's Colleges, where they have a Board of Visitors. A man there makes a declaration that he will not say anything against religion, and if he does he is warned by the President, and if he repeats the offence the President reports him to the Visitors, and, meantime, suspends him from his functions.

1309. My question is: Who are to be the Board of Visitors to decide it? May they be laymen or must they be Bishops?—Decidedly not necessarily all of them ecclesiastics. Certainly there may be laymen on the Board. There must be ecclesiastics, but there may also be laymen. The judges will be laymen.

1310. The judges being Roman Catholics?—Not necessarily. I should be quite prepared to have the Lord Chancellor, or some other eminent Protestant judge, who will merely test the evidence: does the evidence prove the charge?

1311. That is not quite the point. Suppose a man is accused of saying certain things. There are two questions to be tried. The first is, did he say them? That is a question of fact. The other is, are these words, assuming them to have been said, teaching contrary to the Catholic faith? On that question, who are the proper judges?—Well, I cannot imagine anything better than selecting a Board of Visitors, such as they have selected in an analogous position in the Queen's College. An analogous question arises there.

1312. Your answer is, not necessarily Bishops?—Necessarily Bishops, but not exclusively. There should certainly be Bishops, to secure the confidence of Catholics. Decidedly not necessarily all Bishops.

1313. You quite understand the ultimate issue, which is, whether certain words contain a proposition contrary to Roman Catholic faith?—Certainly; but there is also the prior issue of *fact*, for which the lawyers would be useful.

1314. Would you go on to the next point?—There is very little more.

1315. Let me ask you this: Have you considered whether the establishment, by which I mean the adequate endowment of a Roman Catholic college, as distinguished from a University, would afford an adequate solution of the difficulty?—A very large part of the solution, but not a complete one. It would go a very long way towards a solution, but it would not be a complete solution, because it would not establish in any degree the equality, which is claimed as a right, politically. There are two claims on the Catholic side. One is for religious equality, and the other is for political equality as tax-paying citizens.

1316. We are painfully alive to that distinction. Would you mind discussing the question first as if there were no such place as Trinity College, Dublin, and no such fine building. Just take it you have to deal with your own Roman Catholic population and their requirements, and you don't want to rival other people at all: do you require anything but a college?—I think so. I think you require adequate, proportional representation on the Senate. The Senate of the University has always dominated the teaching of the colleges, just as the Intermediate Board has, up to the present, completely ruled Secondary education in all the Secondary schools of Ireland. The programme of the Senate must be the programme of the colleges. The subjects which obtain chief prominence before the Senate will be the subjects taken up by the college most prominently. Therefore, it will entirely depend on the tone and spirit of the Senate what will be the tone and spirit of the college. I don't see that you can have anything like a tone or spirit that can be called Catholic or Irish in the college unless there is something equivalent on the Senate. You will have something neutral, with no special tint of its own. But at the same time, as to the grievance, the substantial part of the grievance would be met by adequately equipping and endowing a Catholic college under Catholic government.

1317. You think the demand for a University is, to a large extent, founded on the sentiment, or feeling for equality?—Certainly.

1318. And, perhaps, you have heard of the modern disease of megalomania which is said to prevail in London. Is there anything of that kind here?—I don't think so. We have been so poor up to the present that we have had no time to grow big. We have pulled along under very hard circumstances, and I don't think we have had anything like megalomania. I don't see any very large demands made. I don't see any one making a rule of three, and saying, "The Protestants are only one-sixth of the population, and they have so much a year, and, therefore, we, who are three-fourths of the population, should have three or four times as much a year."

1319. Most Rev. Dr. HEALY.—I have only a few questions to put to you. First, we may assume that the answers which you have given to these difficult questions that have been asked represent merely your own opinion?—Purely my own personal opinion.

1320. That question, for instance, about the composition of the Board of Visitors—you are aware, of course, as a theologian, that the right of judging on a critical question of faith or morals when it arises appertains exclusively to the Bishops?—Certainly.

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1321. Under the guidance of the Pope?—Certainly.

1322. And, therefore, nobody but the Bishops, from the Catholic point of view, could pronounce an authoritative decision on such a critical question, if it arose?—Certainly.

1323. Therefore, in a Catholic College or a Catholic University it would be not only expedient, but necessary, for the settlement of the controversy that there should be one or two Bishops on the Board of Visitors?—Certainly.

1324. Do you not deem it necessary?—Oh, yes; I said there should be some Bishops. I began with Bishops.

1325. It would be not only expedient, but necessary?—Absolutely; I began with that, because they alone—the Bishops alone—could give authoritative evidence as to that point to their colleagues on the Board.

1326. They would represent to their colleagues what is the teaching of the Church?—Yes; I began with the Bishops.

1327. Suppose you were President of a college, or Rector of a University in Dublin, such as we contemplate, I suppose you would not have the least objection to employ non-Catholic Professors of eminence in the various departments, especially when you could not get equally eminent men Catholics?—Unquestionably, I would select the best men I could get. On that ground I selected Professor Preston, Professor Stewart, and Professor M'Clelland.

1328. You would not have the least objection to admit, with all the safeguards which are provided by the Queen's Colleges' regulations—for instance, Protestant students to take advantage of the lectures of these eminent Professors in the various departments?—Certainly.

1329. And you would adopt regulations that would give a guarantee to parents and guardians that their religious convictions would in no way be tampered with?—As far as I could, and I would be very strict in enforcing it.

1330. It is only natural to expect, either in Dublin, or Galway, or Cork, eminent men in their departments will always attract students who belong to a persuasion different from their own?—Yes.

1331. Simply because they are eminent men?—Yes.

1332. And, of course, the Tests Act, to which we all submit, would give a sufficient guarantee for that, and that guarantee would be a good guarantee, no matter what the governing body of the college was?—I must say a great deal would depend on the *bona fides* and honesty of the men carrying it out.

1333. Except you suppose that they are dishonourable men?—Or that they are men who let things pass, and don't mind.

1334. The reason I refer to it is this. We have a document here from the Committee of Higher Education of the General Assembly of the Presbyterian Church in Ireland,* in which they describe the college proposed on the lines indicated as a sectarian college, and a denominational college, no matter what may be said to the contrary. Is that a true description?—I cannot understand any possible logic by which that could be proved to be a true description. If Trinity College is undenominational, as it is said to be; if a Queen's College is undenominational, as it is said to be, I cannot understand how another college is described as sectarian and denominational which adopts entirely the same principles, adopts the same test, and carries it out—on the mere ground that this, that, or the other man may be a Catholic clergyman. In the Belfast College the President is not selected for his eminence in educational work, and never has been. The Government have always selected a man who enjoyed the confidence of the Presbyterian body.

1335. The President of the Belfast College declared to us, a while ago, in answer to a question by one of the Commissioners, that Belfast College was certainly not a Presbyterian institution—has not the head of that institution always been a Presbyterian clergyman?—Yes; and not necessarily an educationist.

1336. Does not the governing body—the Academic Council—consist wholly, if not of Presbyterians, of non-Catholics?—At the present moment there is not a single Catholic. There was one formerly; but there is not a single one now.

1337. According to the statistics furnished a few days ago, 71 per cent. of the students are Presbyterians?—Yes.

1338. And the whole atmosphere of the establishment is Presbyterian?—So far as that is constituted by the head of the College, and the majority of the students, and also by the Moral Philosophy which is taught, of course, in accordance with the belief and leading of the Presbyterian Church body.

1339. Did you ever hear of the late Dr. Porter, President of the Belfast College, saying—probably you know more about it than I do—that the Queen's College, Belfast, would be in the same state of inefficiency, or would be crippled in the same way, as Galway and Cork, except for the Presbyterian College over the way. What else constitutes an atmosphere except these elements, the governing rector, the governing body, the students of the College, its close association with the religious teachers of the majority of the students—what other element enters into the composition of an atmosphere but these; and is it not true, therefore, to say that Belfast is quite as Presbyterian in its constitution as any college or university you will be likely to get in Dublin would be Catholic?—I think so.

1340. Mr. Justice MADDEN.—All of us who keep abreast of what is written and said on these subjects know that there is a great deal of teaching connected with the Natural Sciences that is supposed, by the outside public, to be at variance with the teaching of the Roman Catholic Church, and in a University such as is suggested care would, naturally, be taken that no such teaching was given in the schools?—Yes; no such teaching, but not in the sense that the subjects would not be dealt with.

1341. That there should be no teaching at variance with Roman Catholic doctrine?—Yes.

1342. Possibly, I might extend it further, and say teaching inconsistent with our common Christianity?—Certainly.

1343. But, certainly, at all events, inconsistent with the teaching of the Roman Catholic Church?—Yes.

1344. The existence of the possibility of teaching of that kind would be regarded as a grave danger?—Certainly.

1345. Suppose, for instance, an eminent man of Science imported from abroad were found teaching Natural Science upon principles which the Roman Catholic Church rejected, I take it that it would be the duty of some person to bring his case in the first instance before the governing body?—Yes.

1346. A former witness used a remarkable expression. There is no harm in mentioning his name—the Bishop of Limerick. He said that the Court of Appeal was fairly demanded because the Catholicity of the governing body might possibly carry them too far. It was a very clear way of putting it. The governing body we will assume, decides that a certain lecture on Natural Science—any branch you choose—involves principles which the Roman Catholic Church rejects. That case comes before the governing body, and the governing body dismiss the lecturer. Some person, probably the Professor himself, appeals, and the case comes before the Court of Appeal. Now, two different inquiries would be involved—first, what did he say, as a matter of fact, because the teaching need not be necessarily written. The allegation might be in respect of a conversation of a semi-professorial nature with the students, and he might deny the language imputed to him. I can quite understand that the judges, together with the other members of the Court of Appeal, would sit in judgment and decide whether, as a matter of fact, the Professor had taught certain principles. But suppose it was established in evidence what he did teach, then would come the question, is that definite thing, proved to have been taught, inconsistent with the doctrines of the Roman Catholic Church. As I understand—it is not for me to express an opinion—but from my reading on the subject, the Catholic Church, speaking by the Pope through the Bishops, is the only authority to decide that question?—Yes.

1347. It, therefore, appears to me that, so far as that branch of the inquiry is concerned—that is, the dismissal of the Professor in these circumstances—you might dispense with your judges and with your laymen, whether Protestant or Roman Catholic: would they not be bound by the decision of the Bishops in that particular branch of the inquiry? Take the case of a Protestant judge. Suppose I were to sit as a judge: would not I be absolutely bound to adopt the decision upon that particular point of the Roman Catholic bishop?—Yes; the only qualified expert witnesses to tell you whether the charge was sustained would be the Bishops.

1348. I should like to clear this up about expert witnesses. What I mean is this: A Court is at liberty to reject the testimony of expert witnesses; but this evidence would be, not only testimony, but conclusive testimony?—Yes; but let me point out that the same

* See page 321.

thing holds practically, as far as I know, in every University in the kingdom. The very same thing occurs in the Scotch Universities. They have found some means of dealing with it. Every Scotch Professor is bound to take an oath that "he solemnly and sincerely, in the presence of God, declares that in the discharge of his said office, he will never endeavour, directly or indirectly, to teach or inculcate any principles contrary to the authority of Holy Scripture, or the Westminster Confession of Faith, as ratified by the laws of 1690, and will not exercise the functions of his said office to the prejudice of the Church in Scotland, or any bye-law established, or doctrine thereof."

1349. One of my colleagues knows more about Scotch Universities than I. You have stated, with great clearness, that before the Court of Appeal, the testimony of the Church, through the evidence of its accredited officers, is final and conclusive evidence?—Yes.

1350. With reference to another branch of the inquiry, I gather from your evidence, and from your paper, which I read with great interest, that you are of opinion that scientific study in Ireland has hitherto been greatly neglected?—Very much, at present. If a man wants to be a chemist or electrical engineer he must go somewhere else to learn.

1351. I was struck by a passage in your letter to our Secretary, dated the 29th August, 1901:* "In Natural Philosophy, however, there was still, and is at this moment, a great dearth of distinguished Catholic students, and, accordingly, I selected for a vacant Fellowship the late Professor Preston, F.R.S., and Mr. Stewart, both Protestants." That illustrates the statement in a remarkable way?—Yes.

1352. That, no doubt, to a certain extent, is due to the fact that the Intermediate system of education has rendered it more profitable for the managers of schools to send forward the pupils for examination in what I may call a grammar school course?—That had a great effect upon the students, but the defect that I point out arose from another source. It came from this: that in order to have a distinguished man take up a branch of science there must be some lucrative position available to be obtained by distinction in that branch of science. The course of study of Catholic priests ensures a study of Classics and Modern Languages, for many of them are educated abroad; but there is not in the Catholic Church any position of dignity, any position of sufficient attractiveness, to make it worth the while of any man to take up Mathematics or Natural Science as a subject of study. One result is, that whilst in the lower branch of the Intermediate—the Junior Grade—the Catholic colleges hold their own, because the Mathematical knowledge required is only elementary, as soon as they came to the Middle or Senior Grades, the Catholic schools fell out of competition to a great extent. The tables of Gold Medals prove that. In Trinity College there are Sizarships, Scholarships, and Fellowships for Mathematics, and, therefore, there are inducements for very clever men to take up the subject; those who fail to gain a Fellowship being qualified to come out as teachers. For the Catholics there are no such positions, therefore there are no qualified Catholic teachers for Mathematics or Natural Science, in any true sense of the word Science, as, beyond a little knowledge of experiments in Electricity, you will not get them qualified.

1353. Our investigation must be proceeded with, in view of the existence and development of the Intermediate system. Does it occur to you that students might be carried forward in these branches of Science from the Intermediate system to the University by the institution by the Intermediate Board, of Exhibitions and Bursaries?—Certainly; I am strongly in favour of it.

1354. Possibly, in whatever reformed University system that may be introduced into Ireland, a corresponding system could be adopted?—Certainly. There has been a very great dearth of good teachers, for we have had to go all over England to search for them. They did not exist here.

1355. The development of practical scientific education in Ireland is in its infancy, if it can be said to be fully born as yet?—Yes.

1356. This you recognise as a most important branch of our inquiry. It is a Roman Catholic question only in the sense that the majority of those interested in it are Roman Catholics?—In that sense it affects the whole country.

1357. You say a very large part of the solution of the question—I refer now to what I may call the Roman Catholic claim in regard to education—a large part of the solution of the difficulty would be supplied by the establishment of a properly equipped college?—The most immediately pressing one.

1358. As regards the actual education of the country—apart from any question of equality, or questions of that kind—so far as regards actual educational progress, it would be a complete solution?—If the new scheme left the colleges largely autonomous, and if there were no such system of competition between colleges like Belfast and ours, disconnected in interests and everything else, if no such system were imposed on them of a wild competition larger and worse than it is at present, I think it would to a large extent. If the new college were autonomous, and had within it sufficient prizes and sufficient positions of dignity to attract scholars to become eminent in various branches of Science.

1359. But a great step would be taken if the portion of the Roman Catholic population to whom University Education would be useful, had, so far as education is concerned, an ample opportunity of availing themselves of it?—Certainly.

1360. That is a separate branch of the question from that to which we have been adverting?—Yes.

1361. With regard to this proportion of the population, we know from the proportion of the population that consists of Roman Catholics. I may take it as a matter of course that the proportion of what I may call the University-going Catholic population of Ireland, would not correspond with the proportion of the whole population?—Not quite to the same degree; but the last tables I gave you throw considerable light on that, because that is a difficult question. (*Witness hands in a paper.*)† That blue paper I only finished today. I, unfortunately, had counted on another fortnight. I give here a conspectus of twenty years' working of the Intermediate Education Act in Secondary Education. Some schools stand aloof, not many. I give you the figures for ten years, and compare the number of students presenting themselves from Catholic and non-Catholic schools, who won Exhibitions in each of the Grades, and the numbers of those who passed in the Senior and Middle Grades: wherever I did not know that a school was Catholic, I gave credit for that student to the opposite side. I find that in the beginning of the work of the Intermediate, in the lower grades there was a preponderance, but it was not a very large one for the Catholic schools. In the Junior Grade, in the first year, taking the Exhibitions, there were only seventy-four to fifty-six. In the Middle Grade it was eighteen to ten. The falling of is more marked in the Senior Grade, for there are only five Catholics to seven Protestants. That is to say, that as the education became of a higher type, the Catholics were falling off. That was not so much because there was not as large a number of Catholic candidates as, because, of what I pointed out already, the defect of qualified teaching—qualified teaching especially in Mathematics and Science. In the next year the Catholics improved their position. They were eighty-two to thirty-seven in the Junior Grade; eighteen to five in the Middle Grade, and eight to four in the Senior Grade. At the end of the first five years, in the Senior Grade the numbers are thirty-eight to thirty-six—we have just got equal. It is 111 to fifty-eight in the Middle Grade, and 460 to 279 in the Junior Grade. The number goes on increasing on the part of the Catholics, and it is practically stationary on the part of the Protestants. Taking the totals of the first ten years the proportions of the Exhibitions were:—Junior Grade, Catholic 1,107, against 642; Middle Grade 218, against 151. The proportion is diminishing in the Senior Grade: it is eighty-eight to eighty-one. That is at the end of the first ten years, but at the end of the next ten years there is a very large change. The Catholic schools have all along the line improved their position; the Protestant schools have not. They have fallen off, comparing the ten years ending 1891 with the ten years ending this year. In the first ten years, the Protestants got eighty-one Exhibitions in the Senior Grade, and in the second ten they have eighty-one also in the Senior Grade. The Catholics have improved from eighty-one to 110. As for the numbers who passed in those years, the Protestants passed 897 in the Senior Grade; that goes down to 697 in the next ten years, whereas the Catholics go up from 1,060 to 1,340. In the Middle Grade the Catholics won 218 Exhibitions, which they increased to 277. The Protestants had obtained 151, and they go down to 142. Still more remarkable is the Junior Grade. The Catholics had won 1,107, and they increased

* See page 338.

† See page 337.

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to 1,157, whilst on the other side the number diminishes from 642 to 431. The Catholic education, especially in Mathematics, improved in the last five years, partly because of some men that were turned out from the University such as it is. Here, then, we have the numbers for the last ten years. The passing in the Senior and Middle Grades we may take as a fair test of the people who are prepared for University Education. I don't think parents would keep their boys at school so long as that if they wanted them immediately, and I think when they come to eighteen years of age in the Senior Grade, if there are suitable Universities, suitable conditions, and suitable helps, such as exist elsewhere, a very large number would go to the University.

1362. I am glad you mentioned the question of qualified teachers. I suppose you are aware of an Act passed last year providing for the registration of teachers for Secondary schools?—Yes.

1363. You are possibly aware that there was something more than a difficulty experienced in extending it to Ireland?—Yes.

1364. Could you state the nature of the difficulty?—I am the Chairman of the Catholic Headmasters' Association. Twice we sent a resolution to the Commissioners calling their attention respectfully to it, and submitting to them a resolution pointing out how unfair it would be to require technical proofs of qualification, such as a University degree, in Ireland, until we had the means of giving them the qualifying education.

1365. I suppose you rely on that as a strong portion of your case?—Yes.

1366. The Irish schoolmasters are naturally apprehensive that the country may be flooded with rejected unclassed schoolmasters from England?—Yes.

1367. At all events, from the other side of the Channel?—The best men would stay at home, and the other men would come to us if a degree were required.

1368. Sir RICHARD JEBB.—In your very interesting evidence I think you intimated that the solution you would prefer would be the establishment of two new Universities, one in the North of Ireland, Belfast, and the other, mainly for Roman Catholics, in Dublin; and I think you said that you could contemplate the Queen's Colleges in Galway and Cork being affiliated to the new Catholic University in Dublin?—Yes.

1369. Now, in saying that, do you mean that the Queen's Colleges in Cork and Galway should remain as they are, undenominational, or that before they were affiliated their constitution should be modified?—I think the Government have it in their power to make the Colleges in Cork and Galway sufficiently attractive to Catholics without any legal change. If, for instance, sufficient assurance would be given that the appointments of Professors and members of the governing bodies would be made in such a way as that Catholics had confidence that their children's faith would not be interfered with or injured, I have no doubt that a considerable number of Catholics in Galway and Cork would seek education there, where they could live cheaply. Galway College is beautifully mounted. It is one of the most attractive of colleges.

1370. Would it be by some change in the governing bodies of those Colleges that you would look to their being made more attractive?—Chiefly.

1371. But you could conceive their being affiliated to a University mainly for Roman Catholics without any fundamental change in their present constitution?—Yes, I like very much the paper constitution of the Queen's Colleges.

1372. There is just one other point that I should like to be clear about. You say that an adequately endowed College, as distinguished from a University, for Catholics would satisfy the substantial part of the claim?—It is the greatest element, the chief element, in the claim, but I think that the politicians—and there will always be politicians in Ireland—will necessarily and naturally and rightly demand equality.

1373. You say it would go far towards a solution, but would not be the whole solution?—Certainly, it would improve the present condition of things very much indeed.

1374. The claim for a University is generally understood to involve two things, a claim for equality or approximate equality of endowment, and a claim for approximate equality of status?—Yes.

1375. That is to say, Trinity College, Dublin, is at once a College and a University. If the Catholics were given a college, not a University, whatever the endowment of that college might be, they could say that while the Protestants have both a college and a University they have a college only?—As it is formulated in those words, precisely.

1376. Putting aside that question of the demand for equality of status, and looking only to the practical working of the institution that we suppose, that is, the endowed Roman Catholic College as distinguished from a University, do you see any difficulty?—The difficulty is, if you have a joint Board governing it—if it be not predominantly Catholic it must be a joint Board—if the system hitherto adopted in Ireland be followed, that is, half and half, that Board becomes the dominant factor in the educational system of the College, because it is the Board that prescribes the programme and conducts the examinations and that gives the chief prizes that will stir up the ambitions of the pupils. Therefore, if that Board be non Catholic—not in the sense of anti-Catholic—I mean if it be nothing, there would be nothing of a Catholic tone in the educational programme of the College. The spirit of the college in a sense will be Catholic, but the educational system will be entirely ruled by the Senate, which has the selection of examiners, the books, and the whole system of teaching.

1377. You think that that defect would be important in regard to the strictly secular part of education, teaching Philosophy or a system of Modern Science?—I think it would largely depend on the degree to which the College was left autonomous. If the Colleges remain in the same position as regards the Senate that my College is now, the Senate would have practically full control of them. In that mixed body the Senate prescribes all the books to all the Colleges, and Belfast and my College are ruled practically by the Senate; but if there were a scheme devised, in which while some prizes were open for competition, competition could be minimised, and that the Senate was only a body examining and approving of the system of education established by the authorities of the College, if that was all they had to do practically, that they overlooked, as it were, and saw that the proper standard was being kept up, and a proper system of examinations carried on, with some extern examiners to insure that, that would not have the same effect which the Senate has now over the present colleges of the Royal University, and, to my notion, that would very largely diminish the objection.

1378. Professor BUTCHER.—You have told us something about the breadth and freedom of teaching in your Catholic College, and I dare say it will be a surprise, and a gratifying surprise, to a great many people to know that there is as much free play of intellect, as you describe, round subjects which are generally thought controversial, and I would like to ask a little more perhaps in detail about it. First of all, parenthetically, it is interesting to see that so large a proportion, all things considered, of Protestants have been able to avail themselves of your teaching. I think you said nineteen out of your whole number?—About 10 per cent.

1379. Also, it would be rather interesting to know, roughly at least, what subjects they chiefly attend?—Very many of them attend the Philosophical course. We had, I think, twelve Protestant clergymen. Some from Wesley College, five Church of Ireland clergymen, a couple of Presbyterian clergymen, and two of our most distinguished Philosophical students were Protestants—one, a son of Sir James Creed Meredith, and another who holds a first-class clerkship in the Courts, who obtained the highest distinction in the University—all attended the Philosophy course.

1380. I think if you can get a Protestant clergyman to attend and qualify in Philosophy, you may fairly claim to have solved the problem of teaching Philosophy?—I think so.

1381. You mentioned the works of various modern philosophers that were read in these courses: may I ask whether the students read these philosophers in the original text?—Certainly.

1382. They don't read merely manuals?—No manuals whatever. We have no compendiums.

1383. Not mere manuals, giving compendiums of the doctrines or overthrowing them?—No.

1384. Among the philosophers that are read I noticed Kant and Descartes?—Certainly, and Hegel.

1385. It is rather interesting to observe that Kant's "Critique of Pure Reason" is one of the books on the *Index Librorum Prohibitorum*?—Certainly.

1386. And also that Descartes is, if not all, in part, upon the Index; so, too, other modern philosophers, such as Spinoza, Comte, Bentham? Again, John

Stuart Mill's "Political Economy"—is that book allowed to be read?—Certainly; they must read it.

1387. They are all on the Index?—They must read them in order to confute their errors. We provide the antidote.

1388. I am not really putting this for a controversial purpose, nor do I want to ask you, as it were, to reconcile the fact that they are on the Index with the fact that they are read?—A book on the Index is one that contains, in one place or another, doctrine at variance with Catholic Faith, and, therefore, is not to be read by everybody, and is to be read with caution, if read at all; but such books are to be taken account of by those who have to defend the truths of the Catholic Church, and who must be acquainted with these books, to know how to deal with them. That is the fundamental position of the Catholic Church in the matter. St. Thomas in his writings puts every imaginable difficulty to himself.

1389. Am I right in saying that in the *Constitutiones Apostolicae* you have these words—I don't quote in Latin, but in abbreviated English—that all who read, or keep, or print any of these books that are on the Index, or are contrary to the *Decreta generalia* of the Church, without the authority of the Holy See, *ipso facto* incur excommunication?—That is if they are contumacious, and willingly, and knowingly disregard the warning.

1390. I should have added the word willingly. These are the actual words, "*omnes et singuli scienter legentes*," all who read them knowingly?—Knowing that these are books contained on the Index, knowing the prohibition, and not seeking the proper leave. But, in the first place, the decrees of the Index are not so published in Ireland or in England, as far as I know, that they would necessarily fall under that decree. These are legal penalties, and, therefore, they have to be legally construed.

1391. I observe, of course, that there are very precise regulations as to the conditions under which these prohibitions are relaxed, and the essential one is this, that the power of relaxing this prohibition, which, at least in theory, seems a rather strong prohibition, may be delegated by the Holy See to the Bishops, and in cases that are urgent, *in casibus tantum urgentibus*, to others than the Bishops, and what I want really to ask is, whether students who are *bona fide* working at a subject are allowed to avail themselves of this relaxation?—Certainly.

1392. Does that mean that a special permission is granted?—Certainly; to students who are called upon in their studies to read them, under due safeguard and precaution.

1393. What I wanted to find out is whether the prohibition is really a bar to the academic study of such books?—On the contrary, we should find they were inadequately taught unless made to understand the forms of falsehood against which the Catholic Church provides them with the true Philosophy.

1394. And made familiar, not merely through manuals, but by permission to read the original authorities?—Certainly; and I may mention, as a matter of fact, inasmuch as the Royal University gives to students the choice to take up, they have a common subject given in History of Philosophy, and then they may take either of two—either the Scholastic, or what may be called the Modern Philosophy. Some of the students in Stephen's-green find the Modern Philosophy chiefly memory work, and, as they can make it up more easily, they take the modern course of Philosophy. Of course, they take it with the advantage that they have the teaching of the Professors to protect them from the dangers of being misled by it.

1395. Have any of your teachers or Professors ever gained the distinction of being on the Index?—I have had one, Father Hahn, a very distinguished biologist.

1396. He wrote a book called the "Hysterical Phenomena and Revelations of St. Theresa"?—That is the man.

1397. Was he at that time teaching in your College?—He had gone from our College to Belgium. He was a very distinguished biologist. You will observe they are very impartial as to whom they put on the Index. He was a Jesuit, let me remark, and, therefore, represents the extreme form of orthodoxy.

1398. That strikes me as extremely interesting, as bearing upon the freedom which you represent in your teaching. It also strikes me as raising an interesting question, if it were ever brought up officially before this Court of Appeal of the new Catholic University, consisting of two archbishops, who would have the sole right of pronouncing upon questions of faith; because, although you might overlook the fact, yet, suppose it were shown that a certain book had reached this unenviable notoriety, as it might be in the eyes of some, would it not be rather difficult for the episcopal authorities to say, "We don't care whether the book is on the Index or not"?—May I add that when a book is on the Index it does not mean that a man is condemned as heretical. It is only a warning. There may be only one small paragraph that is objected to. The man's attention is called to it. There is not necessarily any general condemnation whatever. I should be very glad to get Father Hahn back again. I should be delighted to have him, and was very sorry he left.

1399. It may not matter very much to the man himself, but it may matter to the people who read *qui scienter legunt*, and incur the penalty of excommunication?—I don't see how that would arise at all, because the establishment of a University would not involve with it any new and more particular publication of the Pope's decrees over all Ireland, making it obligatory on them, under pain of excommunication, not to read any book that may be on the Index.

1400. I am thinking of those not in your College, who have got the exemption, but those who have got no exemption to read a book which the highest authority in the Church has condemned?—What would the difficulty be?

1401. My difficulty would be whether the episcopal authorities could allow such a writer to continue to hold his office?—That would depend on the nature of the book and of its condemnation. Father Hahn humbly submitted to the sentence, and I am perfectly certain that even if I called the attention of my friend the Bishop on the other side to Father Hahn's book having been on the Index I believe he certainly would not write up to me, "You must dismiss Father Hahn."

1402. That just touches on a point of appeal of which a great deal was said, and I may ask you this question, as you raised the point about Scotland. In Scotland a Professor is dismissed by the governing body, but he has in all cases an appeal to the Privy Council. I suppose an appeal of that sort would not satisfy you?—I should pity the Privy Council if they had to deal with it.

1403. The Judicial Committee of the Privy Council?—I am sure after all the cases they have had——

1404. They are often to be pitied, it is true—I think you might run the risk?—Possibly here and there there would be a case of hardship, but I think on the whole you might take it for granted that there would not be.

1405. I notice in all the documents that I have read the Visitors are a very carefully chosen body, in which undoubtedly ecclesiastical authority predominates, and I suppose I may take it that this would be likely to satisfy you?—I think a Board constituted pretty much on the lines suggested here would be satisfactory.

1406. But the other would not be satisfactory?—That is the Privy Council?

1407. The Privy Council?—I don't think so; on a mere legal question we might have to submit to it.

1408. I think it is a question of what the authorities of the Roman Catholic Church would accept?—Suppose that there was an appeal even from the Visitors. Let me suppose that the constitution of the University did not provide that the decision of the Visitors was final, and that there was a man who distinctly taught evolution in its extreme form, that there was no such thing as God at all, only simple pre-existing matter, and that everything was determined by physical laws. That is a theory held by some distinguished men. Suppose a man held that, and was brought before the tribunal outlined, and the tribunal said, "This cannot be tolerated; this man must be dismissed." Let me suppose that the constitution providing for a new College or University did not make the Visitors' decision final, and he had an appeal to the Privy Council, and the Privy Council said that it is quite tenable that a man might teach that doctrine and reject belief in God; suppose they did say that—what the Bishops would say then is, "We will prohibit Catholics from going to these lectures." They would have the final power in their own hands.

Most Rev. Dr. HEALY.—Might I say one word? I would not wish that this should go forth in evidence without stating distinctly that an appeal to the Privy Council on a question such as you have referred to could never be accepted by the Bishops, because the Bishops then would be recognising the Privy Council as authoritative judges in matters of faith and morals.

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Professor BUTCHER.—I thought so.

Most Rev. Dr. HEALY.—It is better to have it stated clearly.

Rev. Dr. *Delany.*—I am not to be understood as accepting the Privy Council as a Supreme Court of Appeal. I think it altogether inadmissible. I merely put the hypothetical case: If such a tribunal was imposed on us, and if it gave such a decision; and I pointed out what would then in such a case be the action of the Catholic Bishops.

1409. Professor BUTCHER.—This appeal to the Universities Committee of the Privy Council in Scotland is not in ecclesiastical cases proper. It is merely on the question whether the Professor has in some way or other, by incompetence, immorality, or by giving offence to the religious opinions of others, done something to forfeit his title to hold his Chair. That is quite a different thing from an appeal on an ecclesiastical matter, but I quite see how much there is involving ecclesiastical matters which in your Church can only be decided by the Bishops?—The form in the Queen's College Statutes contains the phrase: "Teaching something offensive to the belief of students." That does not involve the ultimate judges giving an opinion on the intrinsic doctrine, but proving the extrinsic fact that he did teach something offensive.

1410. You gave an illustration from geology on one of the questions that might arise. I don't know whether you remember evidence of a very remarkable kind given by Cardinal Cullen in 1869 before the Commission on Education. It extended over two or three days; but the very last thing which he said in his evidence in a summing up of the claim of the Church in matters of secular Science is this, "If a man teaching Chemistry or Geology were to assert that the cosmogony of Moses was in opposition to the order of things at present existing I would remove him from his teaching." Of course that might occur in many ways. He might teach it either directly or by implication. Would you be inclined to accept the statement as it is put there?—In the form there it would require explanation.

1411. It would require modification?—It would require explanation of what he meant by the cosmogony of Moses—a considerable amount of explanation. There are a very large number of questions, such, for example, as the chronology of Genesis, the meaning of the word *day,* and many other points that have not been decided by the Church. There is a very large amount of freedom on such points. I may instance even the universality of the Deluge. There have been some orthodox Catholic teachers who held that the Bible does not conclusively teach the universality of the Deluge.

1412. A statement like that, taken alone, would not represent the mind of your Church at this hour?—No; it would require explanation on very important points, because the Church has not defined the exact meaning of the cosmogony of Moses, and that under that cosmogony this or that physical theory is established. The Church has never done anything of the kind. What I have said about the Deluge is one example. Some very eminent Belgian Professors, who have never been condemned, have said that in their opinion, as far as the Bible was concerned, it was not conclusively proved by the Bible that the Deluge was universal. That is an illustration of the freedom the Church allows.

1413. As to the solution of the educational problem by means of an endowed Catholic college, would it, in one way, be more satisfactory to you to have that solution than the other—in this respect: that I presume that in that case the constitution of your Catholic college would be left more entirely in the hands of the authorities of the Church than it would in the other case?—As far as that was concerned I should prefer that. I should prefer the condition of things under which the immediate teaching was to a larger extent under the control of the Church—I mean of the Catholic body.

1414. Then the main academical difficulty, I think, in the way of a Catholic college, rather than a Catholic University, looking at it purely from the academic side, is that the Catholic college involves the continued existence of the Royal University as the examining body, and you are involved at once in all those problems as to the dual control. Is that so?—Yes; the Royal University if retained, should be modified very largely.

1415. And *ceteris paribus* you would prefer that degrees were given by a separate University rather than by a body constituted like the Royal University?—Yes.

1416. In the most general sense *ceteris paribus* you would prefer degrees were given by a separate University rather than by the Royal University, as an examining body?—Yes, but I do not claim a Catholic University in the old sense.

1417. Have you thought out any means by which you could reconstitute the Royal University more on academic lines, and less on strictly denominational lines—I think that is a very difficult position?—It is a very difficult position at present. You see, on reflection, if the existing Convocation got the power which belongs to Convocation in a University homogeneous in its nature, and worked as the English Universities work, and, in a sense, the London University works, the enormous preponderance of the graduates at present are Presbyterians, and a very large number are Presbyterian clergymen, so that the University would get a tinge—if they had the power to elect more than one-sixth, as they have now.

1418. But then, apart from the difference of denominations, is it not the case you would have a more effective examining body if you could bring it into closer touch with the teachers?—I should very much like that. In any new constitution I should like to see a proportion of the supreme control exercised by a body containing a large number of representatives of the teachers. I approve of the provisions in the Statutes of the London University to that effect. That is the chief difficulty from an academic point of view in the Royal University.

1419. On the other hand a larger representation of the teachers of particular colleges would land you back in another difficulty—a kind of rivalry between different denominations?—Yes.

1420. What one would like, if possible, to see worked out would be some scheme of a reconstituted governing body, in which the denominational principle was not the sole, or, at least, the dominant factor?—Speaking of the Royal University, I fear it would be very hard to manage it. Of course, if there was a University in Belfast the natural result would be that the Belfast representatives at the Royal University would be transferred to Belfast. If their places were filled by well-chosen Catholic representatives, having the confidence of the Catholic body—ecclesiastics and laymen—you would have practically a Catholic Senate; but I think there should be along with that selection such a modification of the Statutes as would enable a portion of the Senators to be the teachers in the colleges.

1421. Taking the Royal University as it stands, would it present any insuperable difficulties if you were to give a fixed representation to the various recognised colleges, and, also, place the heads of those colleges *ex officio* on that body, even apart from the question whether an exact numerical equality of denominations was the result?—I take it to be a matter of course that the Presidents of the Belfast, Cork, and Galway Queen's Colleges would be appointed, on vacancies occurring, and that a certain number of the Professors would be chosen by consultation with the heads of the Colleges.

1422. As a matter of fact, is it not the case that owing to this rigid rule about equality of denominations the head of Galway Queen's College is not on the body at present?—Quite true.

1423. Would it not be better to face the fact of a slight numerical inequality arising, owing to vacancies, rather than exclude altogether persons who ought to be on the Senate?—I think it might be so constituted that a certain number should be *ex-officio* members; and I think the Government could take sufficient means to see that no particular denomination should be swamped by another.

1424. I suppose, if you have a central Catholic college in Dublin, endowed, you would require to affiliate certain other colleges to it—is that part of the scheme?—I don't know any college that really holds the position of a University college, except Maynooth and the Queen's Colleges. I should be exceedingly delighted to see Maynooth come under any University scheme.

1425. The Colleges of Blackrock and certain others which obtain distinctions in these examinations, would they be of a status which would qualify them to rank as University colleges?—Not without a great modification of their existing circumstances. There would be, I think, a certain difficulty in recognising colleges, which are private property, as State colleges.

1426. Are they private property?—Yes. The college where I am I hold from the Bishops, who may resume possession.

1427. You would like to have powers of affiliation?—Oh, certainly; powers of affiliation for any institution fulfilling certain conditions, amongst them being

a suitable staff, and also a certain number of undergraduates in training.

1428. If a college were affiliated, would it be right to require that certain courses of lectures should be delivered at the Catholic College, or central institution, in Dublin?—I should very much like that—to have that obligatory—I mean obligatory for certain diplomas. I do not think the other colleges could give that. They would not give the full college training given in a great institution where there was a very large number of students.

1429. They are more like Secondary schools?—Secondary schools.

1430. There is one final question which, I think, is of some importance—do you think those studying for the priesthood at Maynooth would attend lectures at the Catholic College—I am not speaking of the Catholic University, but am making the distinction—would they attend lectures in the Catholic College in Dublin?—The inconvenience of distance is very great. It would be difficult for a considerable number of them to follow courses of lectures in Dublin, but it would not take much to equip the College itself so as to be a great University college. The number of students, Professors, and equipment could be established on such a footing, and then, in addition, arrangements made for special courses of lectures by eminent men—arrangements might be made by which that could be done. I may mention, as showing the great desire of the Bishops that something should be done in that direction, that last year they came to the decision to send some distinguished students from Maynooth to the University College for the purpose of having them prepared to go as teachers to their seminaries, and a number of them did come to me and attended University courses.

1431. Bishop O'Dwyer held out the hope that a good many of the priests would come to a Catholic University, and study and take their degrees?—Certainly; some of the Religious Orders in Dublin at present send us nearly all their students, and my own Body very nearly all, and all students that promise to get distinction are required to go through the University.

1432. If there were a Catholic University with power to grant degrees, would it not be easier for those who are studying for the priesthood to take the degrees of that Catholic University than to go in for the degrees of the Royal University?—Precisely. That is one of the points I wish to bring out.

1433. What is your opinion on that?—I do believe it would be very much easier that the ecclesiastical students should go through a University training, and, perhaps, obtain a University degree—very much easier for them to give effect to their desires if the new University were Catholic in its government, rather than nondescript, such as the Royal University.

1434. I suppose for practical purposes we may give up the idea that the ecclesiastical students would graduate in the Royal University?—No; as a matter of fact, some of them do.

1435. Ecclesiastical students?—Certainly.

1436. Would there be any great increase if there was a Catholic University?—Well, I don't think we could hope at once for any very great accession. If my first suggestion were acted on in the legislation, and the new University put in its forefront, as the London University does, a Faculty of Divinity, I know many would like to establish a Theological School in Dublin, and I have no doubt a Theological School would attract a great number of students from the Religious Orders and from the secular clergy, as they are at Clonliffe.

1437. I was thinking of the secular training they might receive in the Catholic College?—They would attend those lectures concurrently.

1438. Both the secular and the regular clergy?—Both.

1439. Professor EWING.—You are keenly alive to the disadvantages of a University constituted as the Royal University now is—an Examining Board without teaching powers. You condemn the principle on which the same hall-mark is given to men who have had an academical training, and to others who present themselves who have only had the shell and not the substance?—Yes.

1440. Do you consider that in any reconstruction which the Commission may advise, it is imperative that this system of examining and giving degrees to students not trained in any recognised college, should be maintained?—I think if it be maintained it should be maintained under restrictions which would discourage it.

1441. Can you suggest what these restrictions might be so as to be effective?—No, I don't think ultimately there could be. For instance, the governing body might charge higher fees, and, secondly, the endorsement of a diploma of a different kind.

1442. But if the plurality of Universities which you suggest were set up, would there be any serious hardship to any persons in the abolition of the system of granting degrees without a previous training at a college?—If Trinity College could be induced to adopt the prohibition, there would be no serious one, but if Trinity College did not—and I am afraid they would not—we should in the Catholic University be in the position of saying to a certain number of students through the country: "You may work very hard and satisfy our examiners in very difficult examinations, but we will not give you a degree," and we would drive them to Trinity College to get degrees purely on examinations.

1443. Do any considerable number of Catholics now take the degrees of Trinity College without residence?—Not any considerable number, because they can get them much cheaper at the Royal University. They get their degrees there without residence very cheaply. In Trinity College they, strangely enough, require them to pay the same fees for their degrees without residence as if with residence and attendance on the lectures, and I may observe, without desiring to hurt any Trinity College man who may be here, what a strong temptation that is not to make the examinations too hard. £90 is got in fees getting a man through.

1444. Do you think the main reason for continuing a system which does not hold in any other Universities, except the newly-constituted London University, of granting degrees to persons who have not attended the teaching of any college, is the existence of the system in Trinity College?—Quite so. If that system did not exist in Trinity College, I would be in favour of abolishing it in the new University.

1445. Would that be a hardship in some cases?—There might be a hardship to a few individuals, but the advantages to be gained in inducing persons to come in and be trained in the colleges would, I think, more than countervail the disadvantages. The fees should be very low indeed. I think what we want is something like the Scotch Universities.

1446. If a plurality of well-equipped Universities were set up, do you expect that any considerable remnant would be left that would wish to take degrees without residence?—I think, after a time, no. I should hope that in the provision made under the new scheme there would be residences of different kinds in connection with the teaching colleges, and we would probably provide them if we had some help, such as is provided for in the Queen's Colleges Act. There is a clause enabling the Government to advance money on loan on easy terms for establishing residences, and if we were enabled to establish residences for students of limited means, so that poor, but clever, students might come up and, with the help of such prizes as we could give them, live cheaply in some of these residences, that would practically remove the difficulty.

1447. You are speaking of residence in the sense we have it in Cambridge. When I say residence, I mean attendance on lectures?—What I mean is, that the attendance on lectures at present would be difficult to clever students in the country. It would mean coming up to Dublin, and finding lodgings, and making a livelihood that at present would be very difficult. But if there were residences, such as I describe, at which a pupil could be maintained at a cheap rate, and in a position of convenience to the lecture college, that difficulty would be removed to a very large extent.

1448. Meanwhile, you consider it necessary that a newly-constituted University should have some power of granting degrees on certain conditions, or diplomas of some sort, to outsiders?—Yes; under the existing condition of things in Trinity College I fear it would be necessary.

1449. As regards the new University, would you expect it to have a considerable Technical side?—Certainly.

1450. And would you expect that women should be admitted to its classes?—I am a strong advocate for the higher education of women.

1451. In your opinion, it should be open to women?—As the University College is open, at the present moment; and, more than that, I hope provision would be made to help the teaching colleges of women. I think, at present, they have a hardship to complain of: they are competing with men at the same examinations and doing excellent work, many of them, and they have no help whatever.

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1452. The Chairman put it to you, and I understood you to assent, that the acceptance of the principle of no tests would in no way affect the teachers; but, surely, there is one sense in which that is not the case. If you accept the principle of no tests it throws a much wider field of choice open to you in the selection of Professors?—Yes.

1453. In that sense it might be said to affect the teachers?—I think it would be an advantage.

1454. You would rather, from the point of view of academic efficiency, have your University open, with no tests?—Certainly; I should be very sorry if I were obliged to put a test to Professors coming to me at University College. I could not fill the Chairs of Science at all as well if I had to impose a test.

1455. You believe that it is quite compatible with the continued existence of a Catholic University that there might be, from time to time, non Catholic appointments to its Chairs?—Certainly.

1456. Speaking as a scientific man, I think that there is probably some want of assurance on the part of scientific men generally that the conditions which have been laid down may not have the effect of somewhat emasculating the teaching of sciences. Would not a Professor find his hands somewhat tied in the teaching of certain branches of science with the constant fear before him of saying something which might be held by the Bishops to be contrary to faith and morals as determined by the Church?—I can quite understand that; but my notion is that the men who do contravene it are not teaching science; they are advancing certain theoretical deductions of their own, which they evolve, often, in my opinion, very illogically, from certain scientific facts, but which, in a few years, other men will throw overboard in favour of a new theory.

1457. To put a concrete case—would you give a Professor of *Comparative* Anatomy, or a Professor of Embryology, a free hand in regard to Darwin's theory of natural selection?—Certainly not, if he taught students that the scientific facts he advances conclusively proved that all things, including the human soul, have been evolved by the mere play of physical forces from non-living matter. If he did that I should say he was an eminently unscientific man. There have been Professors of that kind, no doubt. What I mean is—that there is a wide distinction between Science, and the theories and deductions which some scientific men teach. They are totally distinct things. We see in Science itself a theory obtains for a time, and becomes popular—so popular that a man is held guilty of heresy in Science if he doubts it; yet in twenty years or so that theory is exploded.

1458. Would you allow him to teach as a scientific possibility, to say nothing more, that the human species was developed in that way from lower organisms—in the same way as the development of other species can be traced?—If he advanced as a mere speculative theory that there appeared to be considerable evidence to suppose that his human body may have been developed from some simious animal, I should say he was trenching on ground which was dangerous; but I should ascertain, before condemning him, that his teaching was not merely in disaccord with my own personal opinion, but condemned by the Catholic Church in that particular form. I remember a distinguished theologian being asked whether the doctrine of evolution in its non-extreme form was contrary to the teaching of Scripture, and he, after giving the matter a great deal of thought, although his own opinion was clearly, as mine also is, that it was not in accord with the Scripture, said he was of opinion that it could not be clearly proved to contradict it.

1459. I think you said, in answer to the Chairman, that the Catholic Church had never taught that any particular phase of scientific truth was contrary to the Catholic faith. But I take it you would allow a Professor of Astronomy more latitude than was allowed to Galileo?—Well, Galileo interpreted certain passages of Scripture in a particular way, and the apparent conclusion from his words is, that the Scripture erred, and was contrary to scientific truth; but I need not remind you that Copernicus had previously taught the theory of Galileo, and in a Jesuit school, at Rome, it was held as a tenable theory.

1460. You say, as a matter of your own experience, that your Professors do not find their hands tied?—Certainly; during eighteen years' experience I never had a Professor brought before me about any point of doctrine or teaching. I never issued a reprimand to any Professor. I had a distinguished Professor of Biology, who was a great friend of Darwin—Dr. Sigerson—and he wrote to the Dublin papers an indignant protest, contradicting a statement made by Mr. Arnold Forster, in the House of Commons, that a certain Professor of mine had been dismissed on account of the nature of his teaching of Biology. There was no ground for the allegation—none whatever.

1461. You had a distinguished Professor of Physics—Professor Preston?—Yes; and I had not the smallest fault with him. On the contrary, he said he got on more harmoniously than he did in another great institution in the city. And I have now Professor M'Clelland, of Galway, afterwards of Cambridge—a very distinguished man.

1462. Professor RHYS.—With regard to extern students not prepared in any of the recognised colleges, would it not be probable that the new Bursaries you mentioned would tend to diminish their number?—Yes; and also the facilities for cheap residence.

1463. Now a good deal of money would be required were you to have a new Catholic college or a Catholic University; and in case the latter came, as it probably may, before Parliament some day, some of the English members would naturally ask, how much money the Catholics receive already towards higher education, and from what sources, would you say something about that. We know Maynooth has a considerable income. Where does it come from?—Well, they have in Ireland a sum of £360,000, out of the Church Fund, to endow Maynooth; they have that sum for the higher education of the clergy—for the purely ecclesiastical education of Maynooth; and they have what is given to me, indirectly, by the Royal University—the endowment of fifteen Fellowships. I am unaware of any other sum, from any other source, being given to Catholics for higher education.

1464. But that money comes from purely Irish sources?—Yes.

1465. CHAIRMAN.—From the Disestablished Church Fund?—Yes. I may mention what I said before, that in disestablishing the Church of Ireland, Mr. Gladstone saved £96,000 a year to the Treasury. They had previously paid £70,000 a year to the Presbyterians, and £26,000 to Maynooth. These sums were bulked, and the Presbyterians got £1,000,000, and Maynooth fourteen times £26,000 paid out of the Church Fund, and the £96,000 remained in the Treasury. £96,000 a year was saved by that arrangement. When the Queen's University was abolished and the Royal University established, the Queen's University used to get £6,000. That also remained in the Treasury, and the £20,000 given to the Royal University was taken out of the Church Fund. At the present moment there is no money whatever paid by the English taxpayer for any higher education in Ireland—not a penny.

1466. Professor RHYS.—Does not that strengthen your case?—I think it is, at all events, an element in it.

1467. You have a distinguished Professor of Celtic at your College?—Yes, Father Hogan.

1468. Tell us something about his work?—Unfortunately I am not a Celtic scholar. I wish I were.

1469. He has classes?—Not many. He is chiefly engaged in bringing out Irish texts and vocabularies. The initiative in his appointment was taken by the late Dr. Sullivan, President of Queen's College, Cork. He suggested to the Senate the appointment of Father Hogan on account of his remarkable knowledge of old and middle Irish. He thought it important that Father Hogan should be in a position to pursue those studies and to bring out texts, and to train promising Irish students.

1470. He has no obligation to lecture?—Oh, yes. As a Fellow of the Royal University it is his duty to lecture in the College.

1471. If there are any students?—There are a few Honour and distinguished students. The other students are taught by someone else.

1472. And would you consider that a new Catholic University would be complete without a Professor of Celtic?—Certainly not.

1473. Whether he had pupils or not?—Yes. There should be more than one. Might I interject a thing I forgot? I forgot to say that one of the great inconveniences of the present system is the totally inadequate provision made for men of eminence to take teaching as a profession. In Trinity College it leads to a Fellowship, and a dignity, and a provision for life. In the Royal University it is £400 a year. In Dublin a married man would be on the verge of want with that limited income; that is one of the first things that should be provided for. There should be a certain number, at all events, in every department of well-

endowed Fellowships or Professorships, like what Professor Jowett has suggested, in his scheme of organisation. At present a Fellow is both Professor and tutor. He has hard work and a very inadequate return for it.

1474. Professor LORRAIN SMITH.—A witness who has already been before us, has referred to the examination for Medical degrees of the Royal University as rather too difficult—perhaps it is out of your province—but I would wish to give you an opportunity of expressing your opinion regarding the matter?—I think the examinations are difficult. That is my opinion, owing to the proportion of men who are rejected; but I think this also gives a higher value to the degree itself than would be the case in other circumstances, and it is very hard to draw the line. No doubt, on account of the difficulty of the examinations, a certain number of students go to the licensing bodies in Dublin and elsewhere. That is quite true. At the same time I think there is a gradual growth—at least in Dublin—I am not sure as to Belfast—the temptations to go to Glasgow and Edinburgh will, of course, increase with the new gifts—but there is a growth in favour of the University. I think the examinations are severe from the number of rejections.

1475. There is one other point. You say the scheme of organisation contained in the clause for providing Fellowships was laid on the table of the House of Commons on 6th April, 1881—it is on page 2 of your evidence. I asked the Secretary of the Commission regarding the matter, and he said the scheme was an honourable understanding. Does this not involve more than an honourable understanding on the part of the Senate?—The allotment was a private understanding. The scheme provides that under it there shall be Fellowships, and that the Senate should have the power of attaching such duties as may seem good to them to the tenure of the Fellowships. With regard to the allotment, there had been a private understanding that they would provide for the Catholic University College by giving it one-half of the Fellowships, and distributing the other half among the Queen's Colleges.

1476. This was, you say, a private understanding?—Yes. It never was put into form, although most honourably acted on by the Senate.

1477. Dr. STARKIE.—At page 4 on your Memorandum, I perceive you say you are strongly opposed to centralisation?—Yes.

1478. And you are against having all the intellect of the country shaped in one mould?—Most strongly.

1479. Supposing this college you approve of were founded in Dublin, and that it was proposed to affiliate to it Cork and Galway Colleges as you suggested?—I did not suggest it. What I said was that it would be feasible.

1480. Supposing it were feasible, would not these two Colleges languish in the outer darkness away from the centre of life in Dublin?—They would be under great disadvantages, no doubt. If there was a suitably endowed college in Dublin it would attract the best men. What I would hope for them would be to develop some particular excellence of their own—one in one line and one in another.

1481. Apart from the fact that the best men would be attracted to Dublin, they would lose their autonomy, or, rather, as they have no autonomy at present, they would not enjoy it? In the University position they would not have autonomy?—If that institution existed in the form I should like, the suggestion that came from more than one of the Commissioners, that these Colleges should be represented on the supreme body—that would have my approval.

1482. I understood that you didn't think it necessary there should be any essential change made in the constitution of these Colleges. That statement surprised me, because you suggested it was in the power of Government, without making any radical alteration in the constitution of the Colleges, to make them acceptable to Catholics, by the appointment of satisfactory members of the staff?—As far as the constitutions go in print they seem to give the President and Council considerable powers, and a clause provides against abuse.

1483. Under these circumstances, can you explain why these Colleges were rejected in 1845?—They were rejected in 1845 because at that time we were only a short distance, in point of time, from the establishment in Ireland of the National system of education. The National system of education was the first attempt in this kingdom to ignore and shut out religion practically from public teaching. Archbishop Whately, as we now know, said it would undermine the gigantic fabric of the Catholic Church. That was the opinion at the time. The National Board had only existed from 1832 or 1838, and the Government of the day had taken no steps such as they did afterwards to show its desire to meet the Catholics, as they did in 1866 and other times. When Catholics looked at the acts of the Government of the time and the previous history of the country before Emancipation they considered it was an attempt, as regarded Secondary Education, to do what was attempted to be done in Primary Education.

1484. And failed to do?—And failed to do. There was no private understanding with the Bishops, and the Government did not say, "We are going to establish a College for Presbyterians in Belfast and two for you in Cork and Galway." If they had said to the Bishops, "Here are the Cork and Galway Colleges. Give us a list of men that will have your confidence to put as Professors into these Colleges, and we shall always consult your wishes," I believe that the thing would have been solved at that time. There was no such confidence shown. It was twenty-five years before they dreamt of removing the tests in England and in Trinity College, Dublin.

1485. I have the amendments suggested in the Queen's Colleges before me. The first was that a fair proportion of Professors should belong to the Roman Catholic Church and should be certified by testimonials of character signed by their respective prelates. That would not be insisted on at present?—It would undoubtedly depend on the men. I don't think they would require a certificate. I don't think there would be anything of the kind.

1486. And another suggested amendment was that Roman Catholics should be appointed to the Chairs of Philosophy and History?—It was plain that in Cork and Galway it should have been done. In Cork and Galway, which are essentially Catholic communities, Catholic teachers should have been appointed to the Chairs of Philosophy and History. But out of forty-three only eight Catholics were appointed in the beginning.

1487. It would take a large number of appointments to reconstitute Cork and Galway so as to satisfy the Catholics?—Yes; there should be something more done than waiting for appointments to become vacant.

1488. Have you any proposal to make as to what should be done?—That is a question of finance chiefly, and as to whether the Professors could be provided for elsewhere. I have not thought that out.

1489. Supposing there was a suitable governing body in Galway and Cork Queen's Colleges, would Catholics be satisfied with the staff practically as it is?—I think it would require something more than that, for many reasons. I may say confidentially I know that there have been in Cork things said and done by some of the Professors which deeply hurt the Christian feeling of a number of the people of Cork. (*To the shorthand writer*).—Don't take that down.

CHAIRMAN.—We are in the difficult position of not having the Press present at this inquiry. I do not think we should listen to any statement that is not on the notes.

Rev. Dr. *Delany*.—I am in the hands of the Commission.

Mr. Justice MADDEN.—I am strongly of that opinion.

Most Rev. Dr. HEALY.—I think so also.

1490. CHAIRMAN.—I state this to show that you must select the illustrations you give us and the facts you state with due regard to your own responsibility, as speaking to the public as well as to us.—Well, I say there have been difficulties of a serious nature. Some lectures of a certain Professor were found serious fault with in Cork.

1491. Dr. STARKIE.—Were any steps taken by the Council in reference to that in accordance with the terms of the Statutes?—I am unable to say, but I shall try and supplement that information.

1492. Apart from a case of that kind, which I believe to be exceptional, do you think it would be necessary to alter the constitution of the governing body of the College?—Certainly. I think that there should be always secured a due representation of Catholics on the Council. If the Council and President had a majority of non-Catholics I don't think the College would command the confidence of Catholics, even though there might be an appeal to the Visitors.

1493. Take the case of Galway, with which I am better acquainted. The Council consists of six Professors, members of the corporate body, and the Pre-

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sident. You say it would be desirable or even necessary to have a proper representation of Catholics on the Council to make the government of the College satisfactory to Catholics. You are aware of the difficulty in Galway of providing Catholic members of the Council on account of the fact that there are only three Catholic Professors in the College?—Yes.

1494. Two of whom are medical men?—Yes.

1495. In that case it would be impossible?—It is an unsatisfactory condition of things to have a President and Council Protestants in a Catholic community.

1496. How many Catholic members are on the Council at present?—There might be a maximum of two; but I think only one. In Cork there was only one—the President, who was a Catholic—the Council were all Protestants for a long time.

1497. Would it be possible to meet your views by altering the constitution of the governing body altogether, and by restricting the powers of the present governing body to academic matters?—I have not thought that out.

1498. Would it satisfy the Catholic views if there were on the governing body representatives of the Bishops, County Councils, and so on?—I could not undertake to say.

1499. Your great objection, I think, Dr. Delany, to the present system is the violent competition that it has led to between the Colleges?—I think it affects education deleteriously.

1500. What is your opinion about the mixed jury system which prevails in the Royal University?—As far as the mere fairness of the examinations goes it works exceedingly well. It is desirable to have the men examined by an extern teacher along with their Professor. At the Royal University every man's paper is examined by two men, and that gives a confidence in the fairness of the examination. It sometimes is a great preventive of fads on a Professor's part that he should be associated with an extern teacher. In the Royal University every man's paper is set by two men directly interested more than a mere external Examiner, in seeing that the paper is fair. There is thus an extern element in the method in which our examinations are conducted. Personally, I should have no objection, if we had funds, to provide some additional externs as Examiners.

1501. Is there not, in many quarters, an objection to mixed juries, on the ground that when you have representatives of rival institutions on the Board of Examiners the tendency is to remove everything of an individual character from the paper?—Oh, yes; I feel that strongly. Originality is practically destroyed by it.

1502. Consequently, that objection would be vital against the mere reconstruction of the Royal University on anything like its present lines?—I feel that strongly; unless there could be devised such a scheme that whilst the Royal University had a certain amount of supervision of examinations, and of the standards and programmes, that the Colleges were autonomous, and not constantly coming into rivalry with each other.

1503. Would you think it possible to have a Council or a Committee of Education taking the place of the Senate, as at present constituted, of the Royal University—a Council which might be constructed as Professor Butcher proposed, merely on academic lines, without an actual balance of denominations, and which should examine the programmes of studies sent up from the Colleges—suggested by the Colleges themselves, and the Professors—and veto them if unsatisfactory, but which should not dictate the programmes to the various Colleges. Would it be feasible that the Colleges affiliated to this Royal University should conduct their own examinations, assisted by external Examiners, and that the Council should send down assessors?—I see much to approve in that.

1504. Assessors to ensure that the examinations should be *bona fide*, and the standard uniform?—To avoid the competition.

1505. I would ask your opinion whether you think it necessary to abolish competition altogether. Might it not be feasible to have a few University Scholarships, as in Oxford and Cambridge, open to men of special distinction?—Yes; at the end of the course; not during the course.

1506. It was clear from your remarks that you disapprove of extern students, and, I think, you referred to Cardinal Newman—to the passage, I suppose, where he said he valued more the opportunities for culture of those who had resided in a college, but were never examined, than of the persons who were examined, but had never resided?—Yes.

1507. The only objection, as far as I understand, to the abolition of this privilege for extern students is the fact that Trinity College, unfortunately, in my opinion, recognises this class?—That is the only difficulty.

1508. Would it not seem that you could, without any loss to yourselves, exhibit a good lesson to Trinity College if you refused to give degrees without residence?—I should not object to it.

1509. The fee for extern students is sixteen guineas in Trinity College, and no one who is likely to go to your University would go as a non-resident to Trinity College, where the fees are much higher?—I should not object to it.

1510. Do you know that in Trinity College a large number of those most interested in the welfare of the University are opposed to non-resident students being allowed to go in for degrees?—I think all true educationists would be opposed to it.

1511. It would seem from your evidence that you are as strong a champion of mixed education as the Presbyterians are?—No, not a champion.* Presbyterians are champions of it when they govern it, and have the whole control of it. If we have the control, we are champions of the open door, decidedly.

1512. The Presbyterians also approve of mixed education when they have the control of it. What is the difference between you?—The difference is that I don't object to their having anything they like, but they object to my having what I like. They want mixed education for every one else, but they must have the control of it in their own hands. We, Catholics, do *not* advocate, but if it has to be, we want it in our hands for our own people's sake. We don't ask, still less force, others to come to us. I don't see any difference between mixed education in this proposed college in Dublin and the Queen's College, Belfast, but there is a difference between that and the education in Trinity College, because Trinity College is at present in the hands mostly of Protestant clergymen—the governing body is Protestant.

1513. But, of course, you know that since 1873 the governing body of Trinity College, in theory at any rate, might come to consist purely of Catholics?—I am glad you asked that question. It has been said, "If Catholics had accepted Trinity College in 1874—if they had gone into Trinity College, they might be on the governing body now, and see how different things would be." Well, if we had not a single Catholic failure—if we won all the Fellowships—not one of us would be on the governing body to-day. There are five Fellows still who became Fellows before 1874, and who are not on the governing body. It takes forty-five years, from a man's entrance into the College, to get on the governing body. Professor Mahaffy, who won Scholarship in 1858, only got on the governing body this year. If to-day we went into Trinity College, and if we won all the prizes and all the places, it would still take more than forty years before we had a due representation on the governing body.

1514. Was not the promotion of Professor Mahaffy very rapid?—Yes; remarkably so.

1515. You say, on page 2 of your Memorandum, that you deny the charge that the Fellowship system of the Royal University was underhand and secret?—Yes.

Of course, you know that whatever colour that charge has is due to a statement of Lord Beaconsfield?

CHAIRMAN.—Where is that authenticated?

Dr. STARKIE.—It is in a letter to the *Spectator*, written by Mr. Edmund Dease.† He says he heard it from Mr. Langdale.

CHAIRMAN.—Of course, you are aware, Dr. Starkie, that Mr. Disraeli was in the habit of using irony in conversation to a considerable extent; and if he met a matter-of-fact man and talked in his characteristic way, then what guarantee have we of the accuracy of the report of the conversation?

Rev. Dr. *Delany*.—Oh, none at all.

* See letter from Rev. William Delany, page 339.

† See page 382.

The Commission adjourned until the following morning.

FIFTH DAY.

TUESDAY, SEPTEMBER 24TH, 1901.

DUBLIN. Sept. 24, 1901.

AT 10 O'CLOCK, A.M.,

At the Royal University of Ireland, Earlsfort-terrace, Dublin.

Present:—The Right Hon. Lord ROBERTSON, M.A., LL.D., P.C. (Chairman); The Right Hon. Viscount RIDLEY, M.A., LL.D., D.C.L., P.C.; The Most Rev. JOHN HEALY, D.D., Lord Bishop of Clonfert; The Right Hon. Mr. Justice MADDEN, M.A., LL.D., P.C.; Sir RICHARD CLAVERHOUSE JEBB, LITT.D., LL.D., D.C.L., M.P.; Professor S. H. BUTCHER, LITT.D., LL.D.; Professor J. A. EWING, M.A., LL.D., F.R.S.; Professor JOHN RHŶS, M.A., D.LITT.; Professor J. LORRAIN SMITH, M.A., M.D.; WILLIAM J. M. STARKIE, Esq., LITT.D.; WILFRID WARD, Esq., B.A.; Rev. Professor R. H. F. DICKEY, M.A., D.D.; and Mr. J. D. DALY, M.A., Secretary.

The Rev. WILLIAM DELANY, S.J., LL.D., President, University College, Dublin, further examined.

Rev. William Delany, S.J., LL.D.

1516. Mr. WILFRID WARD.—You gave us a very interesting history of the foundation of University College, and I want to ask in what things are you identical at University College with the old Catholic University?—That we are in the same buildings, that at the beginning of the career of the University College it inherited the same Professors, or those of them who survived; that we follow, as far as we can, the same tradition of teaching, except so far as that was modified on the establishment of the Royal University, which forced us to adopt its programme of examinations, and, therefore, the teaching is distinct from anything we should prefer ourselves. If left to myself, I should not have taken the lines prescribed to us by the Royal University.

1517. As I understand it, your relations to the Bishops are different?—The Bishops were the immediate governors of the Catholic University, which was founded under powers given by the Pope, and was strictly and purely a Catholic University, in the sense that it belonged entirely to, and was under the control of the Bishops, just as Louvain does and is; whereas the Bishops, in handing over to me the conduct of the College, gave me perfect autonomy, and have never interfered, directly or indirectly, with either the teaching or the government of the College.

1518. And I understand that the old Catholic University was exclusively confined to Catholics?—Oh, no. Many Protestants attended Newman's lectures, and the lectures in Arts. Only this morning I have seen one who told me he was present there.

1519. But the Professors were exclusively Catholic?—The Professors were.

1520. And in that way there has been a certain modification of the Catholic claim?—A modification of the Catholic claim, yes, in this way: that at the time when the Catholic University was founded, the tests still remained in all the educational institutions in Great Britain. All of them were still governed by tests. Trinity College was exclusively Protestant in its government, not merely that certain prizes were confined to Protestants, but that no Fellow could be otherwise than a Protestant, and, in fact, at that time all except four were bound even to be clergymen. One of the Fellows told me himself that it was that that compelled him to be a clergyman, because at that time that law was still obligatory in Trinity College. However, when the Tests Acts were introduced, changing the legal status of Protestantism in Trinity College, and making open all its highest posts to persons of any denomination, at once the Catholic claim had to be modified, in so far as it related to State endowment. We could not, as citizens claiming only equal rights, ask that there should be given to us the privilege that we should have a State-endowed University for Catholics alone, of which the control should be exclusively in the hands of the Catholic Bishops and the Catholic Church, while, under the Tests Acts, all other sects were deprived of any such privilege. Therefore, from the time of the introduction of the Tests Acts, all that we were entitled strictly to claim, as a matter of equality, was, that we should be placed in the same position of advantage in an endowed institution, furnished by the State, that the other denominations were. When the Tests Act was passed, it left them in all other respects where they were before, and Trinity College, therefore, was affected by the Tests Act only in so far as that it was open to Catholics to go in and obtain Fellowships. The books remained the same, the teaching remained the same, and the government remained the same, and if any Catholic had entered in 1874 it would have taken him forty-five years at least before he would have any real voice in the government of the College.

1521. The claim in each case was for equality?—Yes.

1522. But equality in 1852 meant one thing, and equality in 1901 means another?—Equality *de jure*, under the law, before 1874, and equality, *de facto*, as a *de facto* Catholic College without tests, after 1874.

1523. It was suggested by one representative Catholic witness that the claim made now, although made at a very different time, is not very substantially different from what Sir Robert Peel may have had in his mind when he proposed the Queen's Colleges?—That is my own impression. My own impression is, that the first idea in the minds of the statesmen who devised the scheme of the Queen's Colleges was precisely that—to establish *de facto* denominational colleges, not a University—the University, of course, being for all denominations, could have no denominational character—but to establish *de facto* denominational colleges which, from their constitution and their government, would have the confidence of the two bodies which were then shut out from Trinity College, or, at least, from the government of it. The Catholics and the Presbyterians had at that time no legal status in the government of Trinity College, and, therefore, it was, to my mind, as far as one can conjecture, from the nature of the paper constitution, the intention of the statesmen who were just about to endow Maynooth, to establish colleges under that undenominational University which should be *de facto* denominational, though not by law. Therefore, I think it was intended that the Colleges of Galway and Cork should be manned by Catholics, and should, in some form or another, be so controlled in the government that their governing body would give satisfaction to the Catholics. I may add that it was only in that sense that I spoke yesterday, when I said that the constitution seemed to me to be satisfactory. I spoke purely of the constitution as it is on paper, independently of the governing body and the manning of the College. I should not be at all understood to say that we Catholics could accept the Queen's Colleges, or approve of them, if the written constitution is intended to mean also both the manning and the government.

1524. Do you consider that without any change in the constitution, but with merely a change in the governing body, supposing we adopted the scheme you suggested, the Cork and Galway Colleges could be made acceptable to Catholics?—They could be made acceptable to Catholics, but two changes would be required.

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First, as regards the present holders of the offices. There are certain of those offices at present which are held by men whom we could not accept as the sole teachers in those subjects, as, for instance, the Chairs of Mental Science and History. There are some Chairs which, if the governing body were satisfactory, they might continue to hold. Just as in St. Stephen's-green, I hold on some non Catholics, the governing body being constituted so as to command the confidence of Catholics; some Chairs in these Colleges could be held by gentlemen of other denominations. The first thing is that the staff should be brought into harmony with the wishes of a governing body that we Catholics were satisfied with. That does not mean that all the staff should be changed, and that the non Catholics should be turned out and Catholics put in, but that the staff should be so arranged that, knowing the history of the men, a governing body having the confidence of the Catholics, would be satisfied with them. There should be such changes in the staff, or modifications of the staff, as would be acceptable to a governing body so appointed as to have the confidence of the Roman Catholics.

1525. If that were done, they would be Catholic in the same sense as the rest of the University?—Exactly, and under no tests; *de facto*, but not *de jure*.

1526. The question would arise, if it was a question of endowment, as to which it would be the more acceptable, to Catholics to have three colleges, in Cork, Galway, and Dublin, or one very largely endowed University college in Dublin, having the endowments of the other two?—When the word "Catholics" is used, it refers, of course, to a very large body, many of whom look on the question from a political point of view, and some of whom really are enamoured with the principle of competition, and who, therefore, would say: "Oh, let us get into the University of Dublin; we are the majority, and after a time we shall control it ourselves." If they looked at some of the results I have submitted to the Commission, I am afraid they would be strengthened in that position, because they might see in the results which I have submitted from the Intermediate examinations something to base that hope upon. They would see there, for instance, that even in the last ten years the men who entered the poor, ill-equipped, miserably established College on St. Stephen's-green, have already defeated in the Intermediate examinations the best men of Trinity College by nearly 20 per cent., that they obtained an average of 650 marks over the best men who entered Trinity College. That, I am afraid, would strengthen men who have got the word "Intermediate" on their brain somehow. In the old Intermediate competition there was something that appealed to men of a gambling and racing spirit, and they might say, therefore: "Let us all get into Trinity College; let us have only one great national University, and we will make it Catholic by winning."

1527. But the new college?—I mean if the new college was wider.

1528. But you said Trinity College?—I mean there would be the same spirit. I think that if a governing body were formed on the lines drawn up by Dr. Starkie—that is, a governing body, not with the entire control that the present Senate has, but an educational council, which would be only for the protection of the public interests in taking guarantees that the standards were maintained, or the examinations were carried on efficiently, and that there was no corruption in the distribution of the moneys—if that was done, the evils to which I have referred being removed, I think the majority of Catholics would be fairly satisfied with that.

1529. Which do you think yourself would be most in the educational interests of the Catholics of Ireland?—For myself, I should like a multiplication of Universities, because the more completely autonomous a college is which deserves the name of a University college, the more it has the complete control of its own programmes, of its own spirit, of the particular branches which would be put in the forefront, and for which it would specially qualify, the more likely it is to attain excellence in special branches.

1530. I was rather asking which you think would be most in the educational interests of Ireland—the three Colleges forming one University, Cork, Galway, and Dublin?—Indirectly, I am replying to that, too.

1531. You are excluding Belfast, are you?—I am, for the moment. Exactly in the sense that, perfectly independently of all religious questions, for the purely material interests of Ireland, and for the advancement of intellectual life in Ireland, I should like to see a University in Belfast, for the same reasons, if a scheme could be devised by which Cork and Galway could get a special stamp of their own, and not be dragged at the tail of a very great and more largely endowed college in Dublin. I prefer that—on educational grounds.

1532. You gave us a very interesting account, which, I think, would probably satisfy all those who are interested in the matter, of the very great freedom allowed at University College to the scientific teachers in the matter of theological censorship. The point, I think, arises, partly suggested by what Professor Butcher read, that people who are interested in the matter may not be quite satisfied that the new institution would have equal freedom. I suppose it is true to say that the Bishops on the Board would not be regarded at all as infallible; they would be regarded as theological experts?—Certainly.

1533. I suppose as Science advances theological experts differ, and there are considerable discussions on the matter?—Yes. I gave some instances of the freedom of thought allowed in matters of that kind where the Church has not formally decided.

1534. What securities do you propose that a member of the Board of Bishops might not possibly take a narrow view as to what was involved in Catholic orthodoxy? Some members might consider contrary to Catholic orthodoxy that which other theologians, who, perhaps, have studied Science more carefully, and, perhaps, who are better theologians, would not regard as contrary?—There is always in the Catholic Church a right of appeal. There is a right of appeal from the Bishops on a matter of that kind. An individual Bishop might take a mistaken view of the drift of a certain teaching, or of a certain book. That occurs always, in every church, and in every clime, that a particular theologian, who may be a man of very great eminence, may take a mistaken view of a particular point. The case is a possible one. If, for instance, an individual Professor had been reported to have exceeded the bounds set by the Conscience Clause, and to have offended the consciences of Catholics, or, perhaps, gone against the teaching of the Catholic Church, and that came before the Visitors, if the theological representation of the Bishops on that Board took the view that the report was justified, it would be quite open to the individual concerned, whether priest or layman, to appeal to Rome for an authoritative and final decision on the subject. Of course, if Rome did decide, in the Catholic Church that would be absolute and final. But, as I say, there would be a right of appeal.

CHAIRMAN.—I think you have something to ask, Dr. Starkie?

1535. Dr. STARKIE.—Just one or two questions. You stated in your evidence yesterday, and also to-day, Dr. Delany, that the constitution on paper of the Queen's Colleges seemed to you to be satisfactory, and that the Government or the powers that be have not in the working out of that constitution or the appointment of members of the staff carried out what you conjectured to be the intentions of Sir Robert Peel's Government?—That was my impression.

1536. Have you ever read the speeches made by Sir Robert Peel when the Bill was passing through Parliament?—I have, but not for many years.

1537. There is a certain passage in one of them which, if the Chairman would allow me to read it, would make your conjecture almost a certainty. It is in Hansard, Vol. 82, page 366. Sir Robert Peel said: "Why, for whom were these new Colleges intended? Who will derive benefits from them? In the North, the Presbyterians; in the South and West, the Roman Catholics. You ask us to tie down the discrimination of the Crown by an enactment. Do you think that the same spirit that presided over their establishment will not induce the authors of the Bill to seek to found them on principles which shall be acceptable to the body for whom they are intended? Have we ever denied that the cordial co-operation of the Roman Catholics would be almost essential to their success? . . . . I consider that true conciliation, and concert, and co-operation are more likely to arise from the free action of the Executive Government in a friendly spirit than from the introduction into laws of this kind of an enactment which leaves nothing for the discrimination of the Government." Would it not seem to you that when you conjectured the intentions of the Government you put the case much less strongly than the facts would justify?—I was certain that that was the spirit which animated

Sir Robert Peel, and, as I alluded to the foundation of the Royal University, that was clearly the spirit in which the Government of 1880 acted in the conditions which then existed in the foundation of the Royal University in regard to Fellowships.

1538. I suppose you are aware that while Sir Robert Peel was in power his promises were faithfully carried out; for instance, in Galway, the first President was a Catholic priest, but Sir Robert Peel resigned office before the opening of the Colleges, and apparently no sufficient minute was left on record by his Government for the guidance of their successors. Is not that so? You conjecture that from the nature of the subsequent appointments?—I think so.

1539. In regard to your statement that you thought a properly constituted staff in the Queen's Colleges would remove the objections of Catholics to them, are you aware that on the resignation of Sir Thomas Moffatt a Catholic President was appointed to Galway?—Yes.

1540. And also a Professor of the two dangerous subjects, Mental Science and History?—I had great hopes that they were to be taken as steps towards the beginning of a settlement, and therefore I was very sorry when there was a reversion to the old policy when that President left Galway College.

1541. I noticed a curious fact in connection with your statement that such an appointment would be likely to make the College acceptable to Catholics, that during the session in which that President held office the number of Catholics fell to a figure lower than it had ever reached since the year 1853?—Yes.

1542. And that the total number of students in the College fell to a figure lower than it had been since 1850?—The second part I could understand from the fact that a considerable proportion of the students of Galway College do not belong to the province, nor do they represent any of the religions to be found in the whole province of Connaught. A considerable proportion of the students come from the Northern province. I can conjecture that some of them may perhaps be distinguished students, but very many of them find themselves unequal to their fellow Presbyterians in Belfast, and have an easier field in which to win laurels in Galway College; therefore they flock in large numbers to Galway College, and some even travel further down. Like the poor scholars of old, they travel down to Cork, where the Scholarships are always in excess of the students in Arts.

1543. Would that explain the fact that the Catholics fell to twenty-eight, while the number of Protestants did not materially decrease during that session?—No, it would not explain that.

1544. Is it not also a curious circumstance that when the Government appointed a Presbyterian President and a Protestant Professor in Mental Science and History—who, I believe, is a Plymouth Brother—the number of Catholic students increased by almost 75 per cent.?—But if the preceding year had been an abnormally low year, the fact that there was a considerable difference would be one of those things that happen in all tables of statistics. There would not be any principle that I can see necessarily involved in it.

1545. Might not the fact that the numbers in the College fell to eighty-three, which is lower than it had been ever since 1853, throw some light on the policy of the Government in abandoning their attempt to Catholicise the Queen's College, Galway?—Oh, I think so. I think Queen's College would have a future before it if it had been manned and governed on the lines which one would have been led to expect from the foundation. I think then it would have been a very different place. It is a very healthy place; living is cheap; they are agricultural people mainly; it has a very fine staff of Professors; it is in no way inferior to the College at Belfast in its staff; and I think it would have a future before it.

1546. In your opinion would the fact that the Catholic students in Galway College fell to such a very low figure in 1888-9, under the *regime* of a Catholic President, be at all paralleled by the fact that in Trinity College, when the College was thrown open to Catholics and Dissenters in 1873, the number of Catholic students steadily went down?—Yes.

1547. Since 1873 the number of Catholic students in Trinity College has steadily decreased?—Yes; I think that is so. The Catholic students, of course, have gradually gone elsewhere; the number of students has increased in the Catholic Colleges very largely.

1548. I believe it is the fact that even before the Royal University was established the Catholic students in Trinity College began markedly to diminish?—Yes.

1549. There is only one other point I wish to put to you. It was suggested to me by a question put to you by Mr. Ward as to the alteration in the government of University College when it passed into the hands of the Jesuits. I think you stated that although technically, and, I suppose, actually, the bishops are the governing body, you have perfect freedom of action?—Perfect freedom.

1550. I saw lately in an interesting pamphlet written by Dr. Whitla* this statement with regard to the Fellows: ". . . . These officers are virtually appointed by the supreme governing body of the Catholic University, which body consists of the Roman Catholic archbishops and bishops of Ireland, presiding over a College entrusted to the management of the Jesuit Fathers." I would infer from what you have said that that statement is inaccurate?—That statement is utterly and completely inaccurate from beginning to end. In regard to the appointment of the Fellows, no bishop or bishops ever from beginning to end interfered with me or had any connection with me. There was one appointment, however, which was made, to which for some personal reasons I may allude. The most recently appointed Fellow was appointed on the motion of my friend the Bishop of Clonfert. I declined to propose him; I declined to recommend him; I declined to take any step whatever towards his election, because he was my nephew. I was charged in the newspapers with having committed a gross job, and everything of that kind, but I declined altogether to take any steps in the matter, although I thought him quite competent, but I did not say even that to any member of the Senate. Bishop Healy, who knew him personally, proposed him, and he was seconded by the President of the Queen's College, Belfast, and elected unanimously by the Senate, having been Professor in the same subject with great success for many years in the Archbishop of Dublin's Training College at Drumcondra. That is the only case in which a bishop has had anything to do with the nomination or appointment of a Fellow in the College.

1551. Professor BUTCHER.—There is just one question I want to ask you, to draw upon your very long educational experience in solving a certain point. It is this. I should like all the help you can give us to judge of the rival solutions of this problem purely from the educational point of view, putting aside all other questions for the moment. As it presents itself to me, if we accept the solution of a Catholic endowed College, maintaining the Royal University, we should still have what there is at present, namely, two or more Colleges teaching in competition with one another for a Pass degree. The point I desire to get your opinion upon is this: Does that kind of teaching, just for a Pass—competitive teaching for a Pass degree, mind you—tend to impair and cramp the character of the teaching?—Oh, very very much indeed. I deplore very much the introduction into higher education of any large element of competition for that reason, that the teachers, if they are not men of the very first rank, are compelled in their lectures to have their eye upon the examinations rather than the development of originality, of power of thought in their students. If they are men of first-rate ability very often their students will suffer from it, as they have suffered often in St. Stephen's-green, because the man who wants to teach his students and form their minds does not bear in mind the exigencies of the examination, and he does not keep in mind, therefore, the nature of the examination paper which he or someone else will set, but he often teaches other things that will bear no fruit whatever for examination purposes, though they tend directly and immediately to elevation of thought and the cultivation of the intellect of the students.

1552. Exactly. Therefore, when a teacher has an eye on the number of Passes which he knows hereafter will be tested by statistics and set forth in tabular form, there is to him a very strong temptation not to teach the subject in the way he would teach it if he had a free hand?—So much so is that the case that the President of Belfast College informs me that a very large number of students who would have come to the Queen's College, Belfast, now go to crammers, who look not merely at the Belfast character of teaching, but also at that of the Dublin men. There are some of my own men who say to themselves, "It is better for me for mere examination purposes not to go to Father So-and-so or Mr. So-and-so's lectures; some other men will teach me the lines of his lectures and the lines of the Belfast man as well." That is what the crammer does as distinct from the teacher.

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1553. You say that the first-rate man will try, and, probably, succeed in emancipating himself from that influence?—Certainly.

1554. But still he has to face the same conflicting, or, at least, to a great extent, divergent interests—on the one hand, the success of his pupils and the success of his institution, so far as it is bound up with the success of his pupils in a particular examination, and, on the other hand, the solid training of those pupils in the subject?—Certainly. I have had personal experience to a large extent of that. I have known several students to say that they found it a loss to attend the lectures of a man whom I regarded as a man of real genius in his department. He was a distinctly clever man; but they would not attend his lectures, "Because," they said, "they are very little use for our examination; it is very nice to listen to him; but he does not help us in our examinations; will you allow us to go to some other teacher."

1555. It does not pay?—It does not pay.

1556. I was going to try to sum up the position a little with regard to this. Looking now to the Pass examinations, and not taking into account the higher subject of Honours, would you hold that a teacher who regards the educational interests only of his pupils will not limit his teaching to certain prescribed books, that he will digress largely from the set subjects of an examination, that he will try to encourage a wider reading on the part of the students, and to give them glimpses beyond that which is in the least necessary for the immediate purpose of the examination?—I should regard that as the first duty of a Professor deserving the name of Professor. I should like it to be the very first work of any man calling himself a Professor to illustrate from every branch of learning the subject he is teaching, to quote from authors in different languages, the same idea otherwise expressed, to have parallel passages, and so on, not one of which things would, in the slightest degree, come into the examination. That bears indirectly on what I said about having as Professors men of first-rate ability—a considerable body of them—who will spend their lives at it. As a matter of fact, a man is only beginning to be a first-rate scholar in that sense when he has gone well into the thirties, or is getting on in the forties, when his mind is richly stored, not merely with the literature of the particular language he is teaching, but of all the cognate languages; and not merely the languages themselves, but even the developments of Science, so far as they illustrate that which is expressed in eloquent words by the authors.

1557. So that even in Pass teaching, if it is really of good quality, the teacher ought to try to give that larger and more correct view of his subject, to branch out into other departments of learning, and to try to throw light upon the general spirit of the author's work and on his time, and other things, which cannot gain for him a single mark in the Pass examination?—Certainly. I regard instruction, or the imparting of a certain modicum of knowledge, as the very slightest of the duties of a true teacher. The quantity of the knowledge and the forms of the knowledge as given in ordinary instruction have very little bearing either on the formation of character or on the elevation of character, or on the actual work of life. I think that anything which gives a man an interest in acquiring knowledge, and teaches him how to acquire, to develop, and to utilise knowledge—that is the real function of a teacher.

1558. You lay great stress upon giving to the several institutions or colleges complete control of their own programmes of study, and on giving to the teachers in those colleges perfect freedom in carrying out their own individual methods?—It is what I should prefer; but, at the same time, being a practical man—having lived a long time—I can understand that where public moneys are given there may be some need of having, in some place or another, sufficient means of ascertaining that there is a suitable standard kept up. If the prizes are of such a nature as to hold out hopes to a man of a position in life, like suitably endowed permanent Professorships, or to help him on his way to a profession, like a Fellowship, tenable for seven years at about £200 a year, the competition itself will invariably tend to keep up the standard. In a limited sphere of competition one college would hardly suffice for the purpose. It there were small institutions where there were only a small number of students, I think the existence of a Board such as was outlined by Dr. Starkie, would not be an evil, provided it did not interfere too much.

1559. A central Examining Board—I do not know whether you would be inclined to think this—would not interfere too much, and would not be so objectionable in the higher examinations for Honours and prizes as in these lower examinations for a mere Pass?—I did not understand Dr. Starkie to speak of an Examining Board.

1560. No; his Board was a Council?—I oppose the Examining Board; but this would be a Council, a sort of supervising Council.

1561. That really quite answers the points I wished to put. There is one point, however, which is of very great importance, which we did allude to, but which I wish, as the question has come up in this form, to introduce again. To my mind, one of the great drawbacks to a solution which would mean the continuance of the Royal University, with the endowment of a Catholic College within it, is that I do not see any serious grounds for hoping that Maynooth would come in under these conditions, and, I think, it is very desirable that we should have such a solution as would bring in, if not all, at least the most distinguished and promising students of Maynooth, to combine their theological training with the training of a great new University?—I regard it as of very, very great importance, in the days that are now, that priests should go out into the country, not merely with the excellent training and knowledge which they certainly receive at Maynooth, but also with the *cachet*—the public seal affixed to that knowledge—by which the local solicitor, or the local doctor, who calls himself B.A. or M.A., would know that he had a gentleman who is at least his equal to look to, in the priest who is charged with higher interests than his.

1562. That was one of the questions I already put to you, and I am glad to have it supplemented. Is it your belief that if there were a University, not merely a College, it would result in the graduation of a much larger number of priests?—I am confident of it. I have great confidence that with a college of that kind, having the entire confidence of the Catholic body and of the Episcopacy, it would have the effect, practically, immediately of bringing in a very large proportion of priests as students.

1563. Do you suppose that this view of yours is shared by a good many who are in authority in Ireland?—I have reason to believe that it is. I think I have mentioned already, that at the last meeting of the Synod, several bishops discussed that matter. They sent for me to ask me to what extent it would be feasible for them to send selected students, even in our present condition, to St. Stephen's-green. As a matter of fact, some few priests who have already finished their course have come up to go through a little Arts training at St. Stephen's-green. I believe, if we had suitable residence for them, and grounds, and a great University college for University work, we would have very many, and, I believe, that we should have a very large number of priests in Dublin undergoing training with the seculars in the same college, as they are at Louvain, and as in the Roman University where I was myself for some years.

1564. From the educational point of view, which is the only one I am considering now, these two points one may regard as settled—that you think a University would in a high degree be preferable to a College, with respect to the two matters we were speaking of, the freedom of teaching in the colleges, and the University education of the priests?—Yes.

1565. Dr. STARKIE.—As throwing some light, Dr. Delany, upon what you have said about the desire at Maynooth to give a liberal training to the priests, is it not a fact that they have sent to a University at Bonn one of their most distinguished students, who earned a Ph.D. there?—That is so.

1566. Professor EWING.—One further question with regard to the technical side of the new University, supposing a Catholic University were established. I think you told us yesterday that you would wish to see a full development of technical instruction within, or associated with such a University?—Yes. I think the present state of things in Ireland shows such a lamentable deficiency that it must attract at once the attention of the Commissioners, that, even including what is in the great University of Dublin, we have not anything like adequate appliances for scientific and technical training.

1567. You have an institution in Dublin called the Royal College of Science, which, to some extent, makes provision for technical training?—Yes.

1568. We have not yet had any representative of that institution before us; but is it not a matter of general knowledge that facilities for training there are likely to be increased?—Oh, yes, very much. And I may add that, if in the enlarged institution the College of Science was adequately equipped and properly and suitably manned in certain branches about which we should feel certain misgivings, there would be no difficulty about our students going there. As a matter of fact, I at present send some of my students there for branches of Engineering and Chemistry.

1569. That leads me to the particular point I wanted to bring out. Would you consider, if there was an adequate endowment and equipment of Chairs such as Electrical Engineering, or other cognate subjects, in the College of Science, that it would be necessary to expend public money in providing a duplicate equipment in the new University?—I do not think it would, in subjects like Electrical Engineering, pure Mathematical Science, or Applied Mathematics; but I am not at all so sanguine about the subjects which involve questions where religion may indirectly be brought in, such, for instance, as questions of Biology, Evolution, and Geology, where men of Science, unfortunately, do not confine themselves to Science, but also will give their ideas of how that particular Science bears on dogmatic teaching.

1570. I mean only Engineering studies where one has to do with other foundations than the foundations of belief?—Yes.

1571. So far as such studies go—I mean, strictly Engineering studies—you do not consider there would be any serious difficulty?—No; I send some of my students there at present. I have no Engineering Professors, and I send my Engineering students there. Some of them come to me—some resident students, even—they wish to have a college to live in, they do not like to go to Trinity College, for various reasons, so they study with me certain other branches of knowledge, and they go to the College of Science for their Engineering instruction. That would still go on under any enlargement of the College of Science.

1572. In fact, a working arrangement might be come to, I take it, between the new University and the College of Science, which would not mean the simple absorption of the College of Science in the University?—Certainly; it would be a college outside for certain branches of work, but in a University.

1573. But under entirely independent control?—Under entirely independent control.

1574. CHAIRMAN.—The only thing I want to ask you is, I suppose it would be agreeable to you if some of the Commissioners paid you a visit so as to see the buildings and your equipment generally?—Oh, certainly.

1575. That can be arranged, perhaps, subsequently?—Yes.

The Witness withdrew.

ALEXANDER ANDERSON, Esq., M.A., LL.D., President and Professor of Natural Philosophy, Queen's College, Galway, examined.

1576. CHAIRMAN.—Dr. Anderson, you are Head of Queen's College, Galway?—Yes.

1577. And I think you are Professor of Natural Philosophy?—Yes.

1578. When were you appointed?—As Professor of Natural Philosophy I was appointed sixteen years ago.

1579. And as President?—In March, 1899.

1580. For the purposes of this Inquiry it is relevant and not intrusive to ask are you a Protestant or a Catholic?—I am a Protestant.

1581. Of which Church?—The Presbyterian.

1582. You are not, I think, yet a Senator of the Royal University?—No.

1583. Your predecessor was?—Oh, yes.

1584. I mean your predecessor in the office of President of Queen's College, Galway?—Yes.

1585. But I believe your absence from that body is due to the peculiar arrangement for preserving the balance between the two creeds?—Quite so.

1586. From your long experience in Galway you must be in a position to give us some help in regard to the question we have to consider. First of all, about the working of the Royal University. Will you be so good as to give your views?—I have put down some of my views in the summary which I have submitted.

1587. But we have printed this merely to make it the basis of your statement?—I think it is not accurate to say that the Royal University is a failure, because the establishment of the Royal University was simply for three purposes, viz., to prescribe courses for students, to test the knowledge of students by examination, and to confer degrees. I think it has done its work very well, as far as my experience goes. In prescribing courses, for example, it has kept, as I have said in my statement, fully abreast of the work done by other Universities, which is a most important matter.

1588. And the courses for the various examinations are more extensive than they were in the old Queen's University?—Oh, yes.

1589. What are the new courses that have been introduced?—Courses for Music, Agriculture, and Teaching, for example.

1590. What defects occur to you in the working of the Royal University?—As I have said in this statement, the Senate does not consist of the men of whom I think it ought to consist. I think it should consist of men engaged now or previously in educational work in the country. For instance, of men who have been Professors or who actually are Professors now in the various colleges.

1591. You do not mean to the whole extent?—No, but principally of men of that kind. They are naturally more intimate with the various problems that arise in the different colleges.

1592. Do you think that there should be some representation of the Colleges?—Oh, yes. I think the Colleges ought to be represented, and the teachers also.

1593. But first of all, about the Colleges. Which Colleges do you think should be represented?—The Queen's Colleges, to begin with, should be represented, and, of course, University College. But that would be a matter to be considered afterwards. I am rather thinking of the reconstruction of the Royal University as a teaching University.

1594. You think it ought to be made a teaching University?—I think it ought to be made a teaching University.

1595. That is the most radical change that could be. On what grounds?—On account of the fact that a University which is a mere examining body necessarily has a great many defects.

1596. Are you satisfied with the Examining Boards?—Oh, yes, so far as my experience goes. Of course, I have only experience of the Board to which I belonged myself—the Natural Philosophy Board.

1597. But, as charged with the interests of your College, I dare say you are in a position to state whether you are satisfied that your pupils get fair play at the examinations, for instance?—I have heard grumbling on the part of students, but so far as I am concerned myself I am quite satisfied with the fair play of the University. I have no complaint to make of it.

1598. Have you any criticism to offer on the existing system or the regulations for the examinations?—Oh, yes. I think there are very many defects in them. For instance, in awarding Passes and Honours, the Examining Board simply recommends that a certain number pass and that a certain number get Honours; it has no voice in the awarding of Exhibitions. To my mind the examiners are the persons best qualified to award Exhibitions as well as to award Passes and Honours.

1599. Are you for having all the examinations in Dublin, or do you think some of them could be devolved upon the Colleges?—May I sketch a very rough scheme?

1600. I should be very much obliged if you would?—It is not, of course, thought out well enough, but I think the Royal University should be a teaching University, to include certain Colleges, say, the Queen's Colleges, the Catholic University College, and any other Colleges that may be thought worthy of being included. A certain number of the members of the Senate should represent the Colleges, a certain number the graduates, and a certain number the teachers in the Colleges, together with any others who might be appointed by the

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Lord Lieutenant. There should be a Standing Committee, just as we have now. With regard to the examinations, I think the Matriculation examination of the University should be held in the Colleges. The equalising of the standards in the different Colleges would, I suppose, be a matter for the Standing Committee, or for some other Board appointed by the Senate. Then I think there are at present too many examinations. For instance, to get an Arts degree a student has now to pass Matriculation, First University, Second University, and Degree. I think there is one too many there. Again, a Medical student has to pass the Matriculation examination and the First University examination in Arts, and then he begins the Medical course for the Medical examinations. Similarly for students in Engineering they have to pass the Matriculation examination and the First University examination, and then they go on with their Engineering course. I think that after passing the Matriculation a student ought, by attending one of the Colleges and going through the course there in the subjects of the First University examination and passing a Sessional examination at the end of the session, to be looked upon as having passed the First University Examination. Then, if he goes in for Medicine, he can begin his Medical course; if he goes in for Engineering, he can go on with his Engineering course, and so on. If he is an Arts student he can go on with his Arts courses. That would reduce the University examinations by one.

1601. There is, I believe, a pretty general feeling that there is too much examination?—Oh, yes; there is no doubt whatever about that. There is too much examination in Ireland, both Intermediate and University. But I have heard this multiplicity of examinations justified by the assumption that an Irish boy will not work unless he has an examination to work for.

1602. Is that a peculiar characteristic of the Irish boy?—It is supposed to be, I think. It has been given to me as a reason why there should be a Medical examination at the end of every year, that if there is a lapse of two years you cannot get a student to work.

1603. Are you an Irishman yourself?—Yes, I am an Irishman.

1604. Have you observed that as being really peculiarly a characteristic of the Irish people, or do you not think it applies to all youths, irrespective of nationality?—I think that, if true, it is the result of the Intermediate Education system in Ireland; there is an examination at the end of every year, and the boys and girls of the country are induced to look forward to the examination and to work for the examination, and they carry that into the University course.

1605. Have you any further remarks to make on the Royal University in its examining work?—Of course, there is the matter of the Standing Committee awarding the Honours and Passes. The Examining Board merely recommends, and the Standing Committee then award the Passes and Honours. I think when the examiners, who are supposed to know most about the examination work, make certain recommendations those recommendations ought to be followed.

1606. We have had some information as to the working from those who have taken part in it, so I daresay you would prefer to leave that?—Oh, yes; very well.

1607. I mean, you are merely telling us what you have heard from other people?—Yes, practically. Of course, I have no experience of the work of the Standing Committee.

1608. Now, would you kindly tell us something about your own College. First of all, would you tell me generally what are most of the young men who come to your College going to be?—Some of them become engineers, some medical doctors, some enter the Presbyterian Church, as many of them are Presbyterians from the North of Ireland.

1609. How do you account for the presence of so many Ulster men at Galway?—I suppose, for one reason, they think they get good teaching there.

1610. Anything else?—And then, of course, there are the Scholarships.

1611. Because, of course, the teaching is pretty good at Belfast, is it not?—Oh, certainly.

1612. To put it frankly to you, it has been suggested that there are so many prizes—pecuniary prizes—to be obtained at Galway, that there is an invasion of Ulster men, who find that they win their laurels easily at Galway?—I do not think that is true.

1613. Have you heard that before?—I have heard it before, yes; I have very often heard that.

1614. But you do not think it is true?—I think the examinations are just as difficult at Galway as at Belfast, and that they get their Scholarships with nearly as good answering. I would not say with quite as good answering, but I do not think there is much difference.

1615. You adverted to this point in your catalogue of the various professions to which your students go. You mentioned engineers, medical doctors, and Presbyterian ministers. Now, what other professions does your College feed?—Of course, there is the legal profession, but very few students go in for that. Some students enter the public service, the Indian Civil Service, the Army and Navy Medical Services, and so on.

1616. Then, again, from what classes of society do your students come?—Principally, I should say, from the farming class and from the mercantile class—the middle class.

1617. You have no residents in Galway College?—Oh, no; the students reside in lodgings.

1618. Just exercising their own choice in finding lodgings?—Oh, no; the lodgings are all licensed.

1619. By the College authorities?—By me, as President.

1620. Now, as regards religion. I think we have somewhere the statistics?—Yes. There are no colleges for which the statistics are so full as for the Queen's Colleges; every information can be obtained from the Calendars and yearly Reports.

1621. Then, I think, we probably need not trouble you about it. What is the proportion, just taking it roughly, of Roman Catholics to Protestants?—About half-and-half—about 50 per cent. are Roman Catholics.*

1622. Do you happen to know if the Roman Catholics are chiefly from the neighbourhood of Galway, or do they come from any distance?—I think they are chiefly from the neighbourhood, but I cannot speak with certainty about that.

1623. We have tables of statistics which are so complete that I do not think I need trouble you on that point, as it would be merely repeating what we have already in a very clear form. You have some women attending your College?—Yes; this year I think there are ten.

1624. And what are they training themselves for—teachers, or what?—I suppose they are. Of course, one cannot exactly tell what they are training themselves for until they leave the College. Two of our students, two graduates in Modern Literature, who left last year are now teaching, one in a school in Dublin, and the other abroad.

1625. Have you any views as to the constitution of your own Board?—I think my views might be taken from the scheme I have put before the Commission.

1626. Would you just kindly run over it?—About changes in the constitution of the College?

1627. Yes?—This scheme did not get very far.

1628. Just give us a summary of it?—There was a Committee appointed——

1629. A Committee on what, appointed by whom?—By the Council of the College, to draw up a report as to certain changes that might be of advantage in the College. This report, which is printed in my statement, was adopted by the Committee, unanimously, except as regards one point, where there was a difference of opinion.

1630. Was this in your time?—Oh, yes.

1631. You were then a Professor?—Yes.

1632. Perhaps, as we do not seem to be getting along very quickly, we may take it that you put in the reports which were prepared by that Committee.† Would that do?—Very well, unless the Commission want me to explain about the Board of Visitors.

1633. Will you be so good as to do that?—A reference to the College Statutes will give the present powers of the Board of Visitors. This scheme was simply to increase the powers of the Board of Visitors, and to change its constitution. At present the Board of Visitors consists of six members. The scheme proposed to increase the number to ten, five of whom were to represent the County Councils of Connaught, and the other five the graduates of the College and the corporate body. I think the Commission will understand that from the Document.

1634. Most Rev. Dr. HEALY.—Dr. Anderson, of course, if I may seem in my remarks or questions to

* Up to the present time, the students who have entered Queen's College, Galway, number 2,623, of whom 1,104, or 42 per cent., were Roman Catholics.—A.A.

† See page 363.

find any fault with the state of things in Galway, I wish it to be distinctly understood, for the benefit of the public, that it does not apply personally to you or to your colleagues?—Thank you, my lord.

1635. It is the system I object to, not the individuals. You made one answer a while ago which, I think, is hardly accurate. In reply to a question as to the proportion of Catholics to non-Catholics in Galway College, you said it was about 50 per cent.?—Yes.

1636. I find, from your own report of the number who entered the College for the first time last year, that there were thirty-five, of whom only twelve were Catholics?—That is the number who entered, my lord.

1637. For that year. Now I will take the number actually in attendance for four years. In 1897-1898, out of ninety-one, thirty-six were Catholics; in 1898-1899, out of eighty-three, twenty-eight were Catholics; in 1899-1900, out of 110, forty-eight were Catholics; and for the last year, out of ninety-seven, thirty-eight were Catholics. So you see you must reduce that percentage very considerably. It is not much more than 33 per cent., I should say, but I cannot make it up now. I will not trouble you with anything about the Royal University, but you have presented some interesting schemes for the improvement of things in Galway, from the agricultural and technical point of view. One of the purposes of this Commission is to investigate the state of higher technical education in Ireland, and to ascertain the existing provision, and the provision that may be necessary to improve it, I presume. You properly say somewhere in this report of yours that agriculture is the chief industry in the West of Ireland?—Yes.

1638. In fact, I take it that you will agree with me in saying that the people in the West of Ireland have nothing except the harvest of the land, and the harvest of the sea and the sea-coast?—Yes.

1639. You agree with me, also, I should say, in saying that the state of agriculture in the Western Province is the most backward, not only in Ireland, but probably in the Three Kingdoms—do you agree with that?—Oh, yes.

1640. We need not go into the causes of that, but the fact is there. And there is no place where practical Agricultural Science is more needed?—That is so.

1641. The land that is cultivated is cultivated badly, a great deal of it, and the best is not cultivated at all; is not that so?—Yes, that is so.

1642. You have drawn up what I consider to be an admirable scheme for the improvement of agriculture in the West of Ireland. You suggest a School of Agriculture in the Queen's College, and a Professor of Agriculture?—Yes.

1643. You suggest lectures in the counties of the province—schools for butter-making, certain exhibitions, and so on, which would cost about £3,700 a year?—Yes.

1644. Now, coming also to the fishing industry, which is very important in the West of Ireland, you are aware, I suppose, that the Royal Dublin Society has established a kind of fishing laboratory at Cleggan?—So I understand.

1645. For the investigation of the life history of fishes, and other questions of that kind?—Yes.

1646. They are also trying to cultivate pisciculture, are they not?—Yes.

1647. And that, I believe, also requires scientific knowledge?—Yes.

1648. And the Professors of Queen's College could do a great deal to aid in that?—There is no doubt about that.

1649. We may take it for granted, therefore, that both agriculture and pisciculture can be greatly improved in the West of Ireland by the establishment of scientific classes of this kind in Queen's College. There is a Technical School in Galway, is there not?—Yes; I am a member of the Committee of the school.

1650. I am glad of that, because you will know all about it, I suppose. Father Lally is one of the managers?—Yes.

1651. I suppose he has done a great deal by his personal exertions to make that school a success?—Oh, yes; a great deal of credit is due to him for the energy with which he has worked.

1652. Had you to get a teacher from England for that school?—Oh, yes; we have had several teachers from England.

1653. You could not get a suitable teacher in Ireland, in fact, I suppose?—Father Lally, I think, had most to do with the getting of teachers.

1654. We have the fact, at any rate, that you had to go to England for a teacher. It is not merely in Galway, but everywhere else in Ireland it is the same. There is not a single technical teacher to be got in Ireland; you have to go to England or Scotland. That is a fact to my knowledge. There is hardly any means at present in Ireland for training technical teachers in any branch of technical knowledge, as Mr. Horace Plunkett will probably tell us hereafter, and he is making very imperfect attempts at present to give a very imperfect training to these teachers, as the Bishop of Limerick told us the other day. The fact is that there is great need for a Technical College or a Technical Faculty of Science in the West of Ireland, and elsewhere, to train teachers in these subjects, and to aid in the purposes of technical instruction. Do you agree with that?—Yes.

1655. I agree with you thoroughly that in all these things Galway College could do a great deal?—Yes, I think both of these reports admit that.

1656. Wait for one moment. In all these things Galway College could do a great deal if certain obstacles were removed. We agree as to the necessity for doing this work; but I think I can undertake to show you that it is absolutely impossible to do anything with it at present. Now, you propose, or you expect, to get from the Department of Agriculture and Technical Instruction £10,000 to begin with, to get a farm and the other necessary equipment?—Yes.

1657. Are you aware of the fact that the Agricultural Department can vote no money for that purpose without the sanction of the Agricultural Board?—Oh, yes.

1658. I happen to be an elected member of that Board myself. You are aware that that Agricultural Board consists of twelve members, eight of them elected, and four of them named by the Department?—Yes.

1659. Now I put you this question: Do you think that that Agricultural Board would vote you one shilling even for this most excellent purpose, so long as Queen's College, Galway, remains as it is constituted at present?—I do not think so; I quite agree.

1660. You agree that it would not vote you one shilling?—Yes.

1661. I quite agree with you, too?—That is so much against the Agricultural Board, I think.

1662. You may be perfectly certain, however, it will do nothing. You suggest, also, that the County Councils should contribute money for the purpose of carrying out the excellent programme which you have here outlined. Do you think the County Councils would vote one shilling for the purposes here indicated, so long as Galway College remains under its present constitution?—I quite agree.

1663. You suggest, also, that you should get, in Galway, certain additional lecturers and assistant Professors. Do you think there is the least chance of the Government voting money for these additional teachers in Galway College so long as the small amount of work indicated in your own Report is done for the money you get?—I do not admit that the amount of work we do is small.

1664. How many graduates had you last year?—I do not think the work of a college should be entirely computed by the number of heads in the college or the number of graduates.

1665. At any rate, it is a great element in estimating the work of a college?—It is an element which everybody in Ireland seems to lay the greatest stress upon. I do not think it is everything in a college. I think the Professors of a college might do very useful work, even if there were no students in it at all.

1666. By research?—Yes.

1667. It is very hard for the public, at any rate, to estimate the work done in that direction?—It is easy to estimate it by the number of heads.

1668. At any rate, the number of graduates that you have, and the number of students who attend, are very small?—That is not the fault of the College, I think.

1669. I will keep to this branch of the subject, at present. I want to have your opinion as to what changes should be made in the constitution of the College, so that we might have a chance of getting the money from the Agricultural Department, and from the County Councils, and from the Government—the three sources that you yourself indicate. There is a body in the North of Ireland called the Royal University Graduates' Association?"—I have read their document.

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1670. I am glad to hear it. Dr. M'Keown is the President of the Association?—Yes.

1671. Dr. M'Keown says, on page 9 of this pamphlet,* in his address:—"It is to be hoped" (speaking of Belfast), "that shortly this College will be brought into closer touch with the people of the North." Would you not wish to see Galway College brought into closer touch, for the same reason, with the people of the West?—I think I have admitted that in this Report of the Committee as to the changes in the constitution of the College.

1672. I want to get it from you in evidence?—Very well.

1673. Do you wish to see Galway College brought into closer touch with the people of the West?—Oh, yes.

1674. The President of this Association here says: "I hold it to be sound policy to give no money (even to Belfast, which is doing good work), till the constitution of the College is settled on modern lines"—what he calls "modern or popular" lines. Would you apply that principle also to Galway and Cork: that they ought not to get one shilling until the constitution of their Colleges is settled on popular or modern lines?—I think it would be an advantage to have the governing body of the College a representative body.

1675. Very good?—But I am not prepared to go so far as to say they ought not at present to get one shilling, because I think they can do good work as they are now constituted.

1676. I am speaking now only of any proposed increase of funds. You ought not to get anything further until you arrange your College on a sounder basis?—I will not admit that.

1677. Will you answer that question, if you please. Do you accept that principle?—I accept the principle that the College would be improved if the governing body were more representative.

1678. Dr. M'Keown says, and the students have adopted it, that "the President and all the Professors are appointed by Dublin Castle." Do you approve of that method of appointment?—I think it is a very good way of appointing the Professors and the President. I think you get very good Professors by that method of appointment, and always have done.

1679. Do you not think you might get very good Professors if they were appointed by a respectable governing body, on the recommendation of an academic Council?—Oh, yes; that is quite possible.

1680. And also allowing a veto to the Crown?—Yes, that is quite possible; but that does not show, of course, that the present method is a bad one.

1681. We spoke, a while ago, of bringing the institution into touch with the people of the district. Do you think that most men, or most of the people in the West of Ireland, like any institution that can be called a "Castle" institution? Do they like it?—I suppose it is true, my lord, that they do not like it.

1682. In fact, that is one of the elements that make it unpopular?—It is an unfortunate thing that they do not like it.

1683. That they do not like it—that is what I want to bring out. You have no chance of getting that College into touch with the people of the district so long as it is a Castle institution, and these appointments are made from Dublin Castle—not the least chance?—That, I suppose, is correct. Of course, I do not admit that you cannot have very good Professors by the appointments from Dublin Castle.

1684. I do not want you to go further than you have done. At any rate, you agree with me that it is impossible to expect the College to become a popular college so long as that system of appointment is carried out. Do you think, from your experience of the West, and the fact that the clergy of the West—the Catholic bishops and priests—take by far the most important part in every effort for the improvement of technical and agricultural instruction, and so on, it is possible to make Galway a popular college in touch with the people so long as the bishops and the clergy find it their duty to hold aloof from it on account of its constitution? Do you think there is the least chance of making it a popular college, or attracting Catholics to it under those circumstances?—I think not.

1685. I am glad to find that you agree with Sir Robert Peel, and that if we were now to recommend a modification in the constitution of the Queen's Colleges, in Cork, Galway, and Belfast, on the same lines, we should be only doing what Sir Robert Peel intended to do, but what, for some reason or another, his colleagues did not carry out. He says—Dr. Starkie quoted it a little while ago, but it is worth quoting again—"For whom were these new Colleges intended? Who will derive the benefit from them? In the North the Presbyterians; in the South and West the Roman Catholics." Who derives the benefit, let me ask you, Dr. Anderson, in Galway College, at present? Are there not more Presbyterians in it, this year, from the North than Catholics from the West—thirteen Presbyterians and only twelve Catholics? So that the purpose of Sir Robert Peel is not carried out in that respect?—I suppose that Sir Robert Peel thought the present arrangement would satisfy them.

1686. Exactly. "Do you think," he says, "that the same spirit that presided over their establishment will not induce the authors of the Bill to seek to found them on principles which shall be acceptable to the body for whom they are intended"—that is, the Catholics in the South and the West. Do you not think that, if we should recommend a modification of the constitution so as to make these Colleges acceptable to the people of the South and West we should be doing exactly what Sir Robert Peel intended to do? Does not that follow?—Yes, I suppose so, but it is not true that the Statutes of the College were approved by the Catholic Hierarchy?

1687. It is not a fact; but I will not enter into that question?—At first, the Statutes were approved by the Catholic Hierarchy, were they not?

1688. That is not a fact?—Then by very distinguished members of the Catholic Hierarchy.

1689. By-and-bye I will discuss that question as much as you please, but at present I will confine myself to this point. Sir Robert Peel says—and do you agree with him—"Have we ever denied that the cordial co-operation of Roman Catholics would be almost essential to the success of these Colleges"?—Oh, yes, I admit that.

1690. Therefore, if we are to expect Galway to be a real success in the future, we must try to modify its constitution in such a way as to make the co-operation of the Catholics—bishops, priests, and people—a willing co-operation in promoting the success of the Colleges. Is not that so?—Yes; or the Catholic bishops ought to change their minds. That is another way of doing it.

1691. We must take them as they are?—There are two ways of doing it.

1692. We must take facts as they are. I think that is nearly all I have to ask you. What I wanted to get out is this: that you have outlined an admirable scheme for the improvement of Galway College, of agricultural instruction and technical instruction in the restricted sense, and, what I may call piscatorial instruction, in the West of Ireland, which is very greatly needed. There is nothing else so necessary for the welfare of the province; but it is impossible to take even one effective step in that direction in connection with Galway College until we have changed its constitution and, as Dr. M'Keown said, brought it into touch with the people.

1693. Mr. Justice MADDEN.—I have one point only to bring before you. You made some remarks as to the effect of examinations upon teaching in Ireland. I presume those remarks were directed against public examinations, and not examinations in a school or college in the subjects taught?—Yes, quite so. What I think would be an admirable examination is an examination on work done in the year by the Professor.

1694. That is what you wanted to bring out. You are referring to a system of examinations such as that which has hitherto prevailed under the Intermediate system?—Yes.

1695. And the remark you made is one with which I entirely agree, that the existence for so many years of that system of public examinations has directed the thoughts of teachers and pupils rather to a system of examination than to a system of teaching?—Yes.

1696. That is the point I thought you wanted to bring out, and that was underlying the observation that it is hard to get an Irish student to work, except with a view to an examination. You do not attribute that to a double dose of idleness in the national character, but rather to the system of examinations which has existed hitherto?—Yes.

1697. You are aware that up to last year it was impossible, under the Statute administered by the Intermediate Board, to distribute the funds except on the basis of a public examination?—Yes.

* The Irish University Question, address by Dr. M'Keown, 1900.

1698. And that under the recent Statute a system of inspection is about to be established?—Yes.

1699. Sir RICHARD JEBB.—I think you told us that, personally, you did not know of any ground for complaint in regard to the examinations of the Royal University?—Yes.

1700. But that you had heard some occasional grumblings from students?—Yes.

1701. Now, in the case of such complaints, what kind of grievance did they allege?—I have heard, for instance, complaints of students being "ground" for oral examinations up to the very time of the examination.

1702. "Ground," that is, prepared by private tutors?—Yes, not by private tutors, but by Examiners—those who were on the Examining Board.

1703. That Examiners were at the same time engaged in preparing candidates?—Were at the same time engaged in preparing candidates, yes.

1704. These Examiners, I suppose, were resident in Dublin?—Yes.

1705. Does it occur to any great extent that, in preparing for the examinations of the Royal University, students of Galway College resort to the aid of teachers other than the Professors of the College?—I think not. They do in Belfast, I know, but there is no opportunity in Galway. We have no private tutors in Galway.

1706. Do they ever go to Dublin shortly before the examinations, or at any time during the period when they are preparing for the examinations?—Not to my knowledge. Of course, Medical students resort to Dublin for hospitals, and, perhaps, get taught as well; but I am not aware of any other instances.

1707. In the scheme which you sketched, you propose that the Royal University should be a teaching University?—Yes.

1708. That is to say, as I understand, a University composed of colleges which teach?—Yes.

1709. Would there be any teaching staff of this teaching University, apart from the teaching staffs of the colleges?—Oh, no, I should think not.

1710. Would you propose that in becoming a teaching University the Royal University should cease to be an Examining Board for students who did not come up from any one of the constituent colleges?—There is a difficulty about that—the examination of women. There is no college in Ireland that I know of that is properly equipped to become a teaching college for women, and I think it would be hard to take away from women the privilege they now have of getting a degree. It would be also hard for them to be obliged to go into one of the recognised, or affiliated, colleges.

1711. Do you think there is any considerable number of students, in the South and West of Ireland especially, who, for some reason, do not find it convenient to go to a college, but prefer to study privately, and then offer themselves for examination?—That is true; but I do not think it would be a great loss to the country if they did not get a degree.

1712. I think that is rather an important point. You think there is an appreciable number of these men?—No doubt of it; but it would not be a loss to the country if they were not able to get a degree without going to a college. It would be better for the country if they were induced to go to a college.

1713. Do you think there are many who would consider going to a college impracticable for them?—I do not think it would apply to very many. Some National school teachers, no doubt, who take advantage of the Royal University, would find it impracticable to go to a college.

1714. You said that you would not consider it any loss to the country if these persons did not get a degree?—I think not.

1715. It is very interesting to learn your opinion upon this point. Would you mind giving your grounds for that opinion? Why do you think it would not be a matter for regret if such men could not obtain a degree?—Because I do not think the degree itself is of very much value, unless the recipient has been taught at a college. It is a degree obtained by examination and by reading up certain courses.

1716. You do not entertain any doubt as to the value of the examination test? The examination is in itself a satisfactory test of knowledge, is it not? Does the examination not prove the possession of certain attainments?—Yes, that is quite true.

1716A. If the students of the class I am thinking of have acquired those attainments by private study, is it not desirable for them, and, possibly, also for the country, that they should receive the degree, and have some evidence that they possess those attainments?—Yes, I dare say it is; but they are generally Pass men, and in almost all cases these are Pass degrees. They really are not of very much value.

1717. Professor EWING.—I should like to ask one or two questions, Dr. Anderson, with reference to a suggestion which has already been put before us, that in a scheme of University Education in Ireland, it might be practical to convert the Queen's College, Galway, into a technical, and, mainly, agricultural college. I want to know how far the Queen's College, Galway, is satisfying a local want, as distinguished from a general want for instruction in other than technical subjects?—I do not think its instruction is generally one supplying a local want of any kind. Do you mean is the instruction adapted particularly to the district?

1718. I do not mean that. What I meant was, that you have a certain number of Arts students there, and, at first sight, it might appear a hardship that a college which is teaching such Arts students should cease to be an Arts college. How far are these Arts students local men?—I really could not answer without looking up the statistics of the College. I think there are a great number of them local men, and a great number come from the town of Galway.

1719. Your total number of students, I think, is 110?—Yes; 110 last session, and ninety-seven for the present session.

1720. I am reading from your report of the session, 1899-1900?—Yes.

1721. I see you have a total number of fifty-eight Scholars and Exhibitioners, who were awarded forty-five Scholarships and thirteen Exhibitions. I take it that those fifty-eight Scholars and Exhibitioners had pecuniary assistance towards their studies?—Yes.

1722. I suppose that the large proportion of Scholarships has the effect of drawing students from other parts of Ireland?—There is no doubt there is an inducement to get Scholarships, which assist students in their work.

1723. I think you had seven graduates in Arts?—Yes.

1724. And in Law no graduates?—No, none in Law.

1725. I see there were three Law students, two of whom were Presbyterians; so that, as far as Law is concerned, it does not look as though there was any very large amount of local support?—There is no advantage gained by Law students coming to Galway.

1726. The same applies to Medical students?—Yes, to some extent.

1727. You had only three Medical graduates?—Yes.

1728. These figures seem to support the suggestion, but I would like to have your views upon the question as to the practicability of virtually converting Galway College into a Technical College, in the event of greater facilities for the study of Arts and other subjects being established in other parts of Ireland?—If a Technical College is established in Galway, I do not see where the students are to come from.

1729. Not even in Agriculture?—No, because a certain amount of education is necessary to take advantage of it. The educated men do not exist in the West of Ireland who could take advantage of such instruction.

1730. I should assume, of course, that a College with Scientific Chairs would not be restricted to technical subjects absolutely?—I quite understand.

1731. I mean that there should be represented in the College those branches of Science connected with the locality?—If it were converted into a Technical College, then, so far as Agriculture is concerned, I do not think you would have ten students from the province of Connaught.

1732. Does not that point rather to the extinction of the College?—To the extinction of the College?

1733. Yes, rather than to the conversion of it to a Technical College?—Students come to Galway because they can get a degree in the Royal University, and they use that degree afterwards in getting situations in the public service. If you establish a Technical College in Galway I do not think, so far as I know anything about it, that the men would come.

1734. If you had a really strong School of Agriculture in the matter of equipment and teachers, would it not draw students from all Ireland?—If you make it a College for all Ireland that is a different thing. I was thinking of one for the West of Ireland only. Still, I think, in that case the number of students, in the present state of the country, would be exceedingly small.

DUBLIN.

Sept. 24, 1901.

Alexander Anderson, Esq., M.A., LL.D.

1735. At present you consider that the most successful school is the Engineering School?—Well, the Arts School is very successful, too, and so is the Science School. Chemistry and Physics have been very successful.

1736. As taught to all students?—Yes, as taught to all the students.

1737. The faculty which has apparently been most distinctly successful is the Engineering Faculty?—Taking every year, I think perhaps that is so. Compared with other colleges in Ireland, the Engineering School in Galway has been most successful. I would not like to compare it with the Arts School in Galway, and say it was more successful, because I do not think that is true.

1738. Having regard to the comparatively small number of students, Galway College, you think, as regards Engineering, has been fairly flourishing?—Yes.

1739. The subject takes the form of what is sometimes called Civil, as distinguished from Mechanical Engineering?—There is no Mechanical Engineering taught, and there is no demand for any kind of mechanical engineering in Galway.

1740. In this scheme which you have put forward for the development of a School of Agriculture, and for which you ask for a capital grant of £10,000, and an annual charge of £3,700, surely you do anticipate that such a scheme as that would draw students?—It was not for that purpose that the scheme was made. It was made for the purpose of benefiting the province. We did not anticipate that it would have drawn many students; and as to having a flourishing Agricultural School there, we never anticipated such a thing. I think we might have had two or three students from each county—about fifteen students in all.

1741. Professor RHŶS.—I sympathise a good deal with you with regard to examinations, because I come from a University which is groaning under a crushing load of examinations; but we do not see how to do without them; and I should like to understand a little more clearly your view. You deprecate the fact of an Irish student looking forward to an examination once a year or so?—Yes.

1742. Suppose it were not public examinations, would you do away with them altogether? Do you not think it necessary to keep the men in hand, so to speak?—Yes, certainly.

1743. Would you suggest any modification of that?—I suggested one modification with regard to the First University examination that it should be an examination held by the Professors themselves in the colleges.

1744. That is just what I was coming to?—I would make a further suggestion that all Pass examinations should be held in the Colleges and by the teachers themselves.

1745. You would have the questions set by the teachers themselves?—Yes, in a Pass examination.

1746. And not necessarily the same questions for each College?—No. Not necessarily.

1747. They would then be something like our Matriculation examinations in Oxford. Each College would have its own Matriculation examination?—Yes.

1748. I am afraid I should from that parallel not feel quite satisfied; at all events, you would lessen the number of public examinations?—Yes.

1749. You think examinations at long intervals are distinctly more of a strain on the mind of the student than examinations more promptly held?—I have no doubt of it.

1750. Especially if you have women—they have to be taken into account?—Yes.

1751. My idea is that examinations at long intervals tend to become a much greater anxiety and mental strain. Do you think that is so?—Yes, there is no doubt that is so.*

1752. Profesor LORRAIN SMITH.—According to the present constitution of Queen's College, how is the appointment of Professors carried out?—The appointments are made by His Majesty on the recommendation of the Lord Lieutenant.

1753. Is there any form of consultation with the Head of the College?—The Head of the College makes a report, but beyond that he has no voice in the appointment.

1754. He does actually make a report?—Yes.

1755. It is not necessary that his recommendation should be followed?—Not necessarily, and there have been cases where it has not been followed.

1756. But as a rule it is followed?—I cannot speak as to that, because I have not had enough experience.

1757. What is the College Council?—It is a body of six men, with the President, elected by the corporate body of the College.

1758. There is no representation beyond the corporate body? It does not represent anything but the corporate body?—It only represents the corporate body.

1759. There is no mechanism in the College constitution to bring it in touch with the locality?—No.

1760. And that is felt a good deal in the localities where the Queen's Colleges are; that is, the absence of connection with the locality?—I cannot speak with certainty about that, but it may be so. I have heard it stated that it is felt a good deal.

1761. There are one or two points that have been introduced by other witnesses upon which I should like your opinion. It has been suggested to us that in a scheme of reconstruction the Pass examination might be carried out in the College?—That is just what I have been stating, and I agree that the Pass examination should be carried out in the Colleges, but Honours examinations should be carried out by a Joint Board of all the examiners.

1762. Another suggestion is that the Professors of the recognised Colleges should be *ex officio* examiners?—Yes, I quite agree with that, for I think that all the Professors in all the Colleges should be examiners.

1763. Would that involve a special mechanism for the extern students who are not collegiate students, supposing their rights were maintained?—The arrangement for extern students could be pretty much what they are now for all students. I think there would be very little extra mechanism required. Examiners could be chosen by a Board appointed for that purpose.

1764. You made a remark which I should like to be amplified a little, to the effect that the department of Chemistry and Physics in Galway had been very successful. I think those were your words?—Of late years they have been. For instance, the present Professor of Chemistry in University College was a Galway student—I mean Professor Ryan. I do not say he got all his education in Galway, but the foundation of it was laid there, and he would admit, I think, that he got great benefit from Galway. The Head of the Chemistry Department in Derby Technical College is a Galway man. With regard to Physics, we have had two Research degrees in Cambridge, one taken by Mr. M'Clelland and the other by Mr. Henry. I think that shows that the education in Galway is up to the standard of any other University College.

1765. Your remark might be put in this way, that the academic standing of the students trained in Galway is shown by their attainments to high positions in other places?—Yes.

1766. Dr. STARKIE.—It has been stated already to the Commission that the Queen's College, Galway, is a complete failure. From what you have said it would seem clear that, at any rate, in some subjects, such as Literature and Science, the College cannot fairly be called a complete failure, considering the adverse conditions under which it has been working?—I think not. I should not call it a failure at all.

1767. Very strong evidence was given in 1884, but it has not yet been repeated before this Commission, of the large number of what I might call celebrated men who have been educated in Galway. Is it not your opinion that probably the most satisfactory test of the work done in a college is not to be found so much in the examination lists as in the careers that students have carved out for themselves later on in life?—I quite agree with that.

1768. Could you name any of the well-known men who have been educated in the College?—I could easily make a list of such men.

1769. Might I suggest that you should send in a list of them to be placed on the records?—Certainly.†

1770. Coming back to the "complete failure," is it not true that the College, although not, a complete failure in any sense, still might be called a failure relatively? That is, bearing in mind the intentions of those who created the College. A passage has been quoted from one of Sir Robert Peel's speeches to the effect that Galway College was intended mainly for Catholics. From that point of view the College might be called a failure?—I admit that, of course, if you mean by a failure that the people do not avail themselves of it.

*The substitution of College examinations for some of the public University Examinations would not affect the lengths of the intervals between the examinations, and would tend to diminish rather than increase the mental strain.—A. A.

†See page 365.

1771. Is it not a fact that there was such a strong feeling in Galway, some years ago, of the failure of the College in this respect that the Council appointed a majority of its members as a Committee to report what changes in the constitution, if any, were necessary to make the College acceptable to the majority of the population; and that this Committee would have been able, if all the other members of the Council had opposed it, to have carried their proposals by a majority of one? The Report of the Committee has been printed, and will be placed in evidence.* I see that the Committee differed about one very important point. It was decided unanimously that the Board of Visitors should be widened, so as to be more representative; but there was a long discussion as to whether it would be necessary or desirable to alter the powers of the Board. I find that two of the Committee thought it necessary, in order that the scheme should be a practical one, that the Board of Visitors should report directly to Her Majesty, on their own initiation, that any College Statute should be modified. The other two members were of opinion that the Board of Visitors should be satisfied to direct the Corporate Body to consider their recommendations. But supposing that the Council and the Corporate Body had adopted the alternative scheme of only allowing the Board of Visitors to recommend to the Corporate Body the propriety of petitioning the Crown, would such a scheme have removed the objection of the population to the College?—I have no means of knowing that.

1772. Might it not be said that if the Board of Visitors recommended anything to the Corporate Body the Corporate Body would probably pay no attention to their recommendation?—The proposal is mandatory in its language, and it says that it shall be the duty of the Corporate Body to report.

1773. You mean that the suggested alterations in the Statutes would go to the Crown, and the Crown would alter the Statutes over the head of the Corporate Body?—It is quite possible it might.

1774. That was your opinion at the time when you signed the alternative proposal?—The point here is that it has been the practice for the President, and it is his constitutional duty, to make all communications from the College to the Government.

1775. The first proposal altered what, in your opinion, is a fundamental principle in the constitution. With regard to this scheme, I suppose you remember that it was proposed at that time, because there was a very strong feeling in the College that the College had been relatively a failure on account of the fact that a large majority of the population—I believe, 94 per cent. of the population of Galway—did not avail themselves of the advantages afforded by the College, and there was a conviction that the success of the College was bound up with this proposal to make it more popular. I would draw your attention to the resolution of the Council when this scheme was submitted. It is dated the 30th January, 1900?—It was one year after the scheme was prepared.

1776. On that date the following minute was adopted:—"That the present is an inopportune time to discuss the Report." Is it fair to ask what the reasons were for not considering this scheme, which, at one time, was considered to be so vital?—There were no reasons given, although I do not know whether I have any right to say so. No reasons were given by the proposer or seconder of the resolution.

1777. It may be that the Council subsequently came to the conclusion that they had better allow it to drop?—I may mention that the Secretary to the Committee did not consider it advisable to bring the matter before the Council until a year had elapsed. He seemed very anxious that the scheme should be gone on with; but he allowed a year to elapse before it was brought before the Council.

1778. It would appear that the Secretary had very large powers, and that it practically rested with him whether any legislation should take place at all or not?—I think it was his duty to bring this before the Council. In fact, he stated, when I was appointed President, that he would not go on with the scheme; afterwards he thought it would be better to bring it before the Council formally.

1779. We have had a great deal of evidence as to the system of examining in the Royal University, and I only wish to put one question with regard to it. You say—and you speak as an experienced Examiner—that, "at meetings of the Examiners, where these recommendations are made, one of the Secretaries always presides, and generally takes a prominent part in any discussion which may arise." Sir James Meredith thought it was a very great advantage that the Secretaries should be present, and he thought it desirable that the Secretary should take a prominent part in the discussions. It would appear, by the way you expressed yourself, that you consider that to be a very objectionable practice?—I think the Examiners themselves should decide with regard to the marks before them. The Secretary is not necessarily an expert, and the marks may mean a different thing one year to what they mean another year. The Secretary has no knowledge of that. I think it is an advantage for the Secretary to be present to look up data for the Examining Board; but to take part in deciding the relative merits of the candidates is, I think, most objectionable. I do not want to cast any reflection upon Sir James Meredith, or upon Dr. M'Grath; it is the system I complain of.

1780. It has been made quite clear that, although the Secretary is present he does not vote, for I asked that question?—No, he does not vote.

1781. Is it your experience—you have been an Examiner for many years—that the Secretary, who is not an expert, and to whom the marks are mere symbols without meaning, takes a prominent part in the discussions, and sways the decision of the Examiners?—He has an influence on the decision of the Examiners; but whether that influence is in the right, or in the wrong, direction, I am not prepared to say.

1782. It would appear, from what you say, that when the Secretaries are right in their judgment, it is by accident?—Yes.

1783. Would not the Secretary, owing to the fact that he is a permanent official of the Senate, and, in the eyes of the Examiners, a person to whom a certain glamour of authority attaches, have undue influence with the Examiners against their better judgment, and would they not be continually swayed by his authoritative statements as to precedents?—I think that is true.

1784. And, in your opinion, that has a most unfavourable effect upon the opinions of the Examiners?—Yes.

1785. Mr. WILFRID WARD.—Just a question supplementary to what Dr. Starkie has said. In your evidence you give us a criticism on the system of awarding Exhibitions. Do the Examiners make any recommendation?—No, no recommendation whatever.

1786. Who does?—The Standing Committee recommend to the Senate, and they add up the number of marks which the candidate gets in different subjects.

1787. It is not decided upon the recommendation of the Examiners?—No.

1788. It is done without consulting the Examiners?—Yes. A question may turn up about the meaning of the marks in Mathematics, as compared with Classics, and that is a question on which the Examiners alone could decide.

1789. Do they not even consult the Examiners before awarding the Exhibitions?—No, I think not.

1790. The President of the Queen's College, Belfast, said that the new facilities brought about for non-residents had materially decreased the number of persons availing themselves of University education. Has that been the experience of Galway?—Yes; the number has very materially decreased in Galway by the establishment of the Royal University.

1791. Professor DICKEY.—Some of your recommendations for the reconstruction of the Royal University are in accordance with the regulations in the Queen's University?—Yes.

1792. I see that this College was flourishing under the Queen's University?—Yes.

1793. The year in which the Queen's University was dissolved, the College had about 208 students in attendance, and that was the highest. You had 105 students who entered that year. Since then, under the Royal University, the College has been steadily declining in numbers?—Yes.

1794. I think the lowest number is eighty-three, in 1888–9, and the number you had in Arts in 1900 was sixty students, while thirty Scholarships were awarded, or just one for every two students in attendance in Arts. Altogether, in the College, I think there were nine Scholarships not awarded?—Yes.

1795. Is that because you had not students sufficiently qualified to take them?—Yes.

1796. The Medical School is very small, in Galway?—Yes.

*See page 363.

DUBLIN, Sept. 24, 1901.

Alexander Anderson, M.A., LL.D.

1797. Practically, there is no Medical School in Galway?—There is a Medical School, but the number of students is very small.

1798. There is no prospect of the Medical School being enlarged?—I do not see any.

1799. There are no opportunities for students studying Medicine professionally, in Galway?—I do not know what you mean by studying Medicine professionally.

1800. You have no hospitals there?—Yes, we have the Galway Hospital, which is a good hospital, in conjunction with the Workhouse and Fever Hospitals, approved by all the licensing bodies.

1801. You say the Professors are appointed by the Crown. Are they not appointed on the recommendation of the President?—The President reports on the qualifications of the candidates. I think that is all I can say about it.

1802. The President recommends, and the Crown appoint?—The President reports.

1803. That method of appointment was intended, originally, to be temporary only, and it was intended that there should be some collegiate body for the appointment of Professors?—I am not aware of that.

1804. Moral Philosophy is not taught in the College?—There is a Chair of Metaphysics, but not of Ethics.

1805. The Professor of Metaphysics is precluded from teaching Ethics?—He does not teach it.

1806. The students are at a disadvantage in competing with students from University College in that respect?—Yes.

1807. There are two Professors of Mental and Moral Science endowed as Fellows of the Royal University.

1808. A student from Galway or Cork presenting himself in Mental or Moral Science has no Examiner who taught him in his College, and a student from Belfast has no Examiner in his College who taught him in Ethics, whereas a student from the Catholic University has as Examiners two of his own teachers?—Yes.

1809. I suppose that is hardly considered fair by the students of Queen's Colleges?—There is no doubt whatever about that. The same thing applies to other subjects to some extent.

1810. But especially in this subject?—Yes.

1811. I think the subject stands alone there?—What I meant was that in some cases University College had two Examiners for one subject, whereas in other colleges there may be only one, and, perhaps, none. I would like to mention that anything I have said here is not to be taken from me as representing the Professors of Queen's College, Galway.

The Right Hon. O'CONOR DON, LL.D., Member of the Senate of the Royal University of Ireland, examined.

The Right Hon. O'Conor Don.

1812. CHAIRMAN.—You are a member of the Senate of the Royal University?—Yes.

1813. How long have you been a member of the Senate?—Since 1891.

1814. I think you were in Parliament for a long time?—Yes, for twenty years.

1815. Which twenty years?—From 1860 to 1880.

1816. You sat for Roscommon?—Yes.

1817. You have, during your Parliamentary career, taken a very great interest in the subject of University Education in Ireland?—Yes.

1818. You are a Roman Catholic?—I am.

1819. Would you give us the benefit of your long experience, and tell us the history of this question. I do not want you to fight all your battles over again, but give us, in a sketch, the history of the subject as you have known it?—The first step in its history, during my Parliamentary career, was what was called the Supplemental Charter, which was granted to the Queen's University. The Supplemental Charter to the Queen's University arose in this way. In the year 1865 a motion was made by The O'Donoghue for the grant of a Charter to the Catholic University. In the debate on this motion, the Government of Lord Palmerston, through the Home Secretary, Sir George Gray, undertook to devise some means by which those who declined to go to the Queen's College or Trinity College could get degrees. He said:—"Her Majesty's Government think that this object would be best effected by an enlargement of the Queen's University in Ireland, by amending its Charter so as to remove the restrictions which now prevent it from granting degrees to any students except those who have passed through a course of instruction in one or other of the Queen's Colleges, thus adopting a system analogous to that of the London University." That was stated in 1865. In 1866, for the purpose of carrying out this pledge, the Government proposed to grant what was called a Supplemental Charter to the Queen's University, enabling the governing body to grant degrees to students who passed a qualifying examination without belonging to the Queen's Colleges, and they also undertook to submit to Parliament a Bill to place these graduates in the same position as all other graduates of the University, and, further, to create Scholarships and Bursaries open to all connected with the University. It was also stated that it was their intention to give a Charter of incorporation to the Catholic College in connection with the Queen's University. These were only statements made by the Government. On the 18th June, 1866, the Government were defeated on their Reform Bill, and they resigned, but before their resignation they issued the Supplemental Charter, which some time previously had received the Royal Assent. This Charter contained very little of the promises made by the Government, and merely empowered the Senate of the Queen's University to grant degrees to persons outside the Queen's Colleges, and it accomplished none of the other purposes promised by the Liberal Government. Their successors in office did not look favourably on any of them. The validity of the Charter was disputed by some of the graduates of the Queen's University, and after some litigation it was abandoned. Had it been carried into effect it would merely have enabled the Senate to grant degrees to externs, but the graduates thus created would not have had any of the University privileges attached to graduates from the Queen's Colleges; they would not have been members of Convocation, nor would they have belonged to the corporation of the University, and they would have had no voice in its government. The Supplemental Charter to the Queen's University having fallen through, Mr. Fawcett proposed, in the session of 1867, a motion for opening up the Fellowships and foundation Scholarships of Trinity College to all persons, irrespective of religious creed. This motion was met by an amendment, proposed by Mr. Monsell (afterwards Lord Emly), for the purpose of establishing a second college in connection with the University of Dublin. After a long debate, the amendment was withdrawn, and a division was taken on Mr. Fawcett's resolution. This division resulted in a tie, the numbers being 108 for the motion and 108 against, and the Speaker voting with the "Noes," the motion was defeated. During the debate Mr. Gladstone used the following remarkable words:—"He entreated them to consider the inconvenience that might arise from a multiplication of Universities. It was not the mere name, nor its power of granting degrees which secured respect for a University and the Honours it conferred. Until recently the Scottish Universities were an example of this. There was nothing more ruinous to Universities than competition, for it was competition downwards. As Universities were multiplied, each became tempted to lower its standard in order to attract pupils." In the same debate also, Lord Mayo, who was then Chief Secretary for Ireland, whilst opposing both the motion and the amendment, promised in his speech that the Government would consider what could be done to redress the grievances which he admitted to exist in regard to University Education, and rather indicated that the line they would prefer to adopt would be in favour of creating a new University, and granting a Charter to Catholic colleges for this purpose. In accordance with the pledges given in 1867, Lord Mayo, in the following year, stated the intentions of the Government in regard to University Education in Ireland. He said:—

> "We propose to advise Her Majesty to grant a Charter to a Roman Catholic University, to be constructed in the following manner:—A Charter to be granted in the same way as to the Queen's University; the governing body to consist of a Chancellor, a Vice-Chancellor, four Roman Catholic prelates, the President of Maynooth College, six laymen, the heads of the colleges to be affiliated, and five members to represent the five educational faculties.

All these were to be named in the Charter. Future vacancies were to be filled up as follows:—The Chancellor to be elected by Convocation, the Vice-Chancellor to be nominated by the Chancellor, the four prelates to be nominated by the Catholic Hierarchy, the President of Maynooth, six laymen to be elected by Convocation, heads of the affiliated colleges to be *ex-officio* members of the Senate, five members representing the teaching power to be elected, I think, by the Professors. There were to be University Professors. The University was to grant degrees and hold examinations, determine what colleges were to be affiliated, and the course of studies to be pursued. All members of the governing body in the beginning to be Roman Catholics, but the elections to be subsequently free. Lord Mayo did not introduce any Bill for carrying out these proposals. He stated that before submitting them to the judgment of Parliament, it would be necessary to enter into communication, in the first instance, with the Catholic Hierarchy, two of whose members were deputed to treat with him. His proposals were not received with much favour by many of his party. It was publicly said that the Government had made a mistake in making such proposals. A General Election was at hand, and it soon became evident that the Government would not be sorry for an excuse to drop the question. Negotiations, entered on with such feelings, were sure to fail, and they had not proceeded far when Lord Mayo, taking advantage of some demands made by the two bishops, declared the negotiations at an end, and the matter dropped. Mr. Disraeli, in the debate which arose on Lord Mayo's announcement of the intentions of the Government, said:—

> "I believe the first words I gave utterance to when I took my seat on this side of the House conveyed an expression of my opinion that the higher education of the Roman Catholic population could not be left in its then unsatisfactory condition. I am of opinion that there is but one mode by which you can supply the grievous want so long complained of by the Roman Catholics—namely, that they cannot enjoy the advantages of a higher education under the influence of their priesthood—and that is by the establishment of a Catholic University. I want to know on what principles of justice—of which we hear so much—can such a proposition be refused."

On the failure of Lord Mayo's proposals, the Catholic laity determined that their views should be put forward in an unmistakable form, and a public declaration on their behalf was set on foot. This declaration was suggested and worked up by the Catholic laymen, and owed its origin in no way to the clergy. The men chiefly instrumental in getting it up were the late Right Hon. Richard More O'Ferrall, Mr. Monsell (subsequently Lord Emly), Major Myles O'Reilly, and myself. The idea, I think, first originated with Mr. O'Ferrall; Major O'Reilly and I became joint Honorary Secretaries, and communicated with most of the Peers and Members of Parliament. I have in my possession the original letters sent to me by most of the Members of Parliament in reply to my letter, submitting the declaration to them. Subsequently an official secretary was appointed to send round the declaration to the principal Catholic gentlemen throughout the country. This declaration, a copy of which I hand in, was signed by nearly all the Catholic Peers and M.P.'s,* and by the vast majority of the gentry and professional men of the Catholic religion in Ireland. It is as follows:—

> "We, the undersigned Roman Catholic laymen, deem it our duty to express as follows our opinions on University Education in Ireland:—
>
> "1. That it is the constitutional right of all British subjects to adopt whatever system of collegiate or University Education they prefer.
>
> "2. That perfect religious equality involves equality in all educational advantages afforded by the State.
>
> "3. That a large number of Irishmen are at present precluded from the enjoyment of University Education, honours, and emoluments, on account of conscientious religious opinions regarding the existing systems of education.
>
> "4. That we, therefore, demand such a change in the system of collegiate and University Education as will place those who entertain these conscientious objections, on a footing of equality with the rest of their fellow-countrymen as regards colleges, University honours, and emoluments, University examinations, government, and representation."

The next important step was the introduction of Mr. Gladstone's Bill, in 1873.

1820. Dr. STARKIE.—We know all about that.—Then I need not repeat it.

1821. CHAIRMAN.—It is very interesting. Please go on?—The main features of this scheme were the following:—

> "The University of Dublin was to be separated from Trinity College. The powers vested in the Provost and Fellows of Trinity were to be handed over to new governing body. The Theological Faculty of the University of Dublin was to be severed from both Trinity College and the University. New colleges were to be introduced into the University of Dublin. The Queen's University and the Queen's College, Galway, were to be dissolved, and Belfast and Cork were to become colleges of the new University of Dublin. The Catholic University College and Magee College were also to be colleges of the University of Dublin. For a provisional period the Legislature was to nominate a Council, consisting of twenty-eight persons, to govern the University. Subsequently vacancies were to be filled by the Crown, by the Council itself, by the Professors of the University, and by the Senate. Also a certain very small representation was to be given to the colleges; one member of Council for 150 students, and never more than two to any one college. The University was to be a teaching University, with Professorships in all its branches except Philosophy and Modern History. Fellowships, and Exhibitions, and Bursaries were to be established. The endowment of the University was to be about £45,000 a year. Of this endowment Trinity College was to contribute £12,000, the State £12,000, in lieu of peyments paid to Galway College; £5,000 was expected from fees and other similar sources, and the balance was to come from the Church surplus. The voluntary colleges were to be absolutely free, but were to have no endowment."

The principal objections taken by the Catholics to this scheme were:—

> "That it consisted mainly in establishing a new mixed and purely secular University, that it did nothing for the Catholic collegiate education, even the principle of affiliated colleges having been given up on the Second Reading debate, and the Bill remaining as one simply for opening up the getting of degrees at University of Dublin, without passing through Trinity College.

On the defeat of Mr. Gladstone's University Bill, on the 11th March, 1873, his Government resigned. Mr. Disraeli was sent for by the Queen, but he declined to form a Government, and Mr. Gladstone and his colleagues returned to office. Immediately after this, on the 23rd of March, Mr. Fawcett brought in a Bill for the abolition of tests in Trinity College, and the University of Dublin. This Bill was successfully carried through Parliament in the same year. That it was not regarded in any way as a settlement of the University question is quite clear from the statements even of its own promoters. On the Second Reading, Mr. Fawcett said:—

> "The Hon. Member (The O'Donoghue) asks the House to declare that the abolition of religious tests will not settle the Irish University question. Who thinks it will? We cannot suppose that the Government thinks that the passing of this Bill will settle the question of Irish University Education. We have entered into no arrangement or understanding that the question will not be re-opened."

Mr. Gladstone on the same occasion said:—

> "My opinion is that if we are to act on principles of religious equality in their application to Ireland, that the entire people of Ireland shall have

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free access to the University of Dublin, and it is impossible for them to have such free access if they are to be confined to that mode of passage and teaching which Trinity College offers. There can be no doubt that Trinity College is a college of Protestant tradition and Protestant aspects, and Trinity College must long so continue."

An amendment on going into Committee on the Bill was moved by Mr. P. J. Smyth, member for Westmeath, to the effect that a Catholic College should be incorporated with Trinity under the University of Dublin, but the amendment was defeated. In the debate in the House of Lords on the Bill, Earl Grey made a most important speech, and admitted that the Catholics had a most undeniable grievance, that their demands were clear, namely, the recognition and endowment of an essentially Catholic University, and that anything less would be merely nominal equality. A Catholic University, he said, would have to compete with Trinity and the Queen's University. The education it gave would have to keep up to the mark, or it would be deserted, and education, even under ecclesiastical control, would be far better than no education.

All previous attempts by Government to deal with the University Question having failed, Mr. Butt, in 1876, undertook to bring in a Bill upon the subject. In bringing in this Bill I was joined with him, and my name was on it. The principal features of this Bill were:—

> The creation of a second college in connection with the University of Dublin. The Catholic College to be this college, with a voice in the government of the University and suitable endowments. Trinity to be no longer identical with the University of Dublin, but to be absolutely free and self-governing, and the Catholic College to be the same. No degrees in Divinity to be given by the University. Other degrees to be conferred after examination by the University. The Board of Examiners to be chosen from each college. The teaching to be collegiate; the examination to be University. Degrees to be open also to students without passing through either college. Trinity College to be governed as it is, with a substitution of a congregation of its own graduates for that of the existing Senate, with power to make new Statutes for its government given to the congregation of graduates, the Collegiate Council, and the Provost and new Fellows. The Catholic College was to be self-governing also, and the governing body, in the first instance, to consist of the present Board, called in the Bill, the Committee of Founders, a congregation of graduates, and a Collegiate Council, appointed partly by the Committee of Founders, partly by the Professors, and partly by the Congregation of Graduates. The existing Senate of the University was to remain as it was, reinforced by new doctors and masters created by the Charter, or from time to time by new graduates. The University to be governed by an Academic Council, composed of existing Vice-Chancellor, the Provost of Trinity College, the Rector of the New College, and seven members of the Senate, to be nominated by each college, and to be elected by the Senate on the principle of the cumulative vote. New Statutes were to be passed, with assent of the Academic Council and Senate, but not without sanction of the Provost and Fellows of Trinity, and of Academic Council of New College. Fellowships, Scholarships, and Exhibitions were to be awarded by University. Ten of the Junior existing Fellowships of Trinity were to be transferred to University, and Trinity otherwise was to retain its existing endowments. The University was to have an endowment of £200,000 out of the Church surplus; the Catholic College to get £30,000 for buildings, &c.; all the assets of the Catholic University to be handed over to it. Double this amount was to be paid to it out of the Church Surplus.

Mr. Butt summed up his proposal as follows:—

> "To institute a second college in the existing University of Dublin; to make that college one in which the Roman Catholic people of Ireland can receive an education in accordance with their convictions; to leave Trinity College, retaining its Protestant and religious character, to fulfil to the Protestant people the functions it has so long and usefully discharged; to permit the National University to extend the benefit of its prizes and its degrees to those who desire to pass through it without submitting to the teachings of either of these Colleges."

A Pastoral of the Catholic bishops of Ireland in 1871 showed that what they desired was the incorporation of a Catholic College in the University of Dublin, on terms of equality with Trinity. The Bill which I introduced in 1876 in conjunction with Mr. Butt having failed, and the Intermediate Education Act having been passed in 1878, in the following year I again attempted to deal with the question and brought in a Bill mainly founded on the principles accepted in the Intermediate Education Act.*

The leading provisions of that Bill were:—

> Existing Universities and colleges to remain untouched. A new University and colleges in connection with it to be established, the University to consist of Chancellor, Vice-Chancellor, and twenty-four Senators. The first Senate was to be named in the Act or nominated by the Crown. Subsequent vacancies were to be filled up, one-fourth by convocation, till six members had been elected, and every alternate vacancy was to be filled by the Crown and by election. When the full number of six had been elected all subsequent vacancies, except one amongst the elected members, were to be filled by the Crown. The Senate was to have the government of the University. They were to follow on the lines of the Intermediate Education Act. The new University was not to be directly a teaching University, but it was to be something more than an Examining Board. It was to promote education in independent institutions, and was to be empowered to give rewards similar to result fees to affiliated colleges. These colleges to be restricted in number. The restrictions to be the following:—(1) All colleges of existing Universities to be excluded; (2) all colleges in receipt of result fees under Intermediate Board; (3) all having a less number of students than twenty over eighteen years of age. The students were to be allowed to come up from any college for degrees or examinations, but result fees were to be paid only to affiliated colleges. The result fees were calculated at from £20 to £45 per head. Additional payments were to be made to these colleges. The real want they had to meet was the want of good Professors in unendowed colleges. Therefore the Senate was to have power to pay salaries to a limited number of Professors. Only one Professor in any one subject was to be paid for in any college, and each Professor was to have at least fifteen students attending his lectures. Assistance was to be given to supply laboratories, etc.; and Exhibitions and Scholarships were to be established. A sum of £1,500,000 out of Church Surplus was to be set aside for endowment and all expenses. It was also stated that any provision to secure that Professorships should be only in secular subjects would be accepted.

These were all the steps taken during my time in parliament, with the exception of the establishment of the Royal University, and I dare say that you are all acquainted with the establishment of that institution, and it is unnecessary for me to go into any detail with regard to it. I would merely say this: The Royal University Bill was a substitute for the Bill which I introduced in the same year. My Bill came up for discussion on three different occasions, and the Government expressed their inability to support it. On the third day of the debate the then Home Secretary, Sir Richard Cross, announced that the Government, while opposing my Bill, intended to bring in a Bill of their own, and in the following week the Royal University Bill was introduced into the House of Lords, and the Lord Chancellor stated that the Bill had been introduced because the Government could not support my Bill in the House of Commons, and as they were unable to support that Bill they were bound to make proposals of their own. The Bill, as introduced and passed through the House of Lords by Lord Cairns, was substantially different from the Bill that was subsequently passed in the House of Commons. In the House of Lords the Bill was one enabling degrees to be given by the Queen's University

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outside the Queen's Colleges. It nominally dealt with the Queen's University, by creating a new Senate, and gave to that Senate the power of granting degrees to students outside Queen's Colleges. It did practically nothing more. There was no provision for endowments or Scholarships, and in the House of Lords the Bill was declared by many to be of no value. Lord Emly and Lord O'Hagan spoke in exactly the same way, and Lord Kimberley stated that it furnished no solution of the University Education Question. The Bill came down to the House of Commons in this shape: it was merely a Bill giving power to grant degrees to persons who had not passed through the Queen's Colleges; but on its introduction in the House of Commons the Chief Secretary for Ireland announced that it was the intention of the Government to propose a large endowment for the creation of Scholarships and Fellowships and other awards. Upon that occasion perhaps I might quote something which I myself stated to show the way in which the subject was received. Mr. Fawcett said: "What was the House asked to do now? Not to give a Second Reading to the Bill introduced by the Lord Chancellor and which had obtained the sanction of the House of Lords, but without having seen it to give a Second Reading to an entirely new Bill. What was the Bill that had been introduced and had passed the House of Lords? The Bill which, so far as the printed document before them was concerned, and which they had to consider, was simply a Bill not extending the examining functions in regard to the degree conferring Honours in an existing University in Ireland. But this announcement suddenly, without a word of warning, converted it into a Bill for the endowment of a new University." I spoke immediately after Mr. Fawcett, and I stated that when I had introduced my Bill one of the arguments used against it by the Home Secretary was that large amendments were promised in Committee. He said that what they had to deal with was the Bill before them, not one depending on promised amendments. I took advantage of that, and on the promise of these alterations I said: "Yet the same Government brought down a Bill which in itself was utterly worthless, and said there was something to be added to it which ought to give satisfaction? What did the Government propose to give them? What had been the demand all along? They had always asked for educational equality. For himself he did not think that a proposal which would give prizes and rewards to be competed for in a common University by institutions largely endowed and institutions which had no endowment would be satisfactory. To accept this proposal would be to give up the principle which he and his friends had fought for so long. He could not, therefore, accept this Bill as a settlement of the University Question." And Mr. Shaw, who was then the leader of the Irish Party, proposed an amendment "that no measure of University Education can be considered satisfactory to the people of Ireland which does not provide for increased facilities for collegiate education, as well as for the attainment of University degrees." Mr. Shaw's amendment was put to the vote and defeated, and the Second Reading of the Bill passed without a division. After it had passed, when we came to Committee, there was another proposal for a Royal Commission. It was made by Mr. P. J. Smyth, the Member for Westmeath, but he afterwards withdrew his proposal and did not go to a division. When the Bill was passing through its last stage several of the Irish members declared that they did not believe that it would be a settlement of the question, and amongst others I said, "I was no admirer of the Bill, and did not think that, confined to its present limit, it was likely to bring about a settlement of this question." I may say that the main point of difference in all these Bills was the question of endowment. The Government all through seemed to have been tremendously afraid of proposing anything that would look like the endowment of a denominational college or University, and consequently in this scheme there was no proposal for any direct endowment. As you have already been made aware, an indirect endowment has been since given, to a certain extent, and as a member of the Senate I must say that that system of endowment is very unsatisfactory, and has a great many disadvantages, and it is really only a sentimental idea which prohibits us doing directly what is done in a much more inconvenient way indirectly. I do not know now that I have anything more to say as to the general question of what took place during my time in Parliament. I was offered a seat upon the Senate of the Royal University immediately upon its formation by the then Lord Lieutenant, the Duke of Marlborough, but at that time I felt unable to accept it; first, because I did not think the University was satisfactory, inasmuch as it provided no facility for collegiate education to the Catholics; and secondly, I felt a difficulty in joining because I had always taken a very active part in showing up what I thought were the deficiencies of the Queen's Colleges; and I did not believe that a person who was so mixed up in opposing them was one who ought to accept a seat upon the Senate. When the University had been working for a number of years, and means had been devised by which a certain amount of endowment was got, at the request of the late Vice-Chancellor I accepted a seat on the Senate in 1891.

1822. When the Bill of 1879 was under consideration in Parliament, did you, for one, realise how it could be worked out? Did you foresee this scheme?—No, not at all; I had not the slightest idea of it.

1823. That was quite in the dark?—Yes.

1824. I believe there was not a very great deal of discussion over the Bill at all?—No. The Bill was introduced very late in the Session, and it was hurried through Parliament through all its stages, one after the other, very quickly, and we (the Irish members), although we did not accept the Bill, were not desirous to defeat it, and we rather facilitated its progress by not talking against time or having unnecessary divisions. We all expressed our opinion that it would be no settlement, but we took it just as a step that was better than nothing.

1825. When the scheme of Fellowships was being prepared or devised by the Senate, you were not a member of it?—No.

1826. And you can tell us nothing about it?—No. I cannot tell what followed in Parliament. The proposal in the Bill was that the Senate were given very considerable powers, and they were to prepare a scheme which was to be submitted to Parliament subsequently. Not being a member of the Senate, and having lost my seat in 1880, I do not know anything about it. I do not believe the question was ever much debated in Parliament.

1827. You were not in Parliament when the Endowment Bill was passed. That was after the 1880 election, I think?—No. In the first Bill there were clauses introduced for the purposes of endowment and for creating all these Fellowships.

1828. I think there was a formal Bill passed granting a sum of money. Is that not so?—I do not remember. I daresay it is; but I do remember that in the Bill as it passed in my time there was a very long clause which empowered the Senate to create these Fellowships and Scholarships, and all the rest. And that is the clause that raised the greatest debate in the House of Commons. Most of the members, including Mr. Fawcett, maintained that it was a great change in the Bill. I do not like to trouble the Commission with long extracts from speeches, but I could show that it was really quite contrary to the declarations of Lord Cairns.

1829. As far as it went the Fellowship scheme was quite as good as you would expect, when you were in the House, discussing the Bill?—No; because we maintain that, having these Fellowships and Scholarships open to all was nothing like equality, and we were always demanding equality, and we said that the granting of Scholarships and competing with unendowed colleges was not fair.

1830. The attitude of both the clergy and the laity of the Roman Catholic Church has been continuously the same?—As far as I am aware.

1831. The Roman Catholic laity have issued some declarations. I daresay you have a very large acquaintance with them?—Yes.

1832. Are you aware of the general state of opinion as to Queen's Colleges?—As to the inadvisability of going to them?

1833. Yes?—That is best proved by the results, which show that they do not go to them. I do not know any other test one can apply. There is no doubt those Colleges are in Catholic districts, and they have not been taken advantage of in the same way as they would have been if there were not religious objections to them.

1834. Will you favour us with your views as to the best remedy for the existing state of matters?—I feel considerable difficulty in propounding any scheme, so many have been propounded and been unsuccessful. The principle I always desired to see carried out—although, I admit, it is very difficult—was that of a

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Catholic college in connection with the University of Dublin. I have always felt that that was the only principle upon which equality could be established; and that it was contemplated by the Legislature on different occasions, I think, is quite clear.

1835. We know that sometimes "the best is the enemy of the good." Let us pass from the best to the good, and tell us what you consider to be practical?—I am afraid I am not competent to tell you what may be considered practical by the Legislature, because I see difficulties in connection with every scheme that is proposed. But I have seen it lately suggested that the Royal University should, as it were, be divided, and a University should be established in Belfast, and the Royal University continued in Dublin for the rest of Ireland. I do not think that would be impracticable. If the new University is established in Dublin, the Senate and all the governing body would have to be recast; but if that were started upon Catholic principles I think it might be workable. I do not say it is a thing that I would prefer myself. I think the establishment of the Royal University has accomplished two objects, and it has done two things, besides spread education. It has shown that what used to be considered as the impossibility, or impracticability, of members of different creeds, and different views, meeting together, and agreeing upon a common standard of education, is possible. Heretofore, that was declared impracticable. In one of the debates to which I have referred, I think it was Lord Mayo who suggested that it was an absurd thing, and could not be thought of for a moment—that the President of Maynooth College and the Provost of Trinity College should sit down and draw up together a programme of studies. Now we have seen on the Intermediate Board, the Provost of Trinity College and the Archbishop of Dublin sitting together, and no difficulty has arisen. I am a member of the Standing Committee of the Royal University, and it is composed of men of all persuasions—Jesuits and others—and there has never been the slightest difficulty about the programme of studies. That is one great advantage—the Royal University has been the means of showing that that can be accomplished; and another is that it has already created a body of Catholic graduates. I think, in any future settlement of the University Question, that is a very important point. Hitherto, when it was suggested to form either a Catholic University or college, and to have, as was always intended, some self-government in it, like other Universities, there were no existing Catholic graduates that you could take hold of; but now you have a body which can take part in the government of the University, and which should have a share in the government, like other Universities. You have, in the number of students who have passed through the Royal University, a nucleus which would enable you to form this new University, and give them representation on the governing body.

1836. From your narrative it appears that the most serious difficulty has been the need of endowment?—Most undoubtedly; in fact, the whole question is a question of money. You cannot do anything without the money.

1836A. Suppose an adequate endowment were furnished, then come two questions—(1) Should it be to a college? or, (2) Should it be to a new University? Have you considered that alternative, and are you prepared to say anything as to which is preferable?—I can only repeat what I have said before: that I would prefer a college, and have only one University.

1837. What I suggest is, rather, this—putting aside this untenable idea of making the new college part of the University of Dublin—then the alternative comes to be a new University, and an endowment to a Roman Catholic college as part of the Royal University?—I think, in that case, a new University would probably be the best. I hold very strongly, the same opinion that Mr. Gladstone entertained. It may be contrary to modern views, but I do not think it is desirable to have a great number of Universities. It was said, in one of the debates upon one of these Bills, that there was no city in the world that had two Universities, at that time. Now we have Dublin with two. I do not think it is a desirable thing to scatter the endowment over different Universities. What really is wanted, according to modern requirements, is one or two places on which you can concentrate all your efforts, scientific appliances, laboratories, and everything else. They are very expensive, and I do not think you will have really good ones established if you scatter them here and there. If you take away the University of Dublin, which cannot be interfered with in any way, I say that you ought to try, as far as possible, to concentrate, in a small country like Ireland, the advantages of University Education. I do not believe in establishing little Universities here and there all over the country. You want to have more Professors, and to have a place where Professors will be taught, who will be able to give education in the different colleges. Of course, that cannot be done without expenditure.

1838. Assume that there is given, by Parliament, an adequate endowment for a teaching institution, and that the question is, shall it be a college, as part of the Royal University, or shall it be a new University? To that you say, generally, that you object to the multiplication of Universities. If you have a new Roman Catholic University, so far as we have seen, it leads, by necessary consequences, to a new Northern University?—Yes, it does. I quite agree with that. If, as Dr. Hamilton says, a new Roman Catholic University is established, that will abstract from the Royal University all the Roman Catholic element. I quite agree with the President of Queen's College in that view. I think it would necessitate having a University in Belfast, not necessarily Presbyterian, and one in Dublin, not necessarily Catholic, except that the governing body at the start should be Catholic, just as we proposed in our Bill.

1839. Upon that, which is a very important point, have you considered at all the kind of governing body which should be supplied for the new Roman Catholic University?—No, I have not, beyond having considered it in 1879, when we proposed our Bill. In 1879 we did propose a scheme, and that scheme would be much more easily carried out now, because, at that time, we had no graduates. If the scheme which your lordship has indicated is carried out, the proper way of dealing with the existing graduates of the Royal University would be to have one establishment in Belfast, and another in Dublin, and allow them to select which they would prefer to belong to, and then, I think, you would have the vast majority of Roman Catholics belonging to one, and the Protestants of various denominations belonging to the other. You have a body of graduates with whom you can deal for both. That was the difficulty which we felt in 1869, and, although we proposed that the graduates should have a share in the government, we really had no graduates to start with.

1840. Then, as to the composition of the governing body, you would look to the graduates as contributing some proportion of it?—Yes.

1841. But, apart from that altogether, what I want to ask you is this—in order to the fulfilment of the object of the institution at all, you must have a governing body which is Roman Catholic in its character and influence?—Yes.

1842. And unless that is attained the foundation of the institution is vain?—I think it would be.

1843. You have not gone very closely to work in the way of suggesting a constitution, further than it is indicated in your Bill?—No, I have not.

1844. And I dare say that that, as it is many years ago—twenty-two years ago—might require modifications to meet the present situation?—Certainly.

1845. But the necessary quality of the governing body, that it should be Catholic, remains the same?—The necessity of the governing body being essentially Catholic, remains the same.

1846. And on the question of the appointment of Professors, I suppose you would regard it as essential that the appointments should be made by some body which would pay due regard to the necessities of Roman Catholic teaching?—Yes, certainly.

1847. Whether that body should be lay or clerical, or in what proportion, is a matter of detail?—Quite a matter of detail.

1848. But when you speak of the Catholic character of the governing body, I suppose that the teaching of the Professors should be such as to be satisfactory to the Catholic Hierarchy?—Well, I imagine that would follow from the appointment of Catholic Professors. I don't think that that difficulty about difference between the Catholic Hierarchy and their Professors is one of reality; it is, in my opinion, an imaginary difficulty. Of course, we are all aware that the Catholic Church cannot give up certain principles; the Catholic Hierarchy have certain principles which they cannot give up; but at the same time, in the carrying out of these principles, I think it would be found the supposed difficulties are chimerical. You would have a reasonable give-and-take on both sides;

you would not have the Hierarchy, on the one side, pushing their privileges to the extreme, or the Professors pushing their eccentricities to the extreme.

1849. And in the conduct of ordinary life, unavowed concessions are frequently made, which smooth and facilitate the running of any machine?—Certainly.

1850. And the working of the Senate of the Royal University has shown that no difficulty ever arose that was not got over without any trouble. At the same time, one of our duties is to test things by the *ultima ratio*. Now, I want to ask one or two questions about what might happen in certain events, which very likely would be very rare, but still must be considered. Now, suppose a Professor should deliver a lecture, in which it was alleged that heterodox doctrine was contained, inconsistent with the teaching of the Roman Catholic Church, how would you have the question whether the doctrine taught was inconsistent with the doctrine of the Roman Catholic Church settled?—I would rather that would be answered by a member of the ecclesiastical body, because I don't think that it is likely to arise. If things were pushed to the uttermost, and the ecclesiastical body required the dismissal of the Professor, and the other authorities in the University refused to dismiss him, it would lead to a break-up of the whole institution. But I don't think it is necessary to have these, which I think very unlikely questions, raised. If you do you will never come to a settlement. If you require it to be absolutely settled that the Bishops should not object to this, that, and the other thing, and that in certain circumstances they should give in and not object, it will not be in their power to agree to that, and you won't get laymen and Bishops to agree—the Bishops to give up and the laymen to accept, or *vice versa*, but I think these extreme cases will never arise, and it would be better not to lay down any hard and fast rules on the idea that they are likely to arise.

1851. At the same time, observe this—what we have got to consider is not what reasonable people, like you and me, would think, but what other people, different people altogether, may think, and it is for that reason I must venture to press this question on your consideration, although I quite concede to you that it represents a difficulty which might occur "once in a blue moon"—but now, let us face the difficulty. Suppose a Professor's teaching were impugned as being contrary to Roman Catholic doctrine, that question would have to be settled by the governing body, or the Visitors, or some tribunal of that kind; but according to the views of the Roman Catholic community, the question whether anything was sound or unsound would have to be settled by the bishops—would it not?—Not necessarily.

1852. What is the alternative?—I should leave it to the governing body to determine. The governing body would be composed of Catholics, and if they believed that the Bishops' view as to the teaching of their Church on the subject was correct, they probably would act upon it. If they did not act upon it; if the Senate, or whatever the governing body was, did not act upon the view taken by the Hierarchy, with regard to any particular teaching, and that they allowed it to continue, well, probably, the result would be that the whole institution would break up. As I said before, I don't think that will arise in practice, and there is no good in trying to lay down a rule for it when it is not likely to arise. If you insist on determining in the first instance the extreme theoretic limits of either ecclesiastical or lay authority you will never come to a satisfactory conclusion. But in actual practice, I do not think the difficulty will arise, and if it even did arise, what would happen? If such a disagreement took place between the members of the governing body the Hierarchy might condemn the institution, and it would be broken up. But that, I think, won't happen. I am ready to face the possibility of its happening, and let us take the chance of its happening. I agree with the Chairman that it is once in a blue moon it could possibly happen.

1853. I put that not as expressing my own opinion, but carrying out your suggestion; but at the same time, as I understand, if a question of that kind arose sharply, the ultimate judges on the point would be, not the laity, but the Bishops, to whom the laity would be bound to refer the question—is that not so?—That would be the view, of course, taken by the Bishops. They could not abandon that view, but I don't suppose they would be insensible to lay opinion and argument.

1854. They have the means of enforcing their opinion on any subject by prohibiting attendance on any of the lectures of the person accused?—Yes; but that prohibition would go only so far as the persons to whom it was addressed thought it necessary to attend to it. At present a great many Catholics—well, a certain number of Catholics—do go to the Queen's Colleges, and other places notwithstanding——

1855. Then observe, we have been told, as if this were an important point, that there has never been a condemnation of the Queen's Colleges, but merely a warning of the danger involved in attendance at them?—That is so.

1856. But to bring this to a point, may I take it that the quality of the institution which you desire, representing the Roman Catholic laity, is, that it would be a Roman Catholic institution in every sense?—Yes, in the same way as I consider Trinity College a Protestant institution. I don't mean to say we should shut out Protestants from attending it, taking out its degrees or gaining any of the Honours in it, or of being Professors in it. I don't think there should be any religious test—such as that no man should be debarred from being a Professor, or taking a degree or Fellowship, or any other advantage of the University, on account of religion; but if you establish it primarily as a Catholic institution in the same sense as Trinity College and the University of Dublin are Protestant, that is all we want.

1857. You know Dr. Delany's establishment in Stephen's-green?—Very well.

1858. He has a certain number of Protestants attending his classes?—I believe he has, and I think he has some Protestant Professors. I know he had one—a very distinguished man, Mr. Preston.

1859. He has two at the present time. Now, what you contemplate would be the same degree of liberality as to admission and tests, as he has there?—Yes, quite.

1860. Only his operations are of a very cramped kind, owing to want of money?—Yes.

1861. I should think you entirely sympathise with the desire that all this should be frankly placed before the public, that there should be no misconception as to the character of the institution?—Yes, that is one of the advantages that will arise from the Commission. There is a great deal of misapprehension as to Catholic views on the subject.

1862. And if your claim be sound, it does not require the hoisting of any false colours to get effect given to it?—No.

1863. And I must say, as a tribute to you, that you are not doing it at present?—Thank you.

1864. Let us revert to the alternative between college and University. One advantage which has struck some of us in hearing the evidence, of having a University at once, is, that it would terminate a rather troublesome chapter of history in Ireland—I suppose it would do so?—A great deal would depend on the form in which it was done, and the extent to which the equality was carried out.

1865. But there are possibilities of discord even after the establishment of a purely Roman Catholic University?—Certainly, if there be not equality established between them and other Universities. A great deal depends on that dreadful thing called money.

1866. Can you name the sum which would produce this?—I am afraid I have not gone into that.

1867. But still, given a Roman Catholic University, there would be nothing between that and peace, except the question of money?—That is all; that would be the real question then. I may mention, on the question of endowment, I was one of those who, in 1873, voted against Mr. Gladstone's Bill—and it is one of the few votes I gave in Parliament. I regret, because I believe if that Bill had been carried—though it gave no endowment—I believe it would not have been possible for Parliament to refuse a grant afterwards, and that the question would have been satisfactorily settled on the lines of his Bill. But, of course, his Bill proposed to give us nothing whatever, but the possibility of getting degrees. We could not accept it, and I voted against it. It is one of the few votes I regret having made.

1868. And, I hope, you were somewhat influenced by the gagging clauses?—Well, no. I regretted them. I thought they would be abandoned—and, indeed, on the Second Reading of the Bill, they were abandoned. It was a notion of Mr. Gladstone, on account of certain views he had with regard to Catholic teaching, which had no real existence at all. I knew that would be abandoned when the thing came to work. In fact, on the Second Reading debate, the gagging clauses were

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abandoned; but what was insisted on in the Second Reading debate, and influenced my vote against the Bill, was, that the Government appeared to be quite ready to give up all their proposals of affiliating colleges.

1869. They were ready to give up that proposal?—Yes.

1870. Let us turn to the suggestion of having not a University, but a college, and that college under the government of the Royal University Senate. Suppose the endowments to be adequate—let us dismiss that question in the meantime—have you got any substantial objection to that solution of the question?—No, I have not. I have not considered it very fully. I have, personally, no substantial objection to it.

1871. I am struck with one part of your statement, which is, that the working of the Senate of the Royal University has been harmonious, and has solved the difficulties supposed to be unsolvable, of bringing together the most discordant elements on the governing body of the University?—Yes. I have been struck myself—I might almost say surprised—at the great ease with which that has been done. I believed it was possible, but I thought there would be a certain amount of friction. Since I have been a member of the Senate, and of the Standing Committee, which really is the governing body—because what they recommend the Senate of the University adopts—I have been surprised at the great ease with which every little point of difference has been solved, and the great desire to give and take amongst men of the strongest difference of opinion. There is no real friction at all.

1872. And apart from this direct academic fact I suppose that is a very valuable contribution to the healing of differences generally?—Very much so.

1873. So that you don't see, from your experience, any practical difficulty in the running of a University, which had constituent colleges well endowed, a Roman Catholic College, and the Queen's College, Belfast?—I don't see the slightest difficulty; none whatever.

1874. Now you have, I think, most coherently discussed this question from the educational point of view. Side by side with that there runs the political question, in which the word "equality" occurs with great frequency. If you introduce that you are quite at large; if you keep away from it you have a comparatively defined and tangible issue. Don't you agree to that?—I quite agree to that. "Equality" is a very difficult term to define when things are not exactly similar.

1875. What I mean is this: If on a calm judgment the plan of a college be found to be workable for educational purposes and to be adequate, you have then to encounter outside the region of education the cry that that does not put the Roman Catholics on an equality with others?—You will have to run that risk in any case. It is hard to say whenever anything is settled finally. There is no finality in legislation at all on any subject.

1876. So far as I observe, in the main the demand for a University is based upon the demand for equality?—It is certainly.

1877. Have you considered it at all. You have had to mix so much with the technical makers of education that I wish to ask you have you considered the disadvantages of having a college part of a University where the examinations are conducted as they are in the Royal University?—I don't quite take in the point.

1878. Lord RIDLEY.—Most of the ground has been gone over, and I have but a few questions to ask. I want to ask you about this proposed new University. Do I understand you to say that it would be a practicable alternative to that which you have always preferred yourself, viz., a Catholic College on equal terms with Trinity and the University of Dublin? I abandon the college part of the business, and I ask you about that University. I don't know whether you have said you have adopted a teaching as well as an examining University?—I have not expressed any opinion on that, and I would rather not, because when you come to consider a teaching University there will be a great deal more difficulty in forming the governing body. I think, on the whole, it would be better to have teaching colleges in connection with a University, and, as it were, forming part of it.

1879. That brings me to the question I was going to ask you, whether you have looked at the recent Act which has altered the constitution of the London University from a purely examining into a teaching body, and its new constitution, and whether a University on these principles established in that way would be one that would commend itself to the majority of your co-religionists and be useful to higher education in Ireland?—I have not looked into that Act in any great detail, but as I matriculated at the London University, at one time I took a great deal of interest in it, and my sons were distinguished students in it also, I thought that the change in the London University might by the late Act be rather against the interests of the students who had previously gone into it; but, as I have said before, I have not looked much into the details of that Act. So far as I am aware, the general principles of it were that there are two systems of giving degrees—one for special colleges, another open to candidates who are taught anywhere; but I am not clear whether the examination is the same. I rather think it is not.

1880. There is a difference in the examinations in favour of one?—Yes. I know the objection raised by some of those who have already obtained degrees under it. They fear the value of its degrees would be diminished, because those who were examined by their own Professors would have a great advantage over those who were not, and the examination being an absolutely different examination there would not be an equality in the degrees. I really don't like to express a decided opinion on it.

1881. I daresay you may be aware that there was some idea that in abolishing the Royal University in Dublin and constituting a University of rather a different type, and at the same time a University at Belfast; that there was an idea in certain quarters that this legislation should take something of the shape of the legislation recently enacted for the London University, and that is what led me to ask you the question?—Yes.

1882. Do you think you won't express an opinion about it?—No, not a decided opinion on that.

1883. Most Rev. Dr. HEALY.—The Chairman touched on an important point with regard to what should be done with a Professor who began to teach doctrines that were manifestly unsound and opposed to Catholic teaching. I suppose the first thing that would be done in a case of that kind is, competent judges would be privately told of this matter, and pronounce their opinion?—Yes.

1884. And the second thing that would be done, and always is done in such cases, is to give the person in question a private friendly warning?—Private notice would be given to him.

1885. You are aware of the fact that by the Statutes of the Queen's Colleges if any Professor says anything offensive to the religious convictions of any part of his audience the President in the first instance warns him, and if he persists a report is made to the Crown, and he is liable to dismissal?—Yes.

1886. For putting forward doctrine that is derogatory to religion or offensive to his audience?—I believe so.

1887. That is a fact. Therefore, in the case of a Catholic University or College for Catholics, if the same thing is done, it is not a matter to be wondered at. The question is merely as to the mode of procedure. The natural thing in such a case, if the gentleman is contumacious, would be to bring him before the governing body and prove the charge?—I suppose that would be the natural course.

1888. And I suppose the governing body, being composed of sensible men and having some prelates amongst them, would give him an opportunity of retracting, but if he persisted there would be no difficulty in dismissing him?—I don't think there would be any difficulty.

1889. You must always contemplate the possibility of a case of the majority of the governing body differing from the prelates on the governing body, and saying, "We will not dismiss this man." And then you say that things would come to a deadlock, and that the result would be—and I agree with you in that—that the prelates would say, "We cannot allow our flock and our students to attend the lectures of a man who in our judgment is manifestly heterodox and unsound in his teaching. Such a deadlock would be an unpleasant possibility, would it not?—Certainly.

1890. Suppose a means were taken of preventing a deadlock. It has been suggested that there should be an appeal to the Court of Visitors, and that the Visitors should consist of two prelates and two judges. The judges might be appointed by His Majesty or by the Lord Lieutenant. The prelates would have the benefit of the advice of the judges on points of law, whether the evidence was sufficient or not, and everything like that; and the judges would have the advantage of the benefit of the advice of the prelates as to what was and was

not Catholic teaching, and whether this man contravened or not the Statutes of the college. In such a case would there be any difficulty or doubt as to the decision to be come to?—I don't think there would.

1891. Would it not be desirable to have such a Court of Appeal to remove the possibility of a deadlock?—Yes.

1892. Now, you said you don't believe there could be any satisfactory settlement which does not take into account the facilities for University education afforded by Trinity College and the University of Dublin?—That is my opinion.

1893. And I think you said in your direct statement that the demand for equality was always made from the very beginning of this question?—Yes.

1894. It is difficult to define equality, but it means substantial equality?—Yes. Of course, you never can have a mathematical equality of things not exactly similar.

1895. And you think it would be desirable, with the object of settling the question finally, to have it settled on that basis of equality?—Certainly.

1896. Now, suppose there was only one University—the Royal University—and that the College for Catholics was merely a college of that University, and that the students, therefore, got their degrees from an outside body—practically an outside body—don't you think there would be a great many people, no matter what endowment they got, to say, "Well, we have got a fair share of the endowments, but not the equality we asked, because Trinity College gives degrees to its own students—a self-contained, self-governing University—whereas we are merely a college of a University, which is governed as much and more from Belfast than Dublin." Would there not be the danger of having that cry, especially from interested people?—I think there would.

1897. I also think there would. And it would be far better, if possible to avoid the cry, "We have not got fair play and equality." It would be desirable, as far as possible to have finality in the settlement of this question?—As far as possible. My own individual opinion—it may be very wrong—is that you cannot have equality unless you have equality with Trinity College; that is to say, a College within the University of Dublin. Everything I have said is subject to that. I don't believe in a settlement as final except one on that basis.

1898. Would you not consider they had equality if they had a University for Catholics with a Tests Act and a substantial endowment—I don't like to name the sum—and everything else necessary for the equipment and maintenance of a college, and also, it may be, the power of giving degrees?—We should not be in any respect inferior to Trinity College then. I think we might.

1899. We cannot expect, and no man of sense expects, we can be equal in the matter of prestige to Trinity College, but as a teaching and examining institution giving our own degrees, should we not be substantially equal to Trinity College? Where is the inequality?—I think the prestige of belonging to the University of Dublin has a great deal to do with it, and it would be very important to have in Ireland one central place which you could very largely endow and where you could get the best Professors in scientific and important subjects. There is a magnificent library in Trinity College—where would you get that? It would take hundreds of years to get it.

1900. But unfortunately that solution is practically out of the question?—I have always said it subject to this possibility which was admitted in Mr. Gladstone's Bill. When you ask me as an abstract question whether I consider equality can be established without it I am bound to say I do not.

1901. I am only considering the practical solution. You will agree with me that no Act of Parliament that the British Parliament could make will give us the prestige of Trinity College for many years to come?—No.

1902. An Act of Parliament cannot give it to us, and we must create it. The point I want to insist on is this: If we wish to have real equality and real finality we shall get it on the basis of a University for Catholics endowed substantially like Trinity College from public endowments, but that no other solution of the question is likely to give us either finality or equality. That is the point I want to bring forward. Suppose Belfast had a University for the North, it would certainly have many affiliated institutions and all the means of making a great University—Magee College, a place in Coleraine, and several institutions about Belfast. And looking at the work they have accomplished for the last twenty years in the Royal University they would have a splendid University, and I am satisfied also if we had a Central College here well endowed and equipped, and Cork and Galway and kindred institutions affiliated to that institution, we should have a great University in Dublin?—I think you would. You would have gone a great way to establishing that theoretical equality of which we have been speaking.

1903. And that is the most likely way of arriving at it?—Probably.

1904. With regard to the governing body of a University of that kind—I make suggestions only, and I want to know your opinions on them—it is a matter you attached some importance to in your direct statement. I suppose you would give representation, as Lord Mayo proposed, to the Bishops on the governing body?—Yes.

1905. He proposed four?—In our Bill in 1879 we proposed a Committee of Founders, and these were the Bishops.

1906. And Lord Mayo proposed four?—He never introduced a Bill. People talk as if he had.

1907. But his proposals were discussed?—He stated in his speech the general heads.

1908. He proposed to have four Bishops—one from each of the provinces. Besides these prelates, naturally, you would have the heads of the constituent or affiliated colleges?—Certainly.

1909. Would you also have the representatives of the teaching bodies of these colleges—one or two from each?—Yes.

1910. Would you, also, have the graduates of a certain standing—registered graduates duly represented?—I would.

1911. Do you not think that a governing body, on these lines, would be perfectly free from the charge of being dependent in any way on the clergy?—Most certainly.

1912. And perfectly competent to rule a University and appoint Professors, on the advice of the Faculties, and so on?—Here is what Lord Mayo proposed—four prelates nominated by the Hierarchy, the President of Maynooth, six laymen, to be elected by Convocation, and the heads of the affiliated colleges to be *ex-officio* members, with five representing the professorial staff.

1913. That is practically the same. Therefore, to a governing body of that kind, as far as I see, no reasonable objection could be raised, and the thing would work efficiently and smoothly?—Yes.

1914. There is one thing I am glad to see you laid emphasis on, viz., whether you have one, or two, Universities, they must be teaching Universities?—Yes, in connection with teaching colleges.

1915. And that no person in Ireland will be content with a mere examining University?—Certainly not.

1916. Every one that has come before us has stated that in effect—we must have a teaching University brought into immediate relationship with the constituent or affiliated colleges?—Yes.

1917. You spoke about an endowment—an adequate endowment to make provision for the salaries of Professors, that is, suitable provision, and also for prizes and rewards, and for things of that kind?—Certainly.

1918. It would also require a considerable sum of money for the endowment of a new establishment in Dublin, call it what you like, according to modern needs?—Yes.

1919. Especially laboratories and other things which are very expensive?—Yes.

1920. You cannot start people on terms of equality to run the race with their rivals in Dublin, if you don't give them this equipment?—Yes.

1921. As to the library in Trinity College—in this Royal University there is a considerable library, as you are aware?—Yes.

1922. It cost a good deal of money. It would be possible to enlarge it and make it adequate to the needs of the college and the University for a long time to come—an excellent library for various purposes, and having all the latest books?—Yes.

1923. In any final solution of the question it would be necessary to have residential halls in Cork, Galway, and Belfast?—I have not considered that question.

1924. The reason I put it to you is this: I suppose, from what you know of the country—and no man knows it better—Catholic parents would have a very great objection to send their sons, from fifteen to twenty, to live in lodging-houses in Dublin, exposed to all the temptations of a great city, and, as a matter of fact, it would keep numbers of them away from the

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University college, and they would be sent, in preference, to Blackrock, and those places, where they would be watched over by the clergy of their own faith?—There is a strong feeling in that direction.

1925. If you had residential halls in Dublin, where suitable provision could be made, at a fair price, for the accommodation of the students, under the supervision of the clergy of their respective denominations, that would induce students to come to the place?—Yes.

1926. Therefore, money for residential halls should be either granted or lent by Government?—Yes, I agree in that.

1927. Mr. Justice MADDEN.—You and I are associated as members of the Intermediate Education Board?—Yes, I have been a member since its formation.

1928. You have been a member since its formation, and we were members of a certain Commission which sat two or three years ago, and inquired exhaustively into the subject of Intermediate education in Ireland?—Yes.

1929. I suppose, if we don't understand the needs of the Irish people, in regard to higher education in that form, it is probably our own fault?—I think it is; we have heard enough about it, at all events.

1930. I think you will agree with me that it is impossible to consider this University Question effectively and usefully, except in connection with the Intermediate system of education, which leads up to University Education?—Yes.

1931. That Commission was the result of the dissatisfaction felt by the Intermediate Board with the system established under the Act of 1878?—It was.

1932. And, without going into details, you will agree with me that one of the main defects of that system flowed from the exclusive adoption of the Result system, added to the circumstance that temptation or inducements were held out to managers of Intermediate schools which led them to devote their attention to a grammar school education, rather than to a more practical course of education better suited to the greater number of the inhabitants of this country?—Yes.

1933. Did that inquiry into the state of Intermediate education lead to the conclusion that scientific education and higher commercial education had been neglected in Ireland?—Yes, very much neglected.

1934. Might I almost go so far as to say that for practical purposes it was non-existent?—In a great many places non-existent.

1935. Your attention, I dare say, has been called to the movement that is on foot in England, and, to a greater extent, on the Continent, in the direction of developing higher education in relation to commerce and to industry?—Yes, that was brought very much before us on that Commission.

1936. I am endeavouring, as shortly as I can, to bring before the present Commission, some of the results of our inquiry into Intermediate Education, so far as they are relevant to the subject of University Education?—Yes.

1937. When I referred to the faulty system of Intermediate Education I referred to the system that existed before the Act of Parliament, which we obtained last year, under which we have power to remedy these defects—I am sure you feel, as a result of our investigation, that the labours of this Commission should be directed towards bringing up to a suitable University career the better class of Intermediate students?—Yes.

1938. This is a question altogether apart from what one may call the Roman Catholic claim—it is a question in which all the inhabitants of this country are interested?—It is.

1939. This is a branch of the subject which I won't elaborate—I mean by offering detailed practical suggestions. I prefer to leave this branch of the subject to our distinguished colleague, Professor Ewing, who will give us, before our labours conclude, most valuable assistance. But I want to bring out the fact, and no one knows this state of things better than you, from your long connection with the Intermediate Board—that this is one of the great wants of the country?—Certainly it is.

1940. A co-ordinated system of higher Intermediate and University Education adapted, not merely to the higher classes of students who might become Professors, or go to one of the learned professions, or, possibly, to the higher branches of the Civil Service, but to students who have to make their way in the world in commercial, industrial, and other pursuits?—Yes.

1941. Does it not occur to you that a system of Exhibitions founded by the Intermediate Board, followed up by Bursaries in whatever new University system is established, might be useful in that respect?—I think they would be of great assistance to students of very moderate means following up their education to the end.

1942. Education of that kind—and, here again, I merely introduce the subject to have it considered by experts—education of that particular kind is more useful when localised than centralised—perhaps you have not formed a distinct opinion on the point?—I don't quite understand the definition of "localised."

1943. What was present to my mind was the question whether the existing local institutions at Galway and Cork could be utilised in an improved educational system for the purpose of bringing home education of that kind to the doors of the less wealthy students?—The tendency in my mind is towards centralisation, for you can afford to get the best Professors. I am not in favour of scattering endowments all over the country in small amounts.

1944. But there is another side to the question. You could afford to have the best Professors, but, perhaps, the student could not afford to attend your University. But I pass from that subject. The subject of University Education is intimately connected in this country with the question of the provision of efficient Secondary teachers—teachers in Secondary schools?—That is one of the most important elements connected with this University Question.

1945. From your experience of the Intermediate Board, you can give us valuable suggestions?—I mentioned, in my direct evidence, that I thought it one of the most important points, and the reason is that University Education is required to teach the teachers, and to keep a good supply of teachers throughout the country, not only lay, but ecclesiastical.

1946. You agree with the Bishop of Limerick's evidence in this respect. You are aware that in England there is a system of classification of Secondary teachers with certificates?—Yes.

1947. You are aware it was found impracticable to extend that Act to Ireland, in consequence of difficulties which were raised?—Yes; one of them was that one of the tests of eligibility to be a teacher was the holding of a University degree, and a degree for a teacher, therefore, was of very great importance. It would hardly be fair to extend that to this country, when a great part of the population are prevented from obtaining a degree.

1948. That question is intimately connected with this inquiry?—Most certainly it is.

1949. That difficulty was found to be insurmountable, and we have no system of the kind in Ireland now?—No system. There was an attempt made to extend that system to Ireland.

1950. Are you aware that the managers of Intermediate schools have strongly pressed on the Government, and on the Intermediate Board, the danger that might ensue when there is no such system in Ireland, while such a system exists in England; the danger being that teachers without sufficient qualifications who are rejected in England will come over here and, possibly, find employment?—I think that was represented to our Board.

1951. That is a very real danger?—It is.

1952. The result of your evidence I take to be this: that you consider, from your intimate acquaintance with Intermediate Education in Ireland, that the existing University institutions are not adequate?—I do not think they are.

1953. Can you, from your great knowledge of Ireland, illustrate your evidence by reference to any matter, beside the inadequate provision of Secondary teachers. Are there any other departments of employment which you have observed to suffer in any degree from that circumstance?—I think a great many of the higher offices in what I might call the government of the country. We know, as a matter of fact, that they are mainly filled by Protestants, and we see that constantly urged as an argument, showing that the Government of the country is indisposed to show justice to the Catholics. I am bound to say I have felt a difficulty in accepting that. I think in the higher positions Catholics are under a disadvantage in competing for these higher positions. It is said, take all the different public departments, look at the Constabulary, the resident magistrates, and other officers, and you find an enormous proportion of them Protestants. I don't think that arises from any desire on the part of the Government not to appoint Catholics, but they

don't find them in the same proportion competent to fill these offices, and that arises from the want of this higher education. The Catholics are as competent intellectually as the members of any other creed. And I would be glad if it was possible—I don't suppose it is possible—to ascertain the proportion of men in high positions, we will say, in the commercial establishments of the country—for instance, banks, and railway companies, and the rest of it, the governors of which are in some cases overwhelmingly Catholic. We would find, if it were possible to get the statistics, that the Protestants fill these higher positions in these establishments in an undue proportion according to their numbers, and for the very same reason—that you cannot find equally competent Catholics sufficiently numerous, being deprived of higher education, to fill them. I was for a number of years a director of an Irish bank. The majority of the directors were of my religious persuasion, but I am pretty certain, if the statistics could be obtained of the religious persuasions of the managers, and inspectors, and other officers of that bank, it would be found that the state of affairs would be much similar to that which prevails in the public service.

1954. Are these appointments obtained by competitive examination amongst nominated candidates?—Yes. They are not open competition.

1955. There would be no difficulty in a Roman Catholic obtaining a nomination, provided in other respects he were a suitable man?—It would be found in those places the proportion of Catholics in the lower positions, when they first enter, perhaps bears a fair proportion to their numbers in the country, but when you get to the higher branches, they are not up to the mark. They have not been appointed, and simply because they are not up to the mark, and they have not been able to get higher education; and I believe a great deal of that is not due to their not getting a University degree, but to what I alluded before—want of capable Professors in the college.

1956. You referred to the Constabulary—appointments in the Constabulary are obtained by competitive examination of nominated candidates?—I believe that is the case.

1957. I don't suppose any Minister in the House of Commons while the Constabulary Estimates were under discussion, thought his labours were eased in any way by the circumstance that the number of Roman Catholic officers in the Constabulary is very much out of proportion to the number of constables in the Force?—No.

1958. No one would expect it should be in exact proportion to it, but it is glaringly out of proportion, and, therefore, I don't suppose that any Government in office would be indisposed to give nominations to proper candidates belonging to the Roman Catholic religion, in order that they might obtain these appointments by examination?—Yes.

1959. But you mentioned, I know accurately, that the competition being open to candidates from Universities, in England as well as Ireland, the result is that of the officers in the Constabulary, who are not promoted from the Force, but obtain their commissions by open examination—the proportion of Roman Catholics is extremely small?—I believe it is very small.

1960. We know the Roman Catholic population of Ireland to be 74 per cent., and we know that that proportion does not represent, or even approximately represent, the proportion of the population that would have an interest in even the most extended system of University Education?—No, by no means.

1961. I don't suppose you could do more than state in general terms an approximate estimate of the proportion of the population that you suppose would be interested in a more extended or popularised system of University Education?—I would not venture to give an approximation; you could arrive somewhat at it from the results of the Royal University.

1962. Father Delany suggested that we might look at the results of our Intermediate examinations with that in view—does that suggestion commend itself to your mind?—It would give some approximation—that is all.

1963. Sir RICHARD JEBB.—I am not quite sure I understand your evidence on one point. I think you have always been in favour of settling this question on the line of establishing a second college in the University of Dublin?—Yes.

1964. You have regarded that as the best possible solution?—Yes. That is the principle of the first Bill I was joined in bringing in to the House of Commons—Mr. Butt's Bill, as it was called.

1965. I gather from what you stated in your direct evidence that you had two reasons for preferring that solution to any other—first, that the Roman Catholic College to be established in the University of Dublin would share in the great prestige of the University of Dublin?—I think it would.

1966. That is one reason?—Yes.

1967. Your second reason for thinking that the best solution is, that the equipment would be better if there was only one University?—Yes.

1968. And in connection with equipment, you mentioned specially the great library of the University of Dublin?—Yes.

1969. I understand you contemplate that library being the library of the University if a new Roman Catholic College were established, and no longer specially the library of Trinity College?—I am bound to say I didn't consider that in any detail; but whether the library were still continued in Trinity College, or transferred to the University after you had the second college established in Dublin, that library would be open to, and certainly taken advantage of by, the students of the Catholic College to go in and read there, and have the benefit of it, whoever you might call the nominal owner of it. It would not be necessary to sever the intimate connection with Trinity College. It would be open to both and used by both.

1970. And you said in effect that if that plan were adopted it might be expected that benefactions would flow in to the single University of Ireland?—Yes.

1971. To turn to another point. You hold that such advantages as you have indicated, in the event of a Roman Catholic College being endowed in any University, would outweigh such advantages as would flow from the establishment of a new University for Roman Catholics, of which the governing body should be mainly Roman Catholic?—I think so.

1972. Professor BUTCHER.—The Chairman has suggested that I should put a question to you as regards the educational merits or defects of the system which you are inclined to favour as a second choice, viz., teaching colleges, connected or affiliated to a single Examining Body such as the Royal University?—I don't like to commit myself, or have it supposed I have formed a definite opinion that that is the best solution. I think his lordship, the Bishop of Clonfert, has pointed out certain reasons it would be better to have a separate University. I have not considered the subject with such detail, or held such a strong opinion as I have always held of the other alternative.

1973. I accept that. The question I am asking you does not bind you to any sort of distinct preference for that over the other solution, but it was rather to put this to you—a single Examining Board, such as that of the Royal University, must exercise very considerable influence over the teaching of the colleges, obviously?—I dare say.

1974. And the more so when, as happens in the programme of studies, the courses are practically fixed in a somewhat rigid and uniform way by that Examining Board?—Yes.

1975. Do you see there a real inherent defect?—We feel that on the Intermediate Board so much that we are trying, as far as we can, to modify that by giving our pecuniary advantages, not directly or altogether on the results of examinations, and by not fixing particular books or standards, but trying to get a general knowledge on examination without laying down books which might be learned by cram, and the laying down of which compelled all the schools of the country to run in that particular groove.

1976. When you come to University studies and to examinations conferring a degeree, it becomes very difficult to allow these larger options?—Certainly. It is extremely difficult, if not impossible.

1977. That is clearly one of the disadvantages, and this disadvantage is further enhanced by the condition of things in Ireland, viz., that the several teaching bodies, the teachers in these several colleges, are tempted to centre their energies on passing their pupils?—Certainly.

1978. That must have a somewhat narrowing effect on their teaching, and is apt to give it a want of flexibility?—Yes.

1979. Moreover, there is in Ireland, as between the teaching colleges, a rivalry of a rather peculiar kind. It is not a mere intellectual emulation, which might in itself be very valuable, but a rivalry of religious creeds as regards the results of the examinations?—Yes.

1980. And these results are set forth in public in

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tabulated forms to increase the reputation of certain denominational bodies?—Certainly; and that is another point we had to deal with on the new Intermediate Board, and we have so far acted on it as to express our intention for the future not to publish the results to give them to each school, but not to publish them in the newspapers, for the very reason you state, that this system of publication of results led to what we considered unhealthy competition; to colleges putting down so many Exhibitions and prizes to their credit, and running on this money gain, and working on the students to gain so many prizes and Exhibitions for the advertisement of the college.

1981. But the nature of the case, unfortunately, forbids you to apply your principle to the higher studies?—I mention it as a member of the Intermediate Board. I think it an undesirable thing, and we are doing our best to put it down.

1982. You appreciate my point and that side of the difficulty?—Yes.

1983. And to that extent, at least—though it is not a final consideration—there are advantages in the University as against the College?—Yes.

1984. If it is essential to train teachers in true methods of teaching, it becomes of great importance that they themselves should be taught in colleges where true methods are possible?—Certainly.

1985. You said you are yourself against the multiplying of Universities?—Yes.

1986. I know that there has been, of course, a strong argument against it—what Mr. Gladstone called "the downward competition"?—Yes.

1987. But you recognise that the recent tendency of things in the United Kingdom has been towards the founding of new provincial Universities of different types?—It has.

1988. And that this has been found necessary, partly owing to the development of Science; you need specialised types of University. I mean that different localities develop themselves along different lines in the scientific and technical departments?—I suppose they do; but I am not sufficiently acquainted with the subject to express a definite opinion on that; but I quite admit that appears to be the tendency of the day in the United Kingdom. I don't know that it is in other countries. I rather think it is not.

1989. That had a great deal to do with the establishment of the University of Birmingham?—Yes.

1990. They wish to run on new lines, and, I suppose, the scientific development of Belfast might run along different lines from that of Dublin?—Yes, it might.

1991. You point to it as an anomaly, which it certainly would be, that a single city like Dublin should contain two Universities; it would be a unique thing?—Yes.

1992. But is not the whole demand now made in Ireland rather a unique demand as compared with any other part of Europe?—Yes. We have that already. It is not asking something new.

1993. And, in fact, it comes to this, that the special conditions of Ireland, and the very curious history of Ireland, has created a state of things which is made the ground for giving Ireland extremely exceptional treatment in University Education?—Yes.

1994. So that the abstract objection to the anomaly of duplicating Universities in a single city is really part of a much larger anomaly, which connects itself with the very unique history of Ireland?—Yes, certainly.

1995. You were asked whether you would sweep away the Examining University altogether, by which, I understood, is meant graduation by means of examination, pure and simple, without attending lectures at any college. Would you be inclined to abolish it?—I don't think you could abolish it altogether. You must leave students who, for some reason or another, do not go through their college course, some opportunity of getting their degrees. At present in the University of Dublin you can get degrees without residential qualification. But there are great difficulties. You have to go through the curriculum of the College; it is not like the other, an open thing, the same for everybody.

1996. And there is the case, which has been brought before our attention, of women who at present graduate merely by examinations, and have not the means of attending residential or teaching colleges?—There might be some means of granting degrees, I hope, that would be the exception to the general rule. I consider college education of very great importance, but I would not shut out those who did not go through it from any chance of getting degrees.

1997. Professor EWING.—Referring to the point Professor Butcher has put to you as to the necessity in Ireland for an Examining University to meet the wants of students who cannot attend the classes in University colleges, we must, of course, assume, in dealing with this question, that the facilities for attending University lectures are very much increased by the establishment of the new University, such as you propose?—Yes.

1998. Comparing Ireland with the case of Scotland, I suppose it would be generally admitted that if a reconstituted University system in Ireland could take as good a hold of the people as the University system of Scotland takes hold of the Scotch people, that it would be successful and adequate—if in Ireland we had as effective a University system as in Scotland it would amply meet the needs of the people?—I must profess great ignorance as to the Scotch system.

1999. My point is: in Scotland we have no examining University system, as distinguished from a teaching University. There is no means by which pupils can take degrees without having passed through one or other of the Universities or University colleges connected with it?—I was not aware of that; but I am afraid that the whole tendency of the present day has been so much in the opposite direction that it would be a retrograde step to prevent persons, especially women, getting degrees without passing through the colleges, and you see, even in the London University which is now made, to a certain extent, a teaching body; there still remains the provision for externs getting their degrees, and something on the principle of the London University would probably answer best in Ireland. That is what Lord Ridley mentioned as the London system. Something of that sort would be the best solution. I would not be in favour of depriving persons of the possibility of getting degrees without going to one or other of those colleges in connection with the Universities.

2000. When you talked about there being a difficulty in that direction, what was it you referred to particularly?—I rather referred to, in Ireland, the Royal University, opening the granting of degrees to everybody.

2001. But was not the opening of degrees to everybody in Ireland done upon other grounds altogether, than for the purpose of admitting to degrees persons who had not studied in colleges?—Whatever the object of it was, the fact remains that it has been done, and it opened degrees to a number of persons, especially ladies, who heretofore had not any opportunity of getting degrees, and I think a step in that direction, once taken, cannot easily be retraced without a great deal of complaint and apparent hardship. I take now these ladies that have gone in so much for the Royal: Where are they to get their degrees? Is there a ladies' college to be affiliated, and must that be in connection with the University? I think it will lead to a great deal of trouble if some opening is not given for them. If I might ask a question about the Scotch Universities—can a woman get degrees there?

2002. Yes?—And do they go on to these Universities?

2003. They go on to the same Universities as the men, in the Scotch Universities?—They are not bound to reside in any college; only to attend lectures?

2004. To attend lectures?—That, perhaps, might get over it, if the attendance at lectures was sufficient, and no residential qualification was enforced; but on the whole, I think that a step of that sort, once taken, can hardly be retraced, and I don't see that it would cause very much trouble to continue it on the principle adopted in London.

2005. But by continuing it, do you not run the risk of allowing a considerable number of persons, who would really get a better education by going to college, to secure the hall mark of a degree without going to college, and thereby reducing the benefit of University Education to them?—Well, I don't know that. I don't think the hall mark of a degree is of such importance as the education of which it is the reward, and, I think, the persons who require this education would not give it up simply to get the hall mark of a degree. I think they would go to the colleges in the great majority of cases, because what they primarily want

is the great advantage of the collegiate education, and the hall mark of the degree is only the recognition of their obtaining the education.

2006. We have heard a great deal, to-day, of a cry which threatens to become a shibboleth, if it has not already done so, namely, equality with Trinity College. I think you would consider it a misfortune if, in forming a new University, this cry of equality with Trinity College were made an important factor? You would rather see that University framed simply with regard to its efficiency in academic work, Trinity College being left out of sight?—I would rather I could bring in Trinity College; but if it is to be left out of sight, I would deprecate any cry to diminish its efficiency for the advantage of a new one. I would rather try to make it as beneficial as I could for educational purposes.

2007. Unfortunately, we have, as you know, an impenetrable veil drawn between us and Trinity College. From such glances as we are able to obtain behind the veil, speaking as a scientific man, I rather think, if we were to form a new University, we should be doing a good deal less than our duty, if, in regard to our equipments in the matter of Science, we did not produce something a good deal superior to the equipments of Trinity College?—Yes.

2008. You don't suppose that those who are clamouring for equality would have any scruple about accepting superiority?—Certainly not.

2009. I would put it to you that this straining after so-called equality is a miserable and delusive basis on which to determine the needs of a new University?—Yes.

2010. Professor RHŶS.—The Bishop of Limerick deplored, the other day, the fact of the lack of laymen to take the lead among the people owing to the want of better education, and he pointed out the danger to the country that might arise from that state of things. Do you sympathise with that view, or have you any reason to think it is correct?—I don't know; I don't think that has much to do, at present, with the selection of leaders.

2011. Suppose a Catholic University were to be established, as some would suggest, there would be all kinds of objections, no doubt, raised to it, and one of the foremost would be as to the endowment, where the money should come from?—Yes, that has always been a difficulty.

2012. I know that you take rather a gloomy view of that: more gloomy than I should be inclined to take myself?—I don't take a gloomy view of it; but it has always been, during my time in Parliament, at least, the difficulty. Every Government assured us that to give an endowment was an impossibility, yet they have given it behind backs, in a back-hand sort of way.

2013. Then the present endowment, the amount of endowment that goes to Catholic teaching, I might say, in Ireland, at the present day—where does it come from?—It comes from the endowments granted by Parliament. The Intermediate endowment comes from the surplus of the Church——

2014. Mr. Justice MADDEN.—In part?—Very largely. Mr. Justice Madden reminds me that really more than half comes from Imperial taxation. It was originally altogether from the Church Fund.

2015. But the larger portion now comes from the whiskey taxation?—Yes.

2016. Professor RHŶS.—That is to say, from an Irish source?—More than half comes from Imperial sources now. Originally the entire endowment came from the Church Surplus, and then——

2017. Mr. Justice MADDEN.—It is under the Excise Act of 1890?—The share of the Probate and Excise duties coming to Ireland is devoted to the purpose.

Lord RIDLEY.—The share that properly belongs to Ireland.

Mr. Justice MADDEN.—It has relation to Ireland, but it is not in the same sense Irish as the Irish Church Fund.

2018. Professor RHŶS.—In that way it is from an Irish source inasmuch as it is given in proportion to the contribution from Ireland to the Imperial exchequer?—It is an Irish source in that way; but it is paid out of the Exchequer receipts.

2019. It might be said you get so much out of the Imperial Exchequer, therefore, you would be able to say that so much comes from purely Irish sources?—It is not a purely Irish source, no more than any other tax is a purely Irish source. What happened was this: Mr. Goschen, one year, proposed a Budget by which a certain sum was to be raised for compensation for doing away with public-house licences. He proposed to interfere with the licensed trade in England. He was beaten upon that, and then, the money having been voted, these duties having been voted, they came to consider what should be done with them, and they devoted a large portion of them for, I don't know for what purpose in England, but——

2020. Mr. Justice MADDEN.—For technical education?—In Ireland it was given to the Intermediate Board, and it was a varying sum each year, according to the amount of the duty; whether you call it Imperial or Irish, I don't know, but the payments are made in proportion to the contributions to this particular fund by Ireland and Great Britain.

2021. Professor RHŶS.—I must leave it to others to decide whether it is Irish or Imperial. It seems to me rather Irish. But we come to the Maynooth endowment. Does that come from an Imperial source? Is not that purely Irish?—There is no Maynooth endowment now.

2022. Yes, but whence came the money? Did not Mr. Gladstone get it from Irish sources?—He put the compensation or the compounding of the existing interests upon Irish sources: upon the Church Fund. You see, before the Church Bill was passed, there was an annual grant to Maynooth. That was out of Imperial sources. Then when he disestablished the Church, he also disendowed Maynooth, in the sense that no further grants should be made by Parliament to Maynooth, but there were vested interests of the Professors and a certain number of students in Maynooth, and these had to be provided for.

2023. CHAIRMAN.—He gave fourteen times the annual amount?—Yes, and he charged that upon a purely Irish fund.

2024. Professor RHŶS.—That is my point; I wish to know exactly what he did?—He charged that upon an Irish fund.

2025. Does that not strengthen your argument for getting more money out of the Imperial Exchequer?—I think so.

2026. Is there any Irish source still remaining from which you might expect anything?—I believe all the Church Surplus has not been appropriated.

2027. In any case, if a Catholic University were to be established it would be no use without an ample endowment?—No use whatever.

2028. You are quite convinced of that?—Yes.

2029. Would you consider—now I am going, perhaps, to what you will call a fad of mine—would you consider such a University complete without a Professorship of Celtic?—No, I would not.

2030. Would you like to say anything on that subject?—I am very strongly in favour of that, very strongly in favour of the cultivation of the old language and perpetuating it.

2031. It strikes you probably that it would be a shame for a country like Ireland to leave the study of its ancient language and literature to foreigners entirely?—Certainly I think it would be a great shame; and I don't think, if you establish a Catholic University, that there will be the slightest chance of its being neglected.

2032. Dr. STARKIE.—I see, O'Conor Don, that you are opposed on principle to the recognition of external students, but that you consider yourself coerced by circumstances to give them recognition?—Yes.

2033. Chiefly on account of the position of women?—Yes.

2034. I see from the Returns here* that the percentage of women in the Royal University has been very steadily increasing; in fact, for the last fifteen years there have been thrice, four times, and on one occasion seven times as many women examined as in the first five years of the University. Consequently it seems to you clear that we must make some provision for them, and you don't see your way to admit them to the proposed Catholic institution?—Yes.

2035. But suppose that that new college was founded in Dublin, would it not be possible for the Catholic women of the Royal University to be admitted to lectures there. I think you said that would meet the claim?—The Catholic women?

2036. If they were allowed to go to lectures in the new college?—I think with regard to women you would find a great difficulty. A great many of these young ladies are educated in convents, and I don't think their parents would like them to be going out late in the evening, going to lectures and coming back. I

* See page 283.

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think there would be a great difficulty about the women unless you allowed them to go up for degrees on their own merits irrespective of where they are taught.

2037. Mr. Justice MADDEN.—As a matter of fact, a great many of those who do get degrees come from the Loreto Convent and other institutions?—Most of the Catholic girls come from convents.

2038. Dr. STARKIE.—We heard from Father Delany that he personally would have no objection to ladies going to his collegiate lectures?—I am quite sure he would not.

2039. On the Protestant side I think it not unlikely that Trinity College would open its lecture rooms to ladies. The same thing has been done already in Belfast, Cork, and Galway?—Yes.

2040. With regard to women it seems to me that you have been led by analogy of the new London University to propose that a similar system should be extended to Ireland. Are you aware that there is a very strong opinion among certain persons in England that the new London University is a rather unwieldy affair, that, in fact, under the appearance of unity, there are really two Universities that have no connection with each other—no connection between the examinations of the extern and the intern students?—I thought myself that that would be the result when I heard the way they proposed to carry it out.

2041. For instance, there were certain members of the Gresham Commission—they were the minority on that Commission—who expressed very strong views indeed that the new London University would be wrecked, or rather that the principle on which all educationists in London were insisting, viz., expediency of creating a teaching University, would be virtually surrendered by the proposal at the same time to recognise mere preparation elsewhere for the examinations of the University. And furthermore, the degrees of the new University will have an ambiguity of meaning fatal to their value as an educational test?—That will be one of the difficulties. They have that ambiguity, because the students don't undergo the same examination.

2042. If the new University recognises external students at all it will be very difficult to check their increase. For example, the statistics furnished by Dr. McKeown* show that Kelvin House, Belfast, is practically killing Queen's College, Belfast. As Dr. McKeown said, the progress of this grinding institution has been remarkable. The numbers educated there are very large compared with those attending lectures at the Queen's College. They are taught by the junior students of the Queen's College, and they really are deserting the higher teaching of the Queen's College. Don't you foresee in the new University, if you have teaching colleges and still admit to the same privileges extern students, that the ideal of a University in this country will be by no means raised. It will be very difficult to raise it?—I had not thought of that in the way you put it, but my anticipation would have been the other way, that those who would go in for those extern degrees would have been the minority

2043. But still, at present, although there is excellent teaching in the country, it is the fact that every teaching institution in Ireland is languishing. The decline of students in Trinity College, as I knew to my cost when I was a tutor, is most alarming. From 1885 to 1890 the average number of students was over 1,200, while last year the number was only 976. In Queen's College, Belfast, the decrease is most alarming also. Queen's College, Galway, has, I think, gone down 50 per cent., and Cork perhaps to a greater extent. From that fact it would appear that when you offer the people in this country who are anxious for a B.A. degree a higher education at the expense of greater trouble and a lower education that can be more easily attained, they will prefer the latter?—I don't think that is an absolute logical conclusion. I think the premises you have stated would only show that those particular institutions which heretofore had a monopoly were not satisfactory to the people, and that when they got an opportunity of getting their degrees without going there they did not go to them, but I don't think it would follow at all from that that if there were other institutions more in accordance with their views the same result would follow.

2044. What do you mean exactly by saying in accordance with their views; do you mean religious views?—That is one reason.

2045. That would not apply to Belfast or to Trinity College; that is, for the class of people who go there?—I think it might very well apply to Trinity College.

2046. The Royal University being started in the way it was might very naturally be in competition with Trinity College. Trinity College and the Queen's Colleges previously were the only places to which students could go?—Yes.

2047. Mr. Justice MADDEN.—They undersold it?—Yes, if you like to put it in that way; but for whatever reason, the opening of this new body might have the effect of taking away students from a particular institution, and yet if you had a multiplication of satisfactory institutions you would not have the same result with regard to them all.

2048. Dr. STARKIE.—Of course, the Royal University would appear—as Mr. Justice Madden has put it—to have undersold Trinity College; but in the case of a new University would not the same be true?—I don't admit the correctness of Mr. Justice Madden's word, "underselling."

2049. I am not basing anything on it. With regard to a new University, would it not appear that if extern students were granted degrees as at present in the Royal University at the same fee as intern students, and if it were cheaper to live at home than go up to residential colleges that the degrees would be undersold to the extern students?—I think that would be to a certain extent if the gaining of the degrees were the real point, but as I endeavoured to explain before I don't think the gaining of the degree is the main thing. In University education the degree is merely the hall mark of something else, and I don't think people would go because they could get this hall mark without real education.

2050. A degree should be the hall mark of collegiate teaching, but if a hall mark is given which does not represent the culture that is derived from life in a residential college don't you think that those who can obtain such a hall mark would not be very particular as to what it signified?—If they merely desired the hall mark for a particular object I would agree with you

2051. Is it not the case, that most men really desire the hall mark because they intend entering a profession, and they think it would be valuable in the eyes of the public, or because they wish to write certain letters after their name?—I don't think that is the all-important thing with most students going up to Universities. However, I quite admit that there is a danger connected with it; but, on the other hand, I do see a difficulty once you have taken the step of admitting people to degrees without residing in a University or going to lectures, and when you have it in England, it would be very hard to go back on that.

2052. Do you think that one bad custom should be allowed to corrupt Ireland? I allow that it was, unfortunately, necessary, at the beginning of the last century, to establish an examining University for dissenters, who were not admitted to Oxford and Cambridge—but do you think that, at present, if all authorities on education condemned such a system as being ruinous to all true culture, in the interests of the country we ought to keep it up?—I don't go so far as to consider it ruinous to true culture or education in the country, but I think it is a step it would be difficult to go back on. I think there are a great many bad steps that have been taken in legislation that it would be very difficult to go back on, and I would not venture to propose going back.

2053. Extern students in Trinity College have been referred to. Do you clearly understand that in Trinity College the recognition of extern students is very much limited?—Very much limited.

2054. It would appear, would it not, that in the case of a new University, such as was discussed by Father Delany yesterday, it would be necessary to keep the fees low, and consequently it would be difficult to bring very great pressure to bear on the students to reside. In Trinity College every student, whether he resides or not, or attends lectures or not, pays sixteen guineas a year; but if in the new University the fees were, say, five guineas a year for all students, whether extern or intern, the inducement to students to reside would not be very strong?—No.

2055. And, consequently, the extern students would be likely to be much more numerous, in proportion, than in Trinity College?—Yes.

2056. That would be objectionable?—Yes; if the thing had not been done, I don't think I would propose it, but it is one of those steps we cannot go back on without having some substitute for it.

* See page 340.

2057. Mr. WILFRID WARD.—You gave us an account of Lord Mayo's proposals in 1868, and you gave an account of the governing body he proposed. Did he go into the question of endowment at all?—He did go very fully into it to show that there should be no endowment. That was one of his strong points, that there should be no endowment at all.

2058. Simply State recognition?—State recognition.

2059. Without any endowment at all?—Without any endowment at all. The expenses of establishing the University—the mere setting of it up—were to be paid, but there was to be no endowment for the teaching.

2060. I have seen it stated that the Bishops wrecked the scheme. Is that a fair statement of the case?—I never said that.

2061. But it has been said?—Yes; I know it was said. I heard it said every day in the House. I was present when Lord Mayo made his statement; he did not introduce a Bill. Half-an-hour afterwards I heard people on his own side of the House crying out that he had made a mistake, and that the recognition by the Government of a Catholic University was an awful blunder. That talk went on. Everybody felt that the Government had done something that they would have to explain to their own party; and my belief is that the Government on that account were very ready to take any opportunity of getting out of the difficulty in which they had placed themselves, in suggesting such a scheme, and the moment the Bishops asked something that the Government could not grant they seized upon the opportunity and said negotiations are now at an end, and although the Bishops subsequently wrote and stated that they merely threw out proposals for consideration, and that they were ready to reconsider these proposals, the answer was, "Oh, no, the thing is over, and we cannot go into it again."

2062. Probably the Bishops would have been quite ready to accept it?—I believe the Bishops would have been quite ready to modify their proposals. In negotiations, as we all know, people put forward proposals which represent more than they would be willing to accept, and then are ready to modify them if they are asked to do so.

2063. I see you assert that if Mr. Gladstone's scheme had passed ultimately, an endowment would have followed?—I think so.

2064. Was that the general opinion of the House of Commons?—It is only my opinion, an opinion which I have formed since then. It was not my opinion at the time, because I voted against the Bill. I was one of the majority of three that threw it out.

2065. The Royal University Bill of 1879 was the first endowment for teaching purposes to Catholics at all in any direction?—The Royal University Bill at first was simply and solely opening the Royal University to externs.

2066. But, as finally passed, it was the first institution that gave any endowment?—It was.

2067. Was there any opposition to that side of the Bill?—There was a great deal of talk, but no division on it. The Bill was introduced very late in the year, and all parties were anxious to pass it; and though some members discussed it, and Mr. Fawcett and some others objected to it, they did not press the objection in any form of obstruction. I don't think we had any division, if I recollect rightly. We had no division on the main principles of the Bill. We had a division on an amendment proposed on going into Committee, but that was defeated, and the Second Reading was carried without opposition, and there was very little objection in Committee to these details.

2068. Was the fact that it was indirect endowment of denominational education objected to?—I don't think any one foresaw at the time that it would lead to an endowment of denominational education; in fact the Government, through Lord Cairns, the Lord Chancellor, distinctly repudiated any idea of endowing denominational education; but the endowments were given to the Senate, the Senate was to settle a scheme, which was to come before Parliament, and, of course, what the Senate subsequently did with regard to the Fellowships, and so on, resulted in indirect denominational endowment, but no one in the House of Commons, when the Bill was before them, or in the House of Lords either, contemplated the way in which it would have been used.

2069. And the fact that it was denominational endowment was not recognised until after the Bill was passed?—Certainly not.

2070. Professor DICKEY.—Up to the present Parliament has persistently refused to give any endowment for denominational education so far as the University Question is concerned?—Yes.

2071. The only other question I have to ask you is this. The Bishop of Limerick, referring to an endowed college in a reconstructed Royal University, said: "We should put up with a mere college in a second class University in which we and the Dissenters, like second-class passengers, would travel together, while the privileged body of Episcopalians had a first-class institution for themselves." Do you endorse that opinion?—That brings us back to the old question of equality, and I say that we shall not be satisfied without substantial equality. If you put us in a second-class inferior position, it does not settle the question; but, as I said before, and other members of the Commission have represented to me, the word equality is one that is very difficult to define. We cannot have it absolutely, but we must have something that will result in substantial equality.

2072. So that, generally, you would endorse that as not giving equality of status?—Yes.

2073. Most Rev. Dr. HEALY.—There is one other point that I want to ask about. When discussing the constituent elements of a governing body, I forgot to ask you whether you would think it desirable or not that the Crown would have the right of nominating four or five distinguished gentlemen to be members of the governing body of the proposed University for Catholics?—I think so; and I think that they should continue always, and not merely at the start.

2074. CHAIRMAN.—If you remember, I asked you about an Act of Parliament, passed to provide funds for the Royal University. Mr. Daly has now given me the two Acts.* In the Act of 1879 there was no grant by Parliament of money. The 9th, which was the operative section, reads thus:—"Whereas it is desirable to promote the advancement of learning in Ireland by means of the creation out of moneys to be provided by Parliament." It did nothing itself. I have got the subsequent Act, which got the Royal Assent on the 22nd August, 1881, and that consisted only of three clauses, providing £20,000 a year out of Irish Church moneys?—That was subsequent to my being in Parliament.

2075. That was what I thought likely?—And it was, I think, rather contrary to what Lord Cairns stated, because one of the burning objections he made to my Bill was, I proposed to take the endowment from the Irish Church Surplus, and he strongly objected, on the part of the Government, to any Bill which would take money out of the Church Surplus; and, subsequently, you say the Government themselves did the same thing two years afterwards.

2076. Let us be just to Lord Cairns. He went out of office at the Dissolution of 1880?—I had forgotten that.

2077. This was passed by the Liberal Government?—Quite right. I had forgotten that.

The Most Rev. JOHN CLANCY, D.D., Bishop of Elphin, examined.

2078. CHAIRMAN.—You are the Bishop of Elphin in the Roman Catholic Church?—Yes, my lord.

2079. When did you become Bishop?—I became Bishop in the year 1895.

2080. What positions had you held prior to that?—For seven years prior to that I held the position of Professor of English Literature in Maynooth College. For four years previously to my going to Maynooth I occupied the position of Professor in our Diocesan College, in the Diocese of Elphin—the same diocese in which I am at present as Bishop.

2081. You have necessarily, and I believe also by taste, devoted a good deal of attention to the subject of education in Ireland?—A considerable amount, as far as my other occupations would allow.

* See pages 232, 257.

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The Most Rev. John Clancy, D.D.

2082. You are aware that the scope of our Inquiry is limited to what, for shortness, we call University Education?—Yes, I have learned that since I came to Dublin. I had inferred the opposite from the terms of reference, which, it seems, I misunderstood.

2083. But you must not hurt our feelings by criticising the terms of reference?—I attribute the mistake to my not understanding them correctly.

2084. Quite so; the terms might give rise to misconception. You will take it from me we are concerning ourselves with what may be called college education, as distinguished from education in schools. I don't propose to ask you questions, but rather to invite you to express to us your views on the matters of the reference?—It has appeared to me that in order to put in the clearest light the position of Catholics on this subject, it would be well to explain first of all why we insist upon all education being based upon religion, and, secondly, why the Catholic Church has always opposed what is known popularly as mixed education. With your lordship's permission, I would bring under the notice of the Commissioners a statement made by Cardinal Cullen before the Powis Commission, which embraces these two points. Perhaps it is rather long, but at the same time it would be impossible for me to put the views of the Catholic Church on these two subjects in clearer or more forcible language.

2085. Can you give us the date?—It is the 22nd February, 1869. If your lordships permit me, I shall read it.

2086. If you please?—The reference is the evidence of Cardinal Cullen before the Powis Commission on the 22nd February, 1869.

2087. Professor BUTCHER.—Does your lordship happen to have the number of the question; I have the book before me?—The number of the question is 26587. His Eminence begins by saying:—

"I shall state what my views are upon religious education, and upon mixed education, and then in general upon the National system as it exists in Ireland." Of course, with that last point, I shall have nothing to do. "As to religious education—all sincere and enlightened Christians are agreed that it is quite necessary. The words of our Divine Lord—'What doth it profit a man if he gain the whole world and suffer the loss of his own soul, or what exchange shall a man give for his soul?' (Matt. xvi., 26)—are quite sufficient to show the importance of a religious education. They show the importance of knowing what we are to believe, and what we are to do, in order to secure the end for which we are created. This end—the salvation of our immortal souls—is of such value that our Divine Lord came down from heaven, and died upon the Cross in order to procure for us the means necessary for attaining it. We cannot attain this end unless we know what we are to believe, for faith is necessary, and unless we know what we are to do to please God, for works also are necessary. This is the Catholic doctrine; I refer to it merely to explain what we Catholics hold, and the conclusions to which our doctrines necessarily bring us. The importance of religious training is a necessary consequence of the Fall of Man. Children come into this world without any knowledge, and quite helpless, and they remain so for many years; and unless they be properly instructed they will not understand for what end they have been created, nor will they know what course they ought to pursue in this world, in order to attain that end. Besides, men have passions and appetites and inclinations, which they must learn to control and place under restraint. Every one of us can say, with the poet, '*Video meliora proboque deteriora sequor.*' The necessity of religious training is also evinced by the quality of the doctrines we are bound to believe. Our holy religion teaches us the greatest mysteries—mysteries connected with the existence and the eternity of God, with the Trinity of Persons, with the redemption of mankind, the incarnation of Our Lord, and with the Sacraments. All these mysteries are far above our comprehension, and, unless they be frequently inculcated and carefully explained, it is to be feared that, distracted by worldly cares, and thinking only of what falls under their senses, children will forget them, and live as if they did not believe them. Again, the Christian religion contains many precepts not easily observed, and which seem irksome and difficult to flesh and blood. If not inculcated on youth these precepts may afterwards be looked on as a heavy burden, and, perhaps, neglected. All Catholics are obliged to fast and abstain, to go to Confession from time to time, and to prepare for receiving the holy Sacraments. They are obliged to submit to a great many other rules of the Church. If not taught to practise and respect them at an early age, they will scarcely ever bring themselves to observe them when life is more advanced. 'Train up a young man according to his way; even when he is old he will not depart from it.' (Prov. xxii., 6.) At the present time, whilst so many writers impugn Divine truth, and endeavour to destroy it, I think we must come to the conclusion that an extensive and practical knowledge of religion ought to be imparted to children in school, in order to prepare them for the struggles of after life, and to preserve them from attacks of infidelity to which they may be exposed.

Great writers, philosophers, and statesmen, from whom I have copied some passages, agree in all that has been stated.

'The great work of education,' says Milton, 'is to repair the ruin of our first parents by learning to know God aright: to love Him, to desire to imitate Him as best we may, possessing our souls in true virtue, which, being united to true Science, makes up the highest attainable perfection.'

Locke declares 'that a literary without a virtuous education is rather an evil than a benefit.'

Many speakers in the House of Commons have expressed themselves in the same way. I quote some of their remarks in order to show the value they attach to a religious education, and the conditions which, in their opinion, are necessary to make education truly religious.

Lord Sandon, referring to a speech of Lord John Russell, says that he—

'Was glad to hear the admission that religion was an essential part of everything worthy of the name of education. The State (through Lord John) admitted that education, in order to be effectual, must be religious. He thought that religion ought to be interwoven with every part of their education; he meant that the man who taught should be a religious man, and that, in his moral teaching, he should always keep in view the principles of religion.'—*Hansard, Deb., April 19th*, 1847, *p.* 1063.

Lord Mahon (same debate, p. 1197–8) says—

'The second question was, whether they would have a system of secular education solely, or of secular and religious education combined? For his own part he considered that if the State should confine itself to secular education, without associating itself with religion, it would be doing absolutely worse than nothing.'

Lord John Russell (*Ib.* p. 1221), refuting the project of Mr. Roebuck to separate religion from education, states—

'I do not think that the future minister, contemplated by Mr. Roebuck, is likely to have a very long tenure of power if 'vote for education without religion' should be placed on his banner, and that entirely secular schools should be established by the State.'

Sir Robert Peel (*Ib.* 1234)—

"I am for a religious education as opposed to a secular education. I do not think that a secular education would be acceptable to the people of this country. I believe, as the noble lord (John Russell) has said, that such an education is only half an education, but with the most important half neglected.'

A great statesman of British origin, but belonging to another country—the founder of a great republic—Washington, in his Farewell Address to the American people, says—

'Of all dispositions and habits which lead to public prosperity, religion and morality are indispensable supports. A volume could not trace all their connexion with private and public felicity. Let it simply be asked—where is the security for property, for reputation, for life, if the-

sense of religious obligation desert the oaths which are the instruments in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion.'

Furthermore, at the present time, there is a great tendency to materialism, to the promotion of everything affecting the interests of this world, and there is a great neglect, at the same time, of everything supernatural, of everything relating to the world to come. This material tendency of the world can be combated only by an early religious education. Finally, there are a great many bad books circulated, at present, against religion and morality, and, unless the young be trained up to resist the temptations which are held forth in such works, it will be impossible for them to get through the world in safety."

I omit some passages that do not bear directly on the point at issue. His Eminence continues:—

"There are other symptoms of the tendency of the times we live in observable on every side. A great many works have recently been published, not only against the Catholic faith, but even against the leading truths of religion admitted by the generality of Christians."

2088. Most Rev. Dr. HEALY.—I beg your pardon. The Chairman is of opinion that you might hand in the document, and that it will not be necessary to read it all?—Very well; I have indicated the passages that I wish to have embodied in the evidence.

2089. CHAIRMAN.—You refer to them as an exposition of the views of the Roman Catholic Church on this matter?—Quite so.

2090. And as applicable to the present, as well as to the time at which they were spoken?—Certainly—always applicable, in the eyes of the Catholic Church, to human life.

2091. It really seems to be so long that, perhaps, it would be better to hand it in?—I quite expected I should not be permitted to read the whole of it; but it is so important that I determined to go on until I should be interrupted.

2092. We are really more anxious to hear your own views than those of others?—Very well, I will not read any more; but there is another point to which his Eminence refers, namely, the position which the Church has always taken up with reference to mixed education, and as it is of equal importance, I shall be grateful if your lordship will have it also embodied in the evidence. I have marked the passages.

(The Witness handed in the following passages from the evidence of His Eminence Cardinal Cullen before the Powis Commission.)

"When Napoleon the First undertook to re-establish religion in France, after it had been almost destroyed by the Republicans, he saw that he should commence with the education of the people, and M. Portalis, acting for him as Minister of Public Instruction, addressed the Legislative Body in 1802, in these terms:

'There is no instruction without education; no proper education without morality and dogma. The professors, because it was unwisely proclaimed that we should never speak of religion in the schools, have taught in the desert. . . . . We must take religion as the basis of education; and if we compare what the instruction of the present day is, with what it ought to be, we cannot help deploring the lot which awaits and threatens the present and future generations.'

'Point d'instruction sans education, point d'education sans morale et sans religion. Les professeurs ont enseigné dans le desert, parce qu'on a proclamé imprudemment qu'il ne fallait jamais parler de religion dans les écoles. . . . . Il faut prendre la religion pour base de l'education. Si l'on compare ce qu'est l'instruction avec ce qu'elle devrait être, on ne peut s'empêcher de gémir sur le sort qui menace les générations presentes et futures.'—*Discours au Corps Legislatif*, 1802.'

"Guizot also, who was Minister of Public Instruction under Louis Phillippe, a man well versed in educational matters, speaks in the same strain.

'In order,' says he, 'to make popular education truly good and socially useful, it must be fundamentally religious. I do not simply mean by this, that religious instruction should hold its place in popular education, and that the practices of religion should enter into it; for a nation is not religiously educated by such petty and mechanical devices: it is necessary that national education should be given and received in the midst of a religious atmosphere, and that religious impressions and religious observances should penetrate into all its parts.'

'Religion is not a study or an exercise to be restricted to a certain place and a certain hour; it is a faith and a law which ought to be felt everywhere, and which after this manner alone can exercise all its beneficial influence upon our minds and our lives.'—(*Guizot Memoires*, t. 3, p. 69: Paris, 1860.)

"Raumer, Prussian Minister of Public Instruction, in one of his circulars to the people of Prussia, says:—

'I have heard that in many places, and especially in the town, the teachers in the Primary schools on Sundays and holidays are very irregular in their attendance at Divine Service, or do not attend at all. As the teachers are obliged to instruct their pupils in a knowledge of Christianity, the principle object of Elementary Instruction, and as they ought not only to instruct them, but to educate them in a Christian manner, and as, in consequence, they are bound to give good example to the children, you will agree with me that as grounds of complaint have been given by the teachers, it is necessary to adopt efficacious remedies in the case,' etc.

"On the 1st October, 1851, he writes:—

'Within the last years it was imagined that the moral direction of the schools would undergo great changes. This idea ought not at present exercise any influence on the way of carrying out the inspection of the school; for the conviction has become more and more founded that the prosperity of Primary schools depends on its intimate union with the Church. The Government now feels called on to strengthen this bond as far as possible by declaring that the existing legal prescriptions relative to the State inspection carried on by means of ecclesiastical agents will be most fully enforced.' etc.

"The same Mr. Raumer, in a speech on the same subject in the Chambers, 15th March, 1852, adds:—

'Let the young generations grow up in those principles (Socialist and Infidel) and without any belief in God, and you will soon have to reap bitter fruits.'

"Thus we see that distinguished statesmen and politicians admit the necessity of uniting a religious with a secular education, and do not hesitate to proclaim that knowledge not hallowed by religion is rather a curse for the world than a blessing."

"I shall now quote some few sentences from an eloquent French prelate, Dupanloup, the Bishop of Orleans, who rather describes what a school ought to be than reasons upon the matter:—

'Yes; the presence of God, His active presence, I might almost say His personal presence, must be often recalled during the course of each day and in the midst of the different phases and the inevitable difficulties of education. God and His holy name, the thought of His power and His goodness must be frequently and lovingly brought in: otherwise, religious and moral education will be either null or worthless. The child must be inspired with the love and the fear of God: with the love of God, that noble and pure feeling, so natural and so lively in a young heart, and so fitted to urge it to great things. The love of God, and besides, the fear of God, not a hateful and servile fear, but that filial fear, respectful and yet tender, of which Bossuet, the tutor of the great Dauphin, wrote: "Let him by all means learn all the sciences suitable to his position, and even all those that can in any way perfect the culture of his mind, adorn his life, and reccommend him to the learned; but above all, from his tenderest youth, from his very cradle, let him first learn the fear of God, which is the best support of human life."

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"I shall add one more testimony—that of a very distinguished Irish bishop, Dr. Doyle, who has been frequently referred to as favourable to the separation of secular from religious instruction, but who authoritatively teaches quite the contrary. In a letter to his clergy, written in 1827, he says:—

> 'In all these schools religion should be the first and last occupation of the child—to raise his pure hand to Heaven, as it is the first duty assigned to him by his Creator, so shall it be the groundwork of all the instruction he may receive. Religion shall not be banished like some dangerous infection from our schools. A child shall not be taught to hide the memory of the law of God, to commune with Heaven by stealth to deceive some petulant inspector, and shield his piety by a lie. No: in our schools religion shall be the basis of education, and this religious instruction will embrace whatever can contribute to mould the heart to virtue, to subdue the thoughts, to regulate the affections, and prepare the mind for that world full of danger into which on leaving school he is obliged to enter.'

"All these passages prove that religion ought to be made the basis of education. They prove also, I think very clearly, that the persons who instruct children should be religious themselves; for if they do not believe they cannot teach religious truth properly. They prove that the atmosphere of the school should be religious, and that every hour of the day religion should be inhaled, exercising its beneficial action upon the minds of the growing generation. It is a point upon which all are pretty well agreed except reckless theorists, and those who reject revelation, or deny the existence of God, and the punishments and rewards of a future life."

"The principle already proved by a great weight of authority is, that religion should be the basis of education, and should be intertwined with every branch of instruction. We, Catholics, admit this principle, and as we believe that there is only one true religion, we look on it as a necessary condition of a good education, that Catholic children should be trained up in the Catholic faith. The rich must have schools for themselves, and learn many things not necessary for persons in a different state of life. It would be absurd to pretend that the schools destined for the higher classes should be conducted on the same plan as those erected for the poor. Candidates for a military life must receive a different education from those who are preparing for the bar or the medical profession. It is nothing wrong to teach in medical schools things useless for barristers or soldiers, and *vice versa*, although by this system some will be excluded from the advantages of the school. It is the same with regard to religion. Catholics, as a general rule, have a full right to teach their own doctrines in their schools, and to bring up their children in the principles and practices of Catholicity. Catholics if they are under Protestant masters whom they respect —if they are constantly with Protestant children as companions or playmates, will begin to think that one religion is as good as another, and that the religion of the master and of the other children is better than, or good as, their own. The same will happen to Protestants. Thus, a general system of indifference will be introduced, or a system of contentions and disputes of religious education to which four hundred or five hundred others have a claim. They would not have a right to say, 'You shall not get religious education in your school because we have no school of our own: if we go to yours, nothing must be taught in it contrary to our way of thinking.' Their education should be provided for in some other way. Probably, persons of their own religion from other districts would be able to assist them. Perhaps the ministers of their respective congregations would be able to provide for them. If there were twenty-five or twenty-six Catholics in a town I would recommend the priest himself to instruct them rather than send them to schools of a different religion. Very small numbers cannot be provided for by general laws. According to an old maxim of the Roman law *de minimis non curat Prætor*. But if it is necessary to make a provision the Prussian system could be adopted. No one is to interfere with the religion of another. A provision of that nature could be introduced here, but let the great mass of the people have denominational schools. This plan was proposed in a letter to Sir George Grey by the Irish Bishops; they stated that there would be no difficulty in providing for minorities, such as those referred to in mixed schools, by a conscience clause. But where there are schools filled with Catholic children exclusively, let them be Catholic, and let the Catholic religion be taught in them. Where there are *bona fide* Protestant schools let the Protestant religion be taught. If a mixture be necessary let some special regulation be made to protect the religion of each class. But as all parties in Ireland are favourable to denominational education, there will be very few schools of this kind."

"We object to mixed education, and to any body established for the purpose of carrying it out. But looking to the formation of the Board, constituted as it is of a body of independent gentlemen receiving no salaries, I think Catholics in general would have no objection to it on that ground, provided its functions were limited to (1) financial arrangements; (2) literary matters, and (3) a general right of inspection in these two departments. I think it would be better without any paid Commissioners. Two paid secretaries, acting under the orders of the Board, would conduct matters better than one paid official of the same rank as the Commissioners. If there be a paid Commissioner he generally becomes the Board, and can act just as he wishes himself. If there were secretaries of an inferior rank to the members of the Board, they could be managed and kept in their proper places. The Commissioners would not then be able to throw the responsibility on any one person."

"Mixed education, as now established in Ireland, consists in assembling children of different denominations together, putting them as the case may be under Catholic or Protestant masters, or under both and excluding from the schools the teaching of any sort of doctrine which would be offensive to any of the children present. However, the teaching of what has been called common Christianity—that is, of those doctrines in which all Christians unite, has been introduced. But if the principle on which this system is founded were fully carried out there would be very little religious training in the schools. In the schools fully mixed nothing should be taught clashing with the views of Unitarians, Socinians, Arians, Methodists, and Quakers; and I do not see why we should not add, of Jews, Hindoos, and Mahommedans, or Mormons, some of whom from time to time live among us. In this way religion would be almost completely banished from the schools, and children would be left without any proper education. The poor children for whom public education is established, generally depend upon the training they get in the schools. They have very few opportunities at home—their parents, living in miserable hovels—struggling with want, badly fed, badly clothed, generally engaged in hard labour from morning till night, can do little in the way of instructing them. If our poor children be not obliged to study religious matters in school they cannot learn them elsewhere. It is said the priest may instruct them on Sundays. But the children have not sufficient attention to derive much benefit from a long and continued discourse; and it is very difficult to keep them together for a sufficient time to give them full religious instruction, and to make a proper impression on them. Religion should be taught continually, and not made the work of an hour.

The feeling in Ireland, I think, is altogether unfavourable to mixed education. All the rich and respectable people send their children to unmixed schools. The Protestants send their children to Protestant schools, and the Catholics send their children to Catholic schools, and pay very highly for them in order to have them properly educated according to their own religion. I don't know a single Catholic of respectable standing who sends his children to a Protestant school. I don't know a Protestant of the same class who sends his children to a Catholic school. So there is evidently a decided feeling on the part of the better and educated classes against the mixed system. As to the poor they are quite anxious for denominational education. This is proved by the avidity with which they run to any religious school that may be opened. If a school of Christian Brothers be established in any place it is immediately filled with boys, who leave the National schools, or schools where religion is not taught, in order to get themselves properly trained in their own faith. At the last election several candidates for places in the House of Commons from different counties and boroughs, in order to secure the popular vote, declared themselves favourable to de-

nominational education. I recollect that some years ago a paper was addressed by nineteen Catholic members to Mr. Cardwell, pointing out the evils of the mixed system, and calling for a change in it."

"As to the Catholic clergy, it is scarcely necessary to say that they have always been in favour of denominational education though they have sometimes consented to mixed education as an experiment, and with the condition that the Catholic children should have the means of being fully instructed in their faith. In 1824 there was a petition presented to Parliament altogether favourable to basing education upon religion. In that paper it was stated by the Catholic bishops:—

'That in the Roman Catholic Church the literary and religious instruction of youth are universally combined, and that no system of education which separates them can be acceptable to the members of her communion; that the religious instruction of youth in Catholic schools is always conveyed by means of catechetical instruction, daily prayer, and the reading of religious books wherein the Gospel morality is explained and inculcated; that Roman Catholics have ever considered the reading of the sacred Scriptures by children as an inadequate means of imparting to them religious instruction, as a usage whereby the Word of God is made liable to irreverence, youth exposed to misunderstand its meaning, and thereby not unfrequently to receive in early life impressions which may afterwards prove injurious to their own best interests, as well as to those of the society which they are destined to form. That schools whereof the master professes a religion different from that of his pupils, or from which such religious instruction as the Catholic Church prescribes for youth, is excluded, or in which books and tracts not sanctioned by it are read or commented on, cannot be resorted to by the children of Roman Catholics; and that threats and rewards have been found equally unavailing as a means of inducing Catholic parents to procure education for their children from such persons or in such schools; that any system of education incompatible with the discipline of the Catholic Church, or superintended exclusively by persons professing a religion different from that of the vast majority of the poor of Ireland, cannot possibly be acceptable to the latter, and must in its progress be slow and embarrassed, generating often discord and distrust as well as want of that mutual good faith and perfect confidence, which should prevail between those who receive benefits and those who dispense them.'

"We now come to the Synod of Thurles, in 1850, in which the principle of mixed education was again condemned. The following is from the Pastoral of that Synod:—

'As rulers of the Church of Christ, chief pastors of his flock, religiously responsible to the Prince of pastors for every soul committed to our charge, it forms, as is obvious, our first and paramount duty to attend to the pastures in which they feed—the doctrines with which they are nourished. And surely if ever there was a period which called for the unsleeping vigilance, the prudent foresight, the intrepid and self-sacrificing zeal of our august ministry—that period is the present. The alarming spectacle which the Christian world exhibits at the present day, the novel, but formidable forms in which error presents itself, and the manifold evils and perils by which the Church is encompassed, must be evident to the most superficial observer. It is no longer a single heresy, or an eccentric fanaticism—the denial of some revealed truth, or the excesses of some extravagant error, but a comprehensive, all-pervading, well-digested system of unbelief, suited to every capacity and reaching every intellect, that corrupts and desolates the moral world. Is not such the calamitous spectacle which the continent of Europe offers to us at this moment. Education, the source of all intellectual life, by which the mind of man is nurtured and disciplined, his principles determined, his feelings regulated, his judgments fixed, his character formed, has been forcibly dissevered from every connection with religion, and made the vehicle of that cold scepticism and heartless indifferentism which have seduced and corrupted youth, and by a necessary consequence shaken to its centre the whole fabric of social life. Separated from her heavenly monitor, learning is no longer the organ of that wisdom which cometh from above, which, according to St. James, is 'chaste, peaceable, modest, easy to be persuaded, consenting to the good, full of mercy and good fruits, without judging, without dissimulation,' but rather of that wisdom, which he describes as 'earthly, sensual, and devilish' (James, c. iii., v. 15-17.)

'It is, we feel assured, unnecessary to observe to you that of all modes of propagating error, education is the most subtle and dangerous, furnishing as it does the aliment by which the social body is sustained, which circulates through every vein, and reaches every member; and that if this aliment should prove to be corrupt or deleterious, it will not fail to carry moral disease and death to the entire system. Hence, the awful obligations we are under at the peril of our souls, of watching over the education of the people whom God has intrusted to our charge.'

'Listen to the emphatic words in which the present illustrious Pontiff sets forth the dangers to which youth is exposed at the present time, and the duties which are placed upon the pastors of the people in this regard—"It is incumbent on you" he says, "and upon ourselves, to labour with all diligence and energy, and with great firmness of purpose, and to be vigilant in everything that regards schools and the instruction and education of children and youths of both sexes. For you well know that the modern enemies of religion and human society, with a most diabolical spirit direct all their artifices to pervert the minds and hearts of youth from their earliest years. Wherefore, they leave nothing untried, they shrink from no attempts to withdraw schools and every institution destined for the education of youth from the authority of the Church and the vigilance of her holy pastors" (Encyl. Letter of Pius IX., 8th December, 1849). Such are the words of the Vicar of Jesus Christ, which show the responsibility under which we are placed, and point out our duty to protect from the insidious snares laid for their destruction, the lambs of the fold—that most helpless but precious portion of the flock of Jesus Christ, which the prophet represents as carried in his bosom.'

"In the year 1859 a general meeting of the Bishops was held, at which resolutions were adopted strongly condemnatory of mixed education. They are as follows:—

'That schools for Catholic youth should be such as to insure for them the benefits of a safe secular education, and adequate religious instruction in the faith and practices of the Catholic Church. They should be, therefore, so subordinated to Bishops in their respective dioceses, as that no books may be used in them for secular instruction to which the ordinary shall object; and that the teachers, both as to appointment and removal, and the selection of all books for religious instruction, and the arrangements for it, be under the control of the same ordinary.'

'That the principles enunciated can be adequately embodied and acted upon in this country only on a system of education exclusively for Catholics.'

'That the Catholics of Ireland have a right to obtain such a proportion of the aid annually allocated by Parliament for education, as, regard being had to their numbers, and the condition of the Catholic population, will suffice for the establishment and maintenance of the schools to be conducted on thoroughly Catholic principles.'

'That the concession of grants for exclusively Catholic schools in Great Britain and in the British Colonies, is conclusive evidence of the fairness of the claim to a grant being made for Catholic schools in Ireland; and that the Catholic people of Ireland should, therefore, insist through their representatives in Parliament, and by direct application to the Government, on obtaining such a grant.'

'That the National system of education, though tolerated on account of the particular circumstances of the country, must be, from its very nature, in several respects, objectionable to Catholics, and that the changes made in its rules from time to time having been averse to Catholic interests, have increased the distrust of the Catholic episcopacy.'

'That we signalize, as especially objectionable (1st), the non-recognition of the control over education which the Catholic Church holds to have been conferred on Bishops by our Lord and Saviour Jesus Christ, when He said to His Apostles: "Go, teach all nations" (Matt. xxviii., 19).

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'2. The practical substitution, in its stead, of the control of a Board consisting of members of different religious denominations, predominantly Protestant, and deriving its authority exclusively from the State, whilst its power extends to, and is exercised in matters vitally affecting religion.'

'3. The education of Catholic teachers in the model or normal schools, even in History and Philosopy, and of children in other schools by Protestants.'

'4. The constitution generally of the model and training schools and their establishment throughout the country in opposition, in many cases, to the declared opinions of the local Bishops.'

'5. The exculsion from the schools of the Cross, and of all symbols of Catholic devotion.'

'6. The character of several of the books published by the Commissioners, the use of which is enforced in the schools under their immediate management, and is practicably unavoidable in schools deriving aid from the Board.'

'7. The rule adopted some years ago by the Board, according to which aid has been since its adoption refused for the erection or outfit of schools unless the school estate be vested in the Board—a condition expressly at variance with the instruction of the Holy See and the decision of the Catholic Bishops of Ireland in the national and provincial synods.'

'8. The inherent evil in the system that the schools are all liable to inspection by Protestant officers of the Board, and the facts that schools exclusively attended by Catholics, are, to a vast extent, exclusively under Protestant inspection.'

'9. The fact that in schools deriving aid from the Board, Catholic children have received, and may receive religious instruction from Protestant teachers, in opposition to the original constitution as laid down by Lord Stanley—the Commissioners not recognizing the rightful claims of Catholic pastors to be the guardians of the religion of Catholic youth in attendance at National Schools.'

"I mentioned the resolution of the Irish Bishops in 1859. Similar resolutions were adopted in 1863 and in 1867.

'RESOLUTIONS adopted at a meeting of the Irish Bishops, held on the 1st, 2nd, and 3rd October, 1867, on NATIONAL EDUCATION.

'1. The assembled Bishops hereby confirm the resolutions in reference to education adopted in a general meeting, held by the Bishops of Ireland in Dublin, on the 4th and following days of August, 1863, which are as follows:—

'(a) That the Bishops of Ireland, assembled in obedience to the instructions of the Sovereign Pontiff, and having their attention particularly directed, by his authority, to the National system of education, reiterate their condemnation of the principle on which that system is based—namely, the principle of mixed education, as intrinsically unsound, and as unsafe in practice, as at variance with the interests of the Catholic religion and dangerous to the faith of their flocks.

'(*b*) They object to the enforcement on the Catholic people of Ireland of a system in which religion is unnaturally separated from secular instruction; in which the State would substitute its own power for the authority of the Catholic Church in respect to the education of Catholic youth, and by ignoring the pastoral rights of the Catholic clergy, would deprive education of the only adequate security for its religious safety which the Catholic Church can acknowledge.

'(*c*) That no change in the constitution of the body charged with the administration of a mixed system of education can compensate for its inherent defects, or neutralise its injurious action.

'(*d*) That the constitution of the model and training schools, as has been repeatedly declared by the Bishops of Ireland, evidently conflicts with the principles of the Catholic Church; that we again condemn them as specially dangerous; that we again hereby warn our flocks against them; and we enjoin on our priests to use their best exertions to withdraw children from them, and at the same time to endeavour, to the utmost of their ability, to provide equally good secular education for the youth of their respective parishes; and that we require a punctual observance of the resolution adopted at the last general meeting of Irish Bishops.'

"I think it is quite clear from the authorities produced, that the feeling of Ireland is in favour of denominational education. Those who are in high rank, the middle classes, and the poor, always prefer it to the mixed system. Notwithstanding all the efforts employed to advance it, the mixed system has made no great progress in Ireland. There are at present* 4,267 schools, of which the patrons are all Catholics, 4,819 of which the teachers are all Catholics, 2,360 schools in which the pupils are all Catholics, and 2,024 schools, in which the minority consisting either of Protestants or Catholics does not exceed nine on the roll, or about three in attendance. All this proves that the people are not attached to the mixed system of education. About six millions of money have been expended in promoting it—free grants of books and other school requisites have been liberally made—and every possible encouragement has been given to the system, and still the schools are not mixed to any great extent."

"I have endeavoured to prove that the feeling prevailing in Ireland amongst the people and the clergy, is strongly in favour of denominational education. Let us now look to other countries, in order that we may learn from their experience and their wisdom what sort of education is best suited for the people. Beginning with England, we find that denominational education is recognised by law. From the Revised Code of 1868, containing the regulations of the Committee of the Privy Council on education, it appears that every school aided by the State must be either a school in connection with some recognised religious denomination, or a school in which, in union with secular instruction, the Scriptures are read daily from the Authorised Version. So that all the schools are required to have a religious character. Even in the appointment of Inspectors, the Committee of Council consults the religious bodies which are mentioned in Article 30 before making representations to Her Majesty for the appointment of Inspectors to visit schools in connection with those several bodies. In the trust deeds also, the rights of Catholic priests and bishops are guaranteed, and the authority of the bishop over the priest is provided for by declaring that any priest who is suspended from his office cannot act as trustee or manager of a school whilst under censure.

"In the report of the Royal Commissioners presented to Parliament in 1861, we find the following testimony to the feeling in England in favour of denominational education:—

> 'We think that the existing plan (the denominational one) is the only one by which it would be possible to secure the religious character of popular education. It is unnecessary for us to enter upon proof of the assertion that this is desirable in itself. It is enough for our purpose to say that there is strong evidence that it is the deliberate opinion of the great majority of persons in this country (England) that it is desirable. Some evidence has already been given upon the subject of the feelings of the parents of the children to be educated. Those of the nation at large are proved by the fact that, with hardly an exception, every endowment for the purposes of education, from the university down to the smallest village school, has been connected by its founder with some religious body. . . . .
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> 'The controversies which have occurred in the course of the last twenty years, the difficulties which they have thrown in the way of the establishment of any comprehensive (*i.e.*, united or mixed) system, and their practical result in the establishment of the denominational training colleges and elementary schools, appear to us to place beyond all doubt the conclusion, that the great body of the population are determined that *religion and education must be closely connected;* and we do not think that any other principle than that which is the base of the present system would secure this result.—(Report, p. 310.)

"The Commissioners, then, adopt principles quite opposed to the mixed system, as appears from the following extract:—

> 'It has been supposed that the object of securing the religious character of education might be equally attained either by restricting the teaching given in the schools to points upon which different

* *I.e.* in 1869, the date of the Powis Commission.

denominations agree, or by drawing a broad line between the religious and secular instruction, and by providing that the religious instruction should be given at particular hours, and by the ministers of different denominations. We do not think that either of these expedients would be suitable to the state of feeling in this country. . . . .

'The plan (continue the same Commissioners) of drawing a line between religious and secular instruction, and confining the religious instruction to particular hours, would, we believe, be equally unlikely to succeed. The principal promoters of education maintain that such a line cannot be drawn, and that every subject which is not merely mechanical, such as writing and working sums, but is connected with the feelings and conduct of mankind, may and ought to be made the occasion of giving religious instruction. They maintain that the religious influence of the school depends no less upon the personal character and example of the teacher, upon the manner in which he administers discipline, upon the various opportunities which he takes for enforcing religious truth, and upon the spirit in which he treats his pupils, and teaches them to treat each other, than upon the distinctive religious teaching."—(*Ibid.*)

"The Commissioners express very much what we feel, in general, in Ireland. If this Royal Commission were to draw up a report in the same sense I am sure it would be greatly applauded by the bulk of the people of Ireland.

"If we now turn to other countries we shall find that the same feeling which manifests itself in England, with regard to mixed education, prevails in France. Under Louis Philippe attempts were made to spread mixed education in that kingdom, and there were great controversies about it a little before his fall. After the last revolution in 1850, a mixed Board, consisting of Catholics, Protestants, and Jews, was appointed to carry out the system of education in the country. Though the Board was mixed, its business was to encourage separate or unmixed or denominational schools. This appears from an extract from a letter of the learned *Bishop of Arras, Monseigneur De Parisis, then Bishop of Langres.* Defending the proposed Council of Education, then actively assailed by others, he explains his views in a work entitled "Verité sur a Loi de l'Enseignement," pp. 9--10. His words are:—

'If even this mixture (of persons of different religions) in the councils appointed to preside over education, were to have the effect of multiplying mixed schools, that is, schools in which children of different religions are received, it would be an evil. For the instruction given in these schools either causes scandal, if it be explicit for each form of worship, or it leads to indifferentism if it omit all that is connected with special forms of beliefs or creeds.

"But this law, far from favouring this sort of schools, and we beg particular attention to this point, this law is the first within the last sixty years that assails them and endeavours to diminish their number.

'We admit and proclaim that those mixed schools have been one of the causes of the weakening of the faith. We shall not even conceal our surprise that so few reclamations have been published against them. But we do not see how on this occasion a law may be attacked, which first of all suppresses them (mixed schools) altogether in principle, as contrary to the general good order; interdicts them immediately, in fact, as far as possible (Art. 26, sec. 4); and which for other cases decides that they shall not exist any longer except by a special tolerance of the Academical Council, a tolerance which can only be provisional. —(Art. 15, sec. 3.)

'The councils established by law will be so far from producing any alteration in the purity of the doctrines destined for teaching, or any increase of the fatal system of mixed schools, that we think they must lead to a contrary result.

'They will, in the first place, inevitably produce a greater number of special schools for each form of worship, because the representatives of these forms will be present to ask for them, and it is the interest of each of them to have such schools; and secondly, what is more important, they will ensure much more than heretofore the purity of religious doctrines.—(Op. Cit., p. 10.)

"Writing upon the same subject, the Bishop of Viviers makes the following observations in a pastoral letter, published in 1850:—

'It here becomes my duty to point out to you a rock on which this faith so precious may suffer a most disastrous shipwreck. The rock I allude to is that indifference in matters of religion which is practised in public, and as it were, in an official manner, in certain educational establishments. In these houses heresy and Catholicity have without hesitation been placed in presence of each other; there is a temple for one, and altars for the other: one portion of the youth is obliged to receive instruction in the true faith, the other an heretical teaching. What disastrous impressions must not be produced on the yet scarcely awakened reason of the Catholic youth by this even-handed favour, or rather by this indiscriminating indifference with which creeds the most opposite have been treated? What value will he attach to the dogmas and practices of his worship, when he will know that under the same roof and same protection, these dogmas and these practices are represented to some of his fellow-students as so many superstitions? What idea will he form of the faith of his superiors, when he will see them obliged by their position to maintain a sort of neutrality between two religions, one of which proclaims, "He that is not with me is against me"? Will it not seem to this youth that his masters have set themselves apart from or rather above all questions of religion? Will he not be persuaded, that if they possess any personal religion, it is only as a matter of pure fashion, an external appearance, that has no hold on their mind or on their heart.'"

2093. Proceed now with the statement of your own views?—Well, the first point I have to bring before the Commission is this, that adequate provision has not been made for the higher education of Catholics in this country, and that this is made manifest by the following facts. The only means by which Catholics can acquire a University education in this country are by going through a course in Trinity College or the Queen's Colleges under the Royal University, or graduating in some other college or in a manner otherwise recognised by the Royal University. I consider that any of these means are not adequate for the higher education of Catholics. In the first place, Catholics cannot conscientiously go through a course in Trinity College and take out University degrees there. This point seems to be universally admitted, or at any rate to be admitted by some of the greatest statesmen of modern times. I shall be satisfied with citing, in this connection, the words of Mr. Arthur Balfour in his famous speech at Partick, I believe, in the year 1889. He says, "The Roman Catholic population of Ireland is, I suppose, about four-fifths of the whole population. They are the poorest as well as the most numerous of the Irish population, yet we find that only one-seventh of the students of the endowed colleges belong to the Roman Catholic faith. I have already stated that the number in Trinity College is only 6 per cent. of the whole, and that actually there are at this moment enjoying the advantages of higher education in endowed colleges less than 250 individuals in all who are Roman Catholics." What was true in the year 1889 is practically true at the present time. The percentage of students who are availing themselves of the endowed colleges to win University degrees has not increased since 1889. Then we may quote Mr. Arthur Balfour as an authority in favour of our view that adequate provision has not yet been made for the higher education of Catholics. I may quote another passage of his in reference to Trinity College which shows very clearly and very convincingly that it is impossible for Catholics to avail themselves of the advantages of Trinity College for the purpose of taking University degrees. He says "it cannot be denied, and I for one will not affect to regret it, that by its composition Trinity is now what it has always been, a Protestant institution in its general flavour and complexion. I believe that not 7 per cent. of the students are Roman Catholics. Every Sunday in the college chapel, services of the late Established Church of Ireland are celebrated, and the Theological Chairs which have done

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such services are filled by members of the late Established Church in Ireland."

2094. Will you pardon me interrupting you again. Mr. Balfour's utterances are well known to us, and I don't think we need encumber our notes, which will already be very voluminous, with them. If you would be good enough to proceed to your own views, which we are so anxious to hear?—Very well. In reference to this subject of Trinity College I may refer to the views put forward by the Archbishop of Dublin, Dr. Walsh, in a book which he has written on the Irish University Question. In order to prove that Trinity College is not a suitable place for Catholics to go to for their education he supposes that the state of things were reversed, that there were a Roman Catholic chapel, Roman Catholic services on Sundays, that the Chairs of Theology were filled by Roman Catholic Professors; and then he asks the question whether in such circumstances Protestants would enter Trinity College for the purpose of taking out University degrees; and he comes to the conclusion, which I think many others have come to also, that they would not, that they would consider it a place unsuitable for them, and that consequently Protestant parents would not allow their young men to have recourse to Trinity College as a place to secure a University education and a University degree. Now, Trinity College being out of the question, it may be asked whether we may not avail ourselves of the Queen's Colleges for the purpose of taking out University degrees. It is well known, I am sure, to the members of this Commission that the project of the Queen's Colleges had scarcely been broached in Parliament when it was condemned by the highest authority in the Catholic Church, in the October of 1847, and also in the October of 1848. The then reigning Pope, after all the facts were placed before him, condemned the project of establishing Queen's Colleges as a means of educating Catholics. In the year 1850 the Synod of Thurles was held, one of those important conventions of ecclesiastics of the Catholic Church in Ireland which are held every quarter of a century, and by the unanimous voice of the Bishops of the Synod the Queen's Colleges were condemned as institutions for imparting a University education to Catholics. This being so it is clear that no Catholic young men can, if their consciences be what they ought to be, have recourse to the Queen's Colleges as places of education; and it is a question that may well be asked, when the State is providing for us means of education, whether it is a wise policy to insist as a first condition that the young men who are afterwards to become citizens of the State should act against their own consciences and against the manifest directions of their ecclesiastical superiors and guides. It seems to me, when the State insists as a first condition on disobedience to conscience and disobedience to ecclesiastical authority, very little good can subsequently be expected from persons who begin their higher education by disobedience of the class referred to. Consequently it seems manifest that conscientious God-fearing Catholic young men cannot have recourse to the Queen's Colleges as places of education. The reason why mixed education has been condemned by the Catholic Church—and of course this applies to the Queen's Colleges—is put very briefly by the Most Rev. Dr. Moriarty, formerly Catholic Bishop of Kerry. He says that where a number of young men of different religious persuasions are thrown together there is a danger of the suppression of truth and of the concealment of religious profession and observances which necessarily lead to religious indifference. The danger is manifestly greatest for those who believe most. If Anglicans were associated in such circumstances with Unitarians or Socinians the necessity of avoiding topics of discussion would bring them down to the lower level. And his lordship put his views in a very pithy and cogent sentence which summarises his whole argument. He says, "The shortest rule of faith would become the common denominator." It might also be seen from the evidence which has appeared in the newspapers, and which the Archbishop of Dublin, Dr. Walsh, has brought before the public in his book on University Education, that the failure of the Queen's Colleges at examinations, especially in contrast with the wonderful success of our Catholic University College in Dublin is a reason why they should be condemned as places of education. I refer more especially to the Queen's Colleges in Galway and Cork. Then his Grace the Archbishop of Dublin also points out the waste of public money which occurs every year in at least these two Queen's Colleges. For instance, of Queen's College, Galway he states——

2095. May I say that we are really pretty well acquainted with Archbishop Walsh's book. What we are anxious to get is your own views?—Well, my lord, I am coming to this by stating the views of Dr. Walsh and Dr. Moriarty.

2096. I understand that we are going to have the advantage of Dr. Walsh's own evidence?—I trust so, my lord. I may say that there is perfect unanimity amongst the Catholic Hierarchy of Ireland on this question of University Education, and that in explaining their views I am explaining my own. Now with regard to the Royal University, I state, in my Summary of Evidence, that it does not make adequate provision for the higher education that is wanted; and this, perhaps, is a more substantial point than any of those that I have, as yet, come to. I shall try to be as brief as possible in what I have to say on the subject. We—or, at least, most of us Catholics—have adopted Cardinal Newman's view as to what constitutes University Education in the highest sense. Cardinal Newman states, in his well-known book, that one of the great advantages to be derived from a University Education is the fact that young men holding different views, and with minds differently constituted, are thrown together. When they are brought into close contact in argument, and in their social relations, their peculiarities and idiosyncrasies of character are removed, and in this way a man acquires, perhaps, the best and most practical education for the future work of his life. On the other hand, Cardinal Newman maintains that, even if one were to become as thoroughly acquainted with Greek as Demosthenes, and with Latin as Cicero, and were to become a master of all the sciences, still, that his mind might be narrow—that he might take very contracted views of things—and, consequently, that the education he receives is not, in the highest sense, a University Education; nor does it prepare him for the life in the world for which a University Education is supposed to prepare a man. This being so, it is perfectly manifest that the education which is received under the Royal University, which is a mere examining body, has not the advantages—or, at least, has not all the advantages of that ideal University Education of which Cardinal Newman speaks. Again, under the Royal University, there are great inequalities—and this is the second point to which I wish to refer. Students of the Queen's Colleges compete, under the Royal University, with students of colleges which have no endowment whatever; and it is manifest that students who go through their studies in a University richly endowed, possessing large libraries, well furnished laboratories, and supernumerary staff of Professors, are in a much more advantageous position than are the students of struggling unendowed colleges. Therefore, it is manifest that there is great inequality between the various colleges whose students compete for University degrees under the Royal University. Moreover, as between Catholic colleges, there is also an inequality, because some of the Catholic colleges—for instance, the Catholic college in St. Stephen's-green—has a number of Professors, or Fellows, whose salaries are paid by the State, whilst the students of Blackrock College, on the other hand, of St. Malachy's College, Belfast, and of others that I might name, through the country—for example, the college that I am personally connected with myself—the Diocesan College of Sligo—labour under a great disadvantage, inasmuch as those colleges have no endowments whatever. We are pinched for want of funds at every turn, and, therefore, it is practically impossible for us either to furnish our libraries or equip our laboratories in such a manner as would facilitate the imparting of higher education to our students. Again, there are other defects in the Royal University system. There is no endowment of a college for ladies; and, in modern times, we see that ladies are aspiring to a very lofty position in the various professions, and the view generally entertained is, that it would be only right and proper for the State to provide them with the means of attaining higher education, and acquiring University degrees. Moreover, our Catholic ecclesiastical students are placed at a great disadvantage. They do not follow the course of the Royal University—at least many of them do not—some few isolated individuals may—but the great body of our ecclesiastical students do not; there is no endowment derived from the State in connexion with the Royal University for our ecclesiastical Professors, or for our students, and, consequently, they, too, labour under great disadvantages. All these facts would go to show that the Royal University does not make adequate provision for the higher

education of Catholics, and, therefore, taking these statements with the statements which I made above regarding Trinity College and the Queen's Colleges, it seems that I have exhausted the whole list, and, therefore, I am bound to come to the conclusion that no adequate provision is made by the State for the higher education of Catholics in this country as regards University Education. Now that there is great need for providing such means is manifest from various sources. In the first place, it has been admitted by Mr. Gerald Balfour, I believe, in the House of Commons, that, although he was anxious to appoint Catholics to positions of trust and responsibility in the State, he could find very few of them sufficiently educated for such appointments. It is manifest to ourselves, in every part of the country, that it is an extremely difficult thing to find men who are so educated that they are qualified to undertake, at the present time, even the ordinary duties of municipal life. For the last two years a great deal of power has been thrown into the hands of the people of this country, and a great deal of responsibility rests on them, and, therefore, the necessity for their being more thoroughly, and more practically educated, is manifest. The men who make up our County Councils and our District Councils, at the present time, really receive no better education than that which is imparted in the National schools of the country, and at the same time it is perfectly clear that sometimes their duties involve considerations of the highest interest, and, perhaps, of the deepest responsibility. Therefore, when the State thought it right to confer on the people at large such extensive powers, and with these such grave responsibilities, it ought to follow up its action by granting the means of imparting a higher education to those who exercise such powers, and who share such responsibilities. I have introduced, as one of the points in my Summary of Evidence, that it has been stated—I have heard it stated myself—that the Roman Catholic Bishops of this country are responsible for the state of things that exists—the backwardness of the people in this matter of literary training. The Roman Catholic Hierarchy of this country, as I think I have satisfactorily proved, could not possibly have taken any other action than those which they have taken. It is imposed on them as a duty of their faith, and as an obligation of their Church, that they shall not countenance systems of education which they believe—conscientiously believe—and believe, also, from practical evidence before them of the fact—are intrinsically dangerous to faith and morals. Therefore, the Catholic Hierarchy are not responsible for this state of things. But if the Government, from the start, had taken into consideration the character of the Irish people—because we are a people of peculiar character, perhaps, in many respects—and if they had seriously determined to provide for them the means of training, and of acquiring higher education, which they could avail of, then the systems of education which the Government would have proposed would have been of a different kind from those which they introduced. There is no ground, therefore, for the statement that the Hierarchy are responsible for the backwardness of the people, if the people be backward. Again, it has been said that it is the duty of the Bishops, in this matter, to propose some system of University Education for the guidance and direction of the Government. Well, the Bishops have the very wisest and best reasons for taking no such course. In the first place they believe that if it is the duty, so it ought to be the privilege of the Government itself to provide for the education of its subjects. Again, to devise a scheme of University Education for Ireland, at the present time, would involve the readjustment of the Queen's Colleges, the readjustment of the Royal University, and a number of other considerations, which are entirely outside the province of the Bishops. Therefore, they would be outstepping the bounds of duty, and the bounds of propriety, if they were to undertake—at least, that's my opinion—to furnish detailed schemes of University Education for the Government. But, whilst this is so, I may remark that the Bishops are quite prepared, whenever they are invited, to give advice to the responsible Ministers of State, on any points connected with University Education, on any points on which the Ministers of State desire to be instructed or informed. I don't think, therefore, it would be well to go further into this part of the question. I may observe that the Bishops adopted resolutions repeatedly—for instance, in the year 1871, and in the year 1885, and in the year 1896* they adopted resolutions on the subject of University Education. These resolutions were published, and gave the outlines of any scheme which would be satisfactory to their views. Therefore, we may take it that they have discharged their duty in placing before the ministers of State, and before the Government, the broad outlines of a scheme that would be satisfactory to them. Now I don't think, my lord, that I have anything more to say on the question of University Education; but I have included a number of other points in my Summary of Evidence, some of which, perhaps, I may be permitted to speak on.

2097. CHAIRMAN.—I think you will agree with me that they are relevant only in so far as they relate to what one may call the feeding of our Universities—you know what I mean?—Yes, my lord.

2098. It is, I think, a very important aspect of our inquiry, and we would welcome anything on the subject?—Perhaps, then, I may be permitted to say something in reference to the Intermediate system of education. The Intermediate system of education, as your lordship observes, is intended to become a feeder for the University system, and our Intermediate colleges and schools are intended to become feeders for our Universities. The question, therefore, arises as to whether they are in a position to discharge their duty in that respect. I see a great many inequalities and defects in our present Intermediate system of education; but if these defects were removed, I think it would fulfil the duties which your lordship defines much more perfectly than it does at present. In the first place, there is no means of giving an educational training to the Professors of our Intermediate colleges and schools. As a rule, those whom we appoint as Professors in our colleges are young men who have gone through their ecclesiastical training in Maynooth, and who have devoted most of their attention to Theological and Scriptural studies; whereas, in the Intermediate schools the study of the Ancient Classics, and of the pure and physical Sciences, forms the great burden of the work. It is quite clear, therefore, that if our diocesan seminaries are to discharge efficiently the duty of preparing students for a University career, some means must be adopted of training their Professors. Such a means could, in my opinion, be provided in connexion with any University scheme that, under the guidance of this Commission, the Government might see its way to devise for this country. Side by side with a University college there might be a school—an Intermediate school—in which the graduates of the University who are intended, afterwards, for Intermediate work, might exercise themselves in the duty of teaching, just as, side by side with the Training College in Drumcondra, and the one in Baggot-street, there are practising schools for those who are to be afterwards teachers under our National system of education. Again, I may refer to what I call the anomaly of the Christian Brothers' school question. Now I shall touch upon that question as briefly as I can, because there are many points of delicacy in connexion with it. The Irish Christian Brothers were originally instituted for the purpose of Primary Education—for the purpose of training the poor—educating the poor; and while that was the case they were precluded by their rules from working under the National Board, on the ground that they had not freedom to give religious instruction, or to exhibit religious emblems before their children. Perhaps I may again——

2099. Mr. Justice MADDEN.—My lord bishop, an occasion has now arisen when I ought to intervene. I have special knowledge of this matter, as a member of the Intermediate Board. I quite recognise the importance of the question your lordship is approaching. The former question to which you were referring is intimately connected with our inquiry, namely, whether adequate provision is made by the University institutions of the country for the supply of teachers. I am also familiar with this second question, which you are approaching. It is this—you will correct me if I am wrong—the Christian Brothers' schools, you say, were primarily instituted for the purpose of affording Primary Education. They are now receiving large sums—large endowments—under the Intermediate system, and that, you think, requires consideration?—I think that requires consideration.

Mr. Justice MADDEN.—I submit to the Commission that that is a question for the Intermediate Board, and not for this Commission: it has nothing to do with our inquiry.

2100. CHAIRMAN (to *Witness*).—I think you had better pass from that?—Very well. The third point

* See pages, 383-385.

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I had intended to introduce in connexion with the Intermediate Education system is the fact that there is an inequality between the various colleges and schools that work under that system, owing to the action of the Educational Endowments Commission, which gave over large sums to some of the colleges, while other colleges have to work without any endowment at all.

2101. Mr. Justice MADDEN.—I submit to the Commission that this is outside our inquiry. That, again, deals with the distribution of endowments *inter se* between Intermediate schools?—That is so.

CHAIRMAN.—That clearly is not within the scope of our inquiry.

2102. Mr. Justice MADDEN (to *Witness*).—The first question you adverted to is one of the most important questions for our consideration?—Well, I have before my mind—if I am permitted to explain it—a scheme by which equality might be brought about between those various colleges.

2103. CHAIRMAN.—Really, my lord bishop, I don't think we can prosecute this inquiry. No doubt it is very interesting, but there is a limit to all things?—Shall I be permitted to speak on the subject of technical education?

2104. Yes; as far as it relates to colleges. What I mean—if I may venture to suggest it—is this: that if you think that colleges or collegiate institutions or Universities might be made the means of improving technical education, that would be highly germane to our inquiry, and most important?—Yes. Well, at present, we labour under the disadvantage of not having trained teachers to impart a knowledge of technical subjects; and, I think, that a part of the matter that might be considered by this Commission—as far as I understand its functions—is, what provision ought to be made to prepare trained teachers to impart through the country a knowledge of technical subjects. I would submit, again, the consideration with which I began: that it is of the highest importance that any scheme for preparing teachers for a country, four-fifths of the people of which are Catholics, should be based on denominational principles. This principle of denominational education runs through the whole of our Catholic system, and, therefore, I would venture to suggest to the members of this Commission that, if adequate provision is to be made, even for the training of teachers of technical education, it would be well to base such provision on denominational principles. Now, I don't think—seeing that I misunderstood the meaning of the terms of reference—that there is anything else in connexion with this subject that I could direct your attention to.

2105. Most Rev. Dr. HEALY.—Dr. Clancy, there is only one thing on which I would like you to favour the Commission with your opinion or views. There have been practically put before the Commissioners two schemes of University reconstruction. In one scheme—we are leaving Trinity College out of the question altogether—it is proposed to reconstruct the Royal University as a teaching University, and to have in connexion with it, here, in Dublin, as I understand, a well-endowed and well-equipped college, chiefly intended—but not exclusively—for Catholics; and, similarly, Belfast College would remain as it is, but probably strengthened as to its faculties and working powers, under the same University. But the fact that it was a teaching University would involve a reconstruction of its Senate, and that reconstruction would bring the Senate into closer connexion with the teaching colleges. The other scheme is to have two Universities, perfectly independent of each other—one in Dublin, designed for Roman Catholics, and for such colleges as might be affiliated with that institution; and the other in Belfast, designed for such Northern institutions as might be affiliated with it. Which of these two schemes would you be disposed to favour?—For many reasons, my lord, I should prefer the latter.

2106. Would you explain the reasons, please?—In the first place we should be attaining something approaching equality—at least, more nearly—by that system than by the other. According to the other system, a number of colleges through the country would be working under one University system; the endowments of that system might not be very large; its Senate would be necessarily divided in point of religious belief; and the teaching powers of the various colleges would probably not be so strong as they ought to be. On the other hand—for although we are not permitted to trench on it here, according to the terms of reference, still, for the sake of comparison, perhaps I may be allowed to refer to it—Trinity College would stand in its own lofty isolation, enjoying its large endowments, and perfectly free and independent of all outside control. Therefore, I think that under that system we could not ever hope to approach equality with the Protestants of this country in the matter of University Education. On the other hand, if we had an independent Catholic University, or—to use words which we are now prepared to adopt—a University to which Catholics might have recourse for higher education with perfectly safe consciences—if we had such a University, then we might equip it with efficient Professors, and it might be enriched with endowments, so as to place it from almost every point of view, if not absolutely from every point of view, on a level with Trinity College.

2107. You think, therefore, that the scheme of two Universities would be regarded with much more general satisfaction by the Catholics throughout the country than the scheme of a common University?—Yes, my lord, I do.

2108. And that there would be more finality about it?—More finality about it, decidedly.

2109. And that it would go further to meet the demand for equality which they make?—Yes, my lord.

2110. Do you think, in the case of a single University being a teaching University, that colleges so differently constituted, and so far asunder in every way as Dublin and Belfast, would be likely to work in harmony together as members of a teaching institution?—I think it would be difficult for them to do so. I should very much prefer to see Belfast having an independent University for the Presbyterians and other Nonconformists of the North of Ireland, and to see a University for Catholics established in Dublin, embracing not only the central College in Dublin, but also some other colleges through the country. That should be a necessary portion of it. Perhaps I may explain that point to your lordships.

2111. Do you think, Dr. Clancy, that it would be in any case desirable to make provision in some way for what I might call "extern" gentlemen, and for ladies, getting their degrees, considering the number that are now in the habit of getting degrees in the Royal University?—I think no system would be adequate without such provision.

2112. You think that it would be very easy for Universities in Dublin and in the North to make such provision, both for ladies and for extern gentlemen?—Yes, my lord, I think it would be very easy. For instance, there is a very successful school for ladies in Belfast—the Victoria College. If that were associated with a University in Belfast, I think it would be an admirable provision for the education of Presbyterian, and other Nonconformist young ladies from the North.

2113. Having adequate staffs, to be duly strengthened by the authorities?—Quite so.

2114. And the same thing could be done in Dublin?—The same thing. Opposite to us here is Alexandra College, which is doing most successful work under the Intermediate Department, and if it were brought into connection with Trinity College—I mean with Dublin University as distinguished from Trinity College—adequate provision would be made for the education of Protestant young ladies. There is also a very efficient school for the education of Catholic young ladies in Dublin, known as St. Mary's Universities College. During the last ten or twelve years it has been doing successful work under the Intermediate and the Royal University Departments.

2115. But supposing that Trinity College—I hope I am not out of order—should be unwilling to undertake to give degrees to the ladies of Alexandra College, would there be any objection to the colleges of the other University examining them, and giving them their degrees, as the Royal University does at present?—I should not like to commit myself to any statement on that point.

2116. Professor EWING.—In your Summary of Evidence you say that because Trinity College is not a fit institution for the education of Catholics, Catholic young men are in consequence forbidden by their Church to become pupils of that institution. I notice also that in speaking of the defects of Trinity College and the Queen's Colleges, you speak of Catholics who go into those colleges, as beginning their higher education in disobedience of their spiritual authorities. Do these words accurately represent the present state of the case?—I believe they do.

2117. I have heard it said that the attitude of the Church in this matter was not a prohibition, but a mere warning; do you take it to be a prohibition?—I take it to be a prohibition for the great majority. There may be individuals for whom it will act as a warning. There are exceptions to every rule, and as the Archbishop of Dublin has so well put it:—"Some men came safely from the charge of Balaklava."

2118. You don't quite take my point. Is it a mere warning, or is it a prohibition?—I take it to be a prohibition. It is a prohibition for the community at large. In the case of individuals it may, perhaps, be reduced to a warning; but then ample means should be taken to protect the religious belief of such individuals.

2119. But it is a prohibition to Catholics?—It is a prohibition to Catholics at large.

2120. I understand you to say that you would be in favour of admitting to the degrees of the newly-constituted University persons who had not taken any part of its teaching—external students?—Yes.

2121. I suppose you would be inclined to give the graduates of your University some share by representation in its government?—I don't quite understand your meaning, sir.

2122. Well, it has been suggested that the governing body of any newly-constituted University would probably include some representatives nominated by the graduates?—Oh, yes; I think it would be quite in accordance with analogy, and also required by principle.

2123. And these nominees of the graduates would, of course, take part in the government, not only on the examining side of the University, but also on the teaching side?—Yes, I think so.

2124. So that the effect of giving the external students the same privileges when they graduated as are given to the graduates who have taken the teaching of the University, would be, that those who did not think the University worth coming to as a place of teaching, would, nevertheless, be entrusted with its management, to a certain extent?—I think their number would be comparatively small; it would never become large.

2125. You see, I dare say, the effect of this particular objection which I am now raising?—Yes, I see that it would place the government of the University in the hands of those who did not receive its education.

2126. To some extent?—Well, I don't think the number of those educated outside would ever become so great as to have any influence on the governing body of the University. That, however, I think would be a matter for this Commission to express their views on to the Government, and for the Government to legislate on.

2127. Would your examinations be thrown open to external students, and would the stamp given to them be equal to that given to the internal students, or would you make a clear distinction between the two?—So that there would be two classes of degrees?

2128. Quite so?—Well, I think that if there were two classes of degrees, it would render it more desirable for students to take the advantage of a University Education properly so called, and that a greater number would come to the college.

2129. And that you would consider an advantage?—Decidedly.

2130. Professor RHŶS.—How far, my lord, would you approve of young men who are intended for Orders being educated with laymen?—Well, in our diocesan seminaries they are being educated side by side with persons going for the professions of Law and Medicine, and for commercial pursuits, until they reach the age of eighteen, or nineteen, or twenty. After that time they go to colleges that are exclusively ecclesiastical—to Maynooth, or to the Irish Colleges in Paris or in Rome. From that time, until they receive Holy Orders, at about twenty-five or twenty-six years of age, they are thrown in with ecclesiastical students exclusively. That would still be continued at the same time that they could have the advantage of gaining a University degree. If, for example, the Faculty of Arts in our ecclesiastical colleges were endowed by the State—if it were strengthened by more efficient staffs of Professors, and if Art students were admitted to all the honours and all the emoluments at the disposal of the University—do I make myself understood?

2131. Yes, I think so. You believe that on the whole it is desirable that they should be educated together until they specialise?—They should be educated together until they are about eighteen or twenty years of age; at least, that has been the system in this country, and it has worked very well; and from that age they diverge into different colleges.

2132. Would those who were training for the Church take a University degree?—I think that any system of University Education for Catholics would be imperfect which did not provide for having our ecclesiastical students take University degrees; for this reason, that we cannot afford to have our ecclesiastics worse educated than our laymen in any part of the country. They must be thoroughly versed in History and in Philosophy, and in the Physical Sciences, and all those things, in order to maintain their own position of respectability and influence amongst those who themselves enjoy University degrees. Therefore, I think a most important consideration for this Commission is to make provision for ecclesiastical students receiving University degrees.

2133. In Dublin?—I should say in Maynooth.

2134. How would you combine the two?—I think they could be combined in this way, sir. Suppose that you strengthen the Arts Faculty in Maynooth by appointing two or three additional Professors, and that you were to give Fellowships and other endowments in connection with that faculty, the students could be prepared there quite as efficiently for taking University degrees as they would be in any central college in Dublin. On the other hand, if our ecclesiastical students were to remain in a University in Dublin, for instance, until they should begin their philosophical and theological courses, they would be too far advanced in life for the latter, and the vocations of many of them might possibly be injured.

2135. I don't know whether I should ask you this question or not as to the majority of the men in Maynooth, but what proportion of them is intended for missionary work all over the English-speaking world?—Well, there are no students in Maynooth intended *ex professo* for missionaries outside Ireland, but by the accidents of dioceses they have to go abroad—sometimes for years, sometimes for life. For example, it may occur that a diocese is fully provided with priests, and cannot make room for all its ecclesiastical students; and then there may be other reasons. In such cases the usual course is to send them abroad to England or Scotland, and, sometimes, even to Australia. There are some dioceses in Ireland from which students are sent abroad for five or six years, and sometimes for life; but the number that go abroad for life is extremely small.

2136. Could you give us some idea of the proportion of those who go abroad in this way?—I should say not one in twenty. I should say nineteen-twentieths are educated exclusively for the home mission.

2137. Professor LORRAIN SMITH.—There is one question which I should like to ask you about the degrees. Am I right in regarding you as meaning that in making University provision suitable for Catholics you recognise the necessity of spreading it over a large number of colleges?—I should say that the endowment should be spread over a number of colleges recognised as affiliated with the University for the preparation of the number of pupils that such colleges would send in.

2138. It has been put before us that there is a necessity for concentration for the purchase of large libraries, laboratories, and expensive apparatus. Your idea seems to me to be rather opposed to that?—Well, I would strengthen the Central College in Dublin as much as possible. I would render it as efficient in every way for the education of Catholics as Trinity College has been rendered for Protestants; and then as regards the other colleges in the country that would be affiliated with the Central College, these should also be strengthened to such an extent as to enable them to do their work efficiently. To define that extent would be a very difficult question.

2139. You would not advocate the policy of concentration in respect of the students?—Well, taking into consideration the fact that we have to provide for the higher education in the Arts and Sciences of our ecclesiastical students, so far at least we should depart from the principle of concentration; and secondly, in so far as we have to provide for the higher education of ladies, to that extent also it would be necessary to depart from it.

2140. Should you depart from it to the extent of recognising the Queen's College, Cork, and the Queen's College, Galway, as affiliated colleges?—That is a question on which I am not prepared to give any evidence; it is a matter for the consideration of the Government, as far as I can see.

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2141. Dr. STARKIE.—We have been informed, my lord, that if a Catholic University were established in Dublin as many as 200 of the picked students from Maynooth might reside in an ecclesiastical house in Dublin in connection with the University; and that this class of students would be teachers in seminaries later on. From your lordship's remarks it would appear that you do not consider that such a thing would be likely to be allowed?—If such a provision were made for their education at an early stage of their course I think it would work very badly; but if such a provision were made for their training after they had become priests it would work well. But that would not be the time for conferring University degrees on them or for their entering on a course of University studies. Provision for conferring University degrees should be made in Maynooth itself.

2142. It has been urged upon us very strongly that it is desirable that the priests who would take up up scholastic duties in the seminaries should get a better training in Literature—in Classics particularly—than they receive at Maynooth, and in Science also. It has been pointed out to us that since Classics and Science are dropped at a very early stage in Maynooth, when a priest leaves after five or six years of Philosophy and Theology he has to commence his Arts education practically *de novo*?—I am entirely in accord with that view. I have had practical experience of it myself.

2143. How would you obviate such a state of things?—If provision were made to enable students residing in Maynooth to graduate there under the Catholic University during the first two or three years of their course they would have laid a much better foundation both in Classics and in Science for their future studies than they can lay at present. Then I think provision might be made by the Bishops for the continuation of the students' classical studies and scientific studies—either during the whole course or the greater part of the course—in Maynooth. Again, there is in Maynooth an institution called the Dunboyne Institution, in which students read for two or three years beyond their ordinary course of studies. There is nothing done for the endowment of that institution from public sources. I think it would be in accordance with the terms of its private endowment that students should pursue a course of study in Science and Classics while they are in the Dunboyne Institution. I think provision might be made for perfecting their classical and scientific studies there; but I think that their University degrees should be taken during the junior part of their course and before they enter on the study of Theology and Scripture.

2144. What is the average age at which your students enter on Philosophical studies?—About twenty or twenty-one.

2145. It would be quite possible for them consequently to have taken their degrees before that?—Oh, yes, I think so.

2146. Professor DICKEY.—Maynooth is one of the six colleges of the Catholic University?—It is one of the six.

2147. Is the provision made for the education of the clergy of the Catholic Church insufficient?—It is amply sufficient, I take it, as regards Theology, Scripture, and kindred branches, but it is not sufficient, in my opinion, in the departments of Science and Classics.

2148. There are three other colleges in connection with the Catholic University—Carlow, Blackrock, and Clonliffe—but they are merely Intermediate schools, I think?—Carlow and Blackrock are associated with the Catholic University.

2149. But they are merely Intermediate schools, are they not?—Blackrock College is an Intermediate school and sends its pupils for degrees to the Royal University. Carlow College sends its students for degrees to the London University, and also, I believe, for the Royal.

2150. St. Malachy's in Belfast is a Catholic college that prepares students for the Royal University?—Yes.

2151. What provision would you make for it in connection with the proposed Catholic University in Dublin?—That's a very difficult question to answer, sir. What I should say in reply to it is that there should be a certain fixed and well-defined standard of proficiency adopted by the Catholic University, and that no college which did not come up to that standard should be recognised as belonging to the Catholic University. It would depend on a great many conditions—on the nature of the building, the number and efficiency of the staff, the success of the pupils, and other considerations.

The Commission adjourned until the following morning.

SIXTH DAY.

WEDNESDAY, SEPTEMBER 25TH, 1901,

AT 10 O'CLOCK, A.M.,

DUBLIN.
Sept. 25, 1901.

At the Royal University of Ireland, Earlsfort-terrace, Dublin.

Present:—The Right Hon. Lord ROBERTSON, A.M., LL.D., P.C. (Chairman); The Right Hon. Viscount RIDLEY, M.A., LL.D.; D.C.L., P.C.; The Most Rev. JOHN HEALY, D.D., Lord Bishop of Clonfert; The Right Hon. Mr. Justice MADDEN, M.A., LL.D., P.C.; Sir RICHARD CLAVERHOUSE JEBB, LITT.D., LL.D., D.C.L., M.P.; Professor S. H. BUTCHER, LITT.D., LL.D.; Professor J. A. EWING, M.A., LL.D., F.R.S.; Professor JOHN RHŶS, M.A., D.LITT.; Professor J. LORRAIN SMITH, M.A., M.D.; WILLIAM J. M. STARKIE, Esq., LITT.D.; WILFRID WARD, Esq., B.A.; Rev. Professor R. H. F. DICKEY, M.A., D.D.; and Mr. J. D. DALY, M.A., Secretary.

Lieut.-Colonel JOHN FOSTER GEORGE ROSS OF BLADENSBURG, C.B., D.L., Member of the Senate of the Royal University of Ireland, examined.

Colonel Ross of Bladensburg, C.B., D.L.

2152. CHAIRMAN.—Colonel Ross, you are one of the Senators of the Royal University?—I am.

2153. How long have you held that position?—For about two years.

2154. You are a Roman Catholic, I think?—Yes, I am a Roman Catholic.

2155. You have, I believe, studied the question of University Education in Ireland?—Yes; I have been very much interested in the question for some time.

2156. And are you prepared to favour us with your views on the subject?—Yes, I should be glad to put them before you.

2157. Will you kindly go over the points you have noted in your paper, and express your opinions on those points?—The first point is, that I believe the institutions intended to give University education are inadequate to the requirements of the bulk of the Irish people—viz., the Catholics. This large section of the population generally object to go to Trinity College and to the Queen's Colleges, and these are the only places in Ireland that are endowed by the State, except University College, Stephen's-green, which receives some indirect subsidy from public funds, but not as great as that allotted to the other colleges above mentioned. The former, moreover, were constructed and equipped at public expense for the work they have to perform, whereas this is not the case in regard to the College in Stephen's-green. Hence Catholics who object to go to Trinity College or to the Queen's Colleges are restricted to University College, Stephen's-green, for any form of University training, and those who do not enter it have no such training, and can only obtain a University degree by presenting themselves at examinations conducted by the Royal University. Catholics do not think they have equality in respect to University advantages as compared with the rest of their fellow-countrymen. Secondly, while some individual Catholics may go to Trinity College without danger, the ecclesiastical authorities have come to the conclusion that this institution should not generally be frequented by young Irish Catholics. They fear that their faith may be undermined. Many, doubtless, who have been educated there have prospered in life, and have received no injury to their faith, but nevertheless I think the institution is unfitted for the majority, indeed for no more than the selected few, whose parents or guardians have decided that they may enter with safety. It is quite true that the college authorities would not willingly allow any Catholic student to disregard his religious duties; on the contrary, I am sure they would encourage him to attend to them, and treat him in this respect honestly and fairly. But the atmosphere and tone pervading the college, and the traditions prevailing there, are certainly not Catholic, and as youth is impressionable, and quickly conforms to its surroundings, it is to be feared that imperceptibly many of the Catholics would lose the faith, or that it would become greatly impaired or weakened. In England it may be different, and the conditions there are not the same as those which exist in this country. The old struggle between Catholicism and Protestantism is less acute in England than it is here. It has practically ceased there, at all events among the intellectual classes; whereas in Ireland it still remains unfortunately as a living factor, pervading, in some measure, almost every class of society, dividing the people into hostile camps, and causing contention and difficulty. Besides, it is felt by the Irish people themselves very strongly that an intensely Catholic population, who form the very large majority of this island, should not be asked to receive their higher education in institutions which are quite out of harmony with their feelings and prejudices, and that they should not be obliged to go to places which were established and framed only to suit the Protestant minority, and which are regarded by them as alien organisations. They believe they should have some share in shaping the system by which they can be educated; and that it is unfair to fix the badge of inferiority upon them, as a people incapable of evolving an educational ideal. To thwart their aspirations places them in an unequal, not to say a degrading position, and takes little or no account of the honest convictions of the parents whose sons it is proposed to elevate. No one can expect the State to fritter away its resources upon a defective education, and every safeguard should be adopted to ensure that it is rendered efficient and useful to the country. But when this is secured the system may be adapted to the requirements of those for whom it is intended. Thirdly, it is a serious matter when a people are unprovided with the means of obtaining higher education. It might have been tolerable when that people had no power to influence their own public life; but in the present day, when they can exercise great control in Parliament and have an almost absolute control over their local affairs, the question assumes another aspect. In countries where society has not been disturbed—as in England—it is probable that the less intellectual classes will follow the lead of those they have been accustomed to look up to. In Ireland these conditions do not exist, and not having the same confidence in those who controlled their actions in the past, the Irish Catholics, directly they gained power, placed themselves in the hands of others to guide them. It is scarcely necessary to go into the details of a matter which can hardly have escaped notice; but it is obvious that it is a necessary qualification for leaders that they should have learnt the science of public life. In short, that the more power you give a people the more is it necessary that there should be a broadly educated class, in sympathy with the masses, with their feelings and aspirations, and capable of leading them in the ways of peace and civilisation. If the intellect of the country will not flock to existing institutions, it seems surely wise to provide other institutions at the earliest possible moment. Again, I think it tends to contentment if the young men with brains have some means afforded them of entering into the public service. There is plenty of ability among Irish Catholics and plenty of work to be done in a vast system like the British Empire. They are generally debarred from such an outlet to their energies—not because there is any wish to exclude them, but because they have not the necessary culture and training to fit them for such employment. I do not think I am wrong in saying that many of the successes achieved in after life by young Scotchmen have been due to the fact that there are in that country efficient and cheap Universities adapted to the feelings of the people and working in sympathy with their aspirations. If the State has gained thereby, so also do I conceive it would gain in Ireland if some similar system

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was introduced. I might perhaps point to the advantages that would accrue if a candidate for the priesthood had the means of acquiring some University training. The clergy wield much influence, due to the fact that their education is superior to that of their parishioners and to the devotion with which they discharge the arduous duties of their sacred calling. I think there can be little doubt that their usefulness would be greater, and their influence more beneficent, if they had also that practical knowledge of human affairs which a course of University life is sure to afford. The fourth point I want to put before the Royal Commission is that the Catholic claim is based on the principle of *equality*. If a minority has well endowed institutions that are well adapted to their requirements, Catholics believe that the same advantages should be provided for them, who form the vast majority of the population. It has been stated by some who appear adverse to the Catholic claim that as all religious tests have been removed from Trinity College, therefore Catholics should be able to go there now without danger; but I do not see the converse stated by these same persons, viz., that if we get an institution as Catholic only as Trinity College is Protestant, and no more, that then the Protestants could frequent it also with impunity. There would, no doubt, be an advantage if, in a divided country like Ireland, the causes of animosity could be healed up by introducing a system whereby the youth of both sections of the community could be educated together. But I do not think the minority can ask us to join them for this good purpose. I should hope rather that they might join us, and I trust to see the day when to a great extent they will do so willingly.

2158. I ought to have asked you at the outset this: You are an Irish proprietor?—Yes; and I am living in Ireland.

2159. With the exception of your military service you have lived in Ireland?—I have lived in Ireland a good deal. I have been on the Staff in Ireland. I was Assistant Private Secretary for a short time to Mr. Forster, and then I was on the Staff of Lord Spencer and of Lord Carnarvon when they were Viceroys here; I was in the Army, in the Coldstream Guards, during that time.

2160. I may take it that you have a large acquaintance with Ireland?—Yes, I think I know a great number of people in different parts of Ireland. When I was on the Staff in Ireland I was employed in various ways, and I have been some time in the West of Ireland, amongst other places.

2161. I was going to say that in what you have said you do not discuss the question of what institution should be created to meet the wants which you describe?—No, I do not go into the details of that question.

2162. I trouble you about it only because you are one of the Irish laymen whom we see as a witness, and therefore, perhaps, you will allow me to ask you one or two questions, chiefly about the governing body of the proposed college or University. I suppose that, owing to the theory of the Roman Catholic Church as to teaching, it would be necessary that the influence of the Bishops should be, directly or indirectly, prevalent in the governing body?—I think the Bishops should be represented.

2163. Do you not go so far as to say that their influence should be prevalent?—Not exactly prevalent, as far as the teaching is concerned. I think it is necessary for the Bishops to have a supervising power over the safeguarding of religion, but I should not say that the Bishops and the clergy are experts in educational matters.

2164. But when any question arose which was represented as affecting religion, that would fall to be determined, would it not, by the Bishops?—I think it would, yes.

2165. As regards the appointment of Professors, what share or degree of influence ought the Bishops to have, so as to give effect to the theory that is to be satisfied?—I think the primary thing in a Professor ought to be that he should be capable of teaching—that he should be the best teacher you could get. I think that is the principal thing that would have to be looked to. I do not know that it would be necessary that all the Professors should be of the same religion as that of the pupils they teach.

2166. No; but could you give me anything more definite as to the influence which the Bishops ought to have in the appointments?—I do not know that they ought to have any direct influence in the actual appointments, but I think they might have something to say in the way of veto.

2167. That is, that they should have power to say that a certain individual should not be appointed?—I do not know that I would give them direct power to say that; but I think they should have some voice in expressing their dissatisfaction, if there were a necessity.

2168. I have before me in a Parliamentary paper the correspondence which took place in 1868 between the representatives of the Bishops and Lord Mayo,* and I find among the heads of the terms, as it were, which are stated by the Bishops, this: "Fourth, that the Bishops ought to possess the power of at least an absolute negative of such appointments; I am not prepared to say that would suffice." I suppose there has been no alteration since 1868 in the view taken by the Hierarchy?—With regard to that—that they must have an absolute veto?

2169. Yes?—I do not know that they have ever said that there should be an absolute veto.

2170. You, of course, are not in a position to speak for the Hierarchy?—I am not, indeed.

2171. But I introduced this matter to you because I am anxious to know what is the understanding of the laity upon this subject?—Yes.

2172. You do not affirm or negative the soundness of that proposition?—Exactly.

2173. Then as regards the dismissal of Professors. Suppose a Professor to be accused of teaching unsound doctrine—I am taking, of course, the case of a secular Chair?—Exactly.

2174. By whom, according to your understanding, would the question of whether or not the teaching was unsound ultimately be decided?—Well, the view I should like to put forward on that point would be that there might be some body constituted—call them any name you like, I have heard them called a Court of Visitors—who would decide the question as to whether any particular teaching, in this University which is to be adapted to Catholics, was unsound teaching from the point of view of Catholic faith.

2175. Have you gone into that in any detail?—Only to a small extent. I know there was some suggestion that the Court should be composed of two judges and two Bishops, and I think that we would be satisfied with it, if it were established, the two judges to be appointed, perhaps, *ex-officio*, simply because they are judges, and the two Bishops. If I had any opinion to express as to which of the Bishops ought to be appointed, I should say the Bishop of the diocese in which the new institution is situated should be one, because, I think, the Bishop of the diocese would have a great deal to say on a matter of this sort; and, possibly, another Bishop could be associated with him, say, the chief ecclesiastical authority in Ireland, who is the Archbishop of Armagh. So that, if the institution was established here in Dublin as I suppose it might be, you would have the Archbishop of Armagh and the Archbishop of Dublin, and those are the two prominent ecclesiastics in Ireland.

2176. Take your tribunal of two judges and two Bishops, and suppose the question upon which the dismissal or retention of a Professor turned was sharply a question of whether what he taught was against the Catholic faith or not, by whom would that be decided?—I think that would, ultimately, be decided by the Bishops, because the Bishops would be the only persons who could give an expression of opinion that it was or that it was not contrary to the tenets of the Catholic Church.

2177. Perfectly so?—As they are the Doctors of Theology they would be obliged to give their opinion, whether the teaching was contrary to the tenets of the Catholic Church.

2178. And then, when one thinks it out, am I not right in saying this: Suppose the judges were opinionative, as it is said lawyers sometimes are, and differed from the Bishops, to all Roman Catholic thinking it would be intolerable, would it not, that the opinion of the Bishops should be negatived in a matter of that kind, and the opinion of two laymen prevail?—I think that would be very unlikely to happen, practically.

2179. So do I?—Because I think the judges placed in that position would know that their duty was not to express an opinion on a subject upon which, perhaps, they could not give a decision.

2180. Do you think there might be such cases?—There might; but I think they would be very few and far between. I think the judges would probably keep the Bishops straight in the course of the proceedings; they would keep the technicalities of the trial straight, and they would assist the Bishops; but I do not know that they would express any opinion, or give any vote, on a purely technical subject, which

* Parliamentary Paper No. 117, May, 1868, "Correspondence relative to the proposed Charter to a Roman Catholic University in Ireland."

would be whether this particular teaching was contrary to the tenets of the Catholic Church, as they might not be qualified to express such an opinion.

2181. But suppose that, in a Roman Catholic University the opinion of the Bishops was overruled by laymen it would bring the institution, to an end, would it not?—It would bring it to an end?

2182. Yes; because the Bishops could inhibit students from attending?—Well, of course, if they thought fit they could use that influence at any time; they could use it at any time and in any place, and it would not apply only to University teaching; they might inhibit their flock from going anywhere. But the question would be, how far their influence would carry weight. They might be obeyed, or they might not be obeyed.

2183. Then observe how that would work—at all events, you will correct me if I am wrong. Suppose—which, I quite allow, is highly improbable—that the Bishops on the Visiting body were in favour of dismissing a man on the ground of false doctrine, and that the laymen were in favour of retaining him, and that he was retained: the Bishops would still be masters of the situation, because, although they may not dismiss him, they may dismiss the students?—Yes, they might; they certainly might, or, at least, they might try to do so; but if successful, their success would not depend upon their position on the Visiting body.

2184. Lord RIDLEY.—I have only one or two questions to ask you about what you thought with regard to the means of remedying what you describe as the present inequalities between the majority and the minority of the population in Ireland. Have you thought in what way that remedy could best be brought about, looking at the difficulties which surround the situation? In the first place, have you thought whether the endowment of a purely Roman Catholic college, with a more liberal endowment than the indirect one which now exists, would be a satisfactory way of dealing with it—in the Royal University, that is; without disturbing the Royal University?—Without disturbing the Royal University.

2185. I would rather you put it in your own way, as to what you think would be a practical way of doing it?—What, I think, the Catholics would like best is to have a University.

2186. A teaching, as well an an examining, University?—A teaching University, I think, is what they would like best. I do not say that there are not other solutions to the whole question, but I think that what they would like best, and what they would aspire to, is a University of their own. And when I say a University of their own, I do not mean to say a University which shall be absolutely a Roman Catholic University. What I mean is a University which is fitted and adapted and suited to the Catholic population.

2187. I observe that in your Memorandum—which is a very able and very clear Memorandum, if you will allow me to say so—you use the words, "That if we get an institution, as Catholic only as Trinity College is Protestant, and no more." Of course, those words carry a very wide significance with them, and, I almost think, they scarcely represent to the ordinary Protestant mind the notion of a Catholic University, because a Catholic University is a University of which the Hierarchy of Ireland would have practically the absolute control: it would not be satisfactory to a Catholic if it were not?—An absolutely Catholic University?

2188. Yes?—It would be so; it need not be an absolutely Catholic University, under the absolute control of the Hierarchy.

2189. But this University, which you think would satisfy your co-religionists in Ireland, would be "one as Catholic only as Trinity College is Protestant"?—As Catholic only as Trinity College is Protestant—yes, I think that would satisfy us.

2190. I have, I think, a fair knowledge of the feelings which a Catholic has with respect to Trinity College. It is, undoubtedly, a Protestant establishment. However much tests have been removed, and however liberal the Statutes and the Professors may be, towards your religion, I cannot help realising that the feeling which you have as Catholics is that it is not the kind of place to which your sons can go, however much I may regret that view. And, I think, I understand your view in what you say about my own University of Oxford, for instance, as an English University, that there would not be the same objection there, both for national and historical reasons?—I think there is not the same objection.

2191. But still, I do not know whether, when we are asked to speak about a Roman Catholic University, it is ordinarily understood that it is to be only as Catholic as Trinity College is Protestant?—What I mean by that is a University which shall be adapted to Catholics, so that the Catholics could safely go there.

2192. Where does the Royal University fail in that respect, except in the matter of endowment?—The Royal University, at the present moment, is not a teaching University at all; it is an examining University only. I think it is on an entirely different footing.

2193. I am entirely with you as to the desirability of having a teaching University?—A teaching University is different to an examining University, and the Royal University, at all events, is only an examining University.

2194. Have you considered the new constitution of the London University?—I am afraid I have not gone into that in any great detail.

2195. That is a teaching University now?—I know; it has been enlarged.

2196. But it teaches as well as examines, now?—Yes, so I understand.

2197. Is it not really the fact that the difficulties of the situation resolve themselves into this: that the Protestant and the Catholic ideas of a University are so totally different? Is not that really the crux of the whole position?—I do not think that that is altogether so; nor is it altogether the difficulty in Ireland. I think it is more that there is a good deal of contention between different sections of the population in Ireland, that the Irish Catholics have not been educated, that they are very anxious to become educated, that they do not accept the institutions that now are in existence, and that they would like to have such institutions formed for them as would be fitted to their requirements.

2198–9. Granted all that, is it not still the fact that what the Catholics want is a University which is different in its constitution, whether Catholic or otherwise, from the Protestant notion of a University? A University, in fact, in which religion should be the principal thing, is not that so?—Oh, religion must be the principal factor.

2200. The modern notion of a University, from the Protestant point of view, is distinctly one in which religion—I will not say is a matter of indifference—but is not the predominant influence, so far as the University and education work is concerned. Is not that rather the crux of the difficulty?—It is, to a certain extent; but I would like to add this: that we see in front of us, Trinity College—which, of course, in Ireland, is the great institution that everybody looks up to, and for which everybody has a great regard, who knows the excellent work it has done—and that Trinity College was founded, and has existed for years, on another system altogether.

2201. Quite so?—I think the Irish people look rather only at Trinity College; they do not compare their ideas of education with those of London University, nor with those of the new Universities which have been created in England. What they compare their education with is that which they see in front of them—the great institution of Trinity College—and they know that Trinity College has been carried on as a strictly denominational college for years, or for centuries, rather, until tests were removed, in the year 1873. So that, therefore, they have before them this institution only. They look at Trinity College as having been founded in the reign of Queen Elizabeth, and from that time down to 1873 it was a strictly denominational institution.

2202. I quite understand that?—Then in 1873, its primitive denominational character was altered; but, although you may alter your law, a good deal depends on the history and tradition of the institution, and the change introduced may be more apparent than real. And the Catholics say they would like to have something that would have as much of a Catholic tone about it as Trinity College has a Protestant tone about it.

2203. Is it not almost impossible to get that?—It may be difficult, perhaps.

2204. You will have to found a University now, not on the lines of a University of Queen Elizabeth's time, but on the lines of that University as modified by recent modern conditions—by the Tests Acts, by advances or retrocessions, whichever you like to call them. On the face of it, is not that a most difficult thing to do?—I do not know; I think a great deal would depend on the governing body.

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2205. Does it not amount to this: that if you are to satisfy the demand for a Catholic University you will have to try to constitute a University more Catholic in its government than Parliament, in these days, is likely to grant?—I do not know that. It seems to me that though an Act of Parliament is required to start a University some of the conditions may be outside the Act. You may, for instance, constitute your first governing body—the first governing body of the Royal University was named, I believe, before the Act was passed. We know that institutions are usually carried on in the system that has been originally founded. I think if you had a good governing body satisfactory to Parliament, and in which the Catholic laity would have confidence, you might trust them to start the institution, and that it would be carried on in the required lines.

2206. I think I quite understand. You want a teaching, as well as an examining, University, and one as Catholic as Trinity College is Protestant?—Yes.

2207. You have put it very clearly?—That is the idea I had in my mind.

2208. Most Rev. Dr. HEALY.—Colonel Ross, you have for many years given a good deal of thought to the consideration of this question?—Yes, I have.

2209. I know that myself, and, I think, your Memorandum shows that you have carefully considered the question, and considered it, not merely from an educational point of view, but also from a social, a political, and, I might say, an Imperial point of view?—Well, as to the educational point of view, I am afraid I am a bad educationist; but from the other points of view, I take great interest in the question.

2210. You have pointed out to us here that the denial to the Roman Catholics of Ireland of a system of higher education which they could conscientiously adopt is, for them, a social degradation and a social loss?—I think it is, and that they feel it as such.

2211. Very well. You have also pointed out that it is, in the present circumstances of Ireland, a political danger?—I think it is.

2212. Because it leaves the leaders of the people in Parliamentary and municipal affairs practically without the higher education which would serve to guide and control them?—Exactly.

2213. I agree with you there, too. You think it is also a very great personal loss, to young men of ability especially, not to be placed in a position to have their share of the various places that are open to talent throughout the whole Empire and its Colonies?—Yes.

2214. You have instanced the case of Scotland. You say that we should wish the young men in Ireland to have the same power, which education, alone, can give, of elevating themselves as young Scotchmen have?—Yes.

2215. And you also, I think, have pointed out that it is not only a loss to these individuals, but a loss to the Empire, to be deprived of the services of those who might turn out to be eminent men if they were educated?—I do think that.

2216. I know some of them myself, at present, and I dare say you do, too, the loss of whose services to the Empire would be a very decided loss?—Yes.

2217. And you also touch the question of the priesthood. You think that in this country, where the priest is such a centre of influence, that he would be the better of not being excluded from the wider circle of University culture?—Yes, I think so.

2218. And that he would be a safer guide for the people?—I think he would be.

2219. And a more trustworthy guide in many things, and especially in social and political things, if he had a University education?—Yes.

2220. In all that I entirely agree with you, I may say. Now with regard to those people who tell us so often that Catholics ought to be content with such an institution as Trinity College, you very fairly state that they ask us to do what, in similar circumstances, they would not be prepared to do themselves?—Many seem to ask us to do what they do not appear inclined to do themselves; I did not mean, however, to say they would not be prepared to do it, but that they have not proposed it; they propose that we should go to them, but they do not propose that they should come to us. I think they might come to our University.

2221. Some of them?—Some of them would come, possibly.

2222. Some of them, possibly, as some Catholics do, at present?—Yes, I think so.

2223. But, I am afraid, not many. So much, then, as to the general principle. Now, the Chairman asked you a question about the influence which the Bishops might claim in the appointment of Professors in the proposed institution. Do you not think that if the Bishops were represented on the governing body, as Lord Mayo proposed, and if the remainder of the governing body, as you said a while ago, commanded the confidence of the Catholics of the country, that is all the influence the Bishops would ask to have in the appointments?—I think that would give them sufficient power.

2224. I agree with you there. That is all they would ask; and they do not need any more?—I do not think they do.

2225. Very well. Lord Ridley said that in a Catholic University—what we call a proper Catholic University—religion is the principal thing?—Yes.

2226. And that it is not considered the principal thing in other great educational institutions. Now, in a certain sense, I suppose, religion ought to be the principal thing in every department of human life?—Yes.

2227. "Seek first the kingdom of God"—those who accept that principle must admit that religion ought to be, in one sense, the principal thing. But does that mean that, in teaching secular knowledge, in a University, religion should be intruded, so to speak, into every department of University work?—I think it ought not to be so intruded.

2228. It ought not, and does not?—I think it ought not, and does not.

2229. It does not. It means, however, that religion in a University ought not to be ignored?—I think it ought not to be ignored.

2230. And it ought not to be banished from its halls with ignominy?—No.

2231. But that such teaching in religious matters as is given should have its own time and its own place?—Yes.

2232. Very well. It should have its own time and its own place, and, as a matter of fact, the Catholics do not claim any endowment for the teaching of religion in any way?—I understand they do not.

2233. I think that sufficiently meets the difficulty raised by Lord Ridley as to the sense in which we hold that religion ought to be a governing factor in a University. Now you, I suppose, are in favour of a teaching University?—Yes.

2234. Rather than a mere examining body?—Than a mere examining University, yes.

2235. I will not ask you the details of how that can be carried out, because it is a matter that, probably, you cannot be supposed to be familiar with. Would you also be in favour of providing means for ladies and externs to get degrees, although not necessarily degrees that would indicate that they had received a University Education in the true sense of the word?—Yes, I should, provided there was some means of differentiating the certificates—I mean, to show that they had not been educated at the University.

2236. Precisely. In other words, you would give them such a degree as would show that they merely had a certain amount of knowledge which was required to obtain that degree?—Exactly.

2237. But it would not indicate, on the face of it, that they had received a University training?—Exactly.

2238. Mr. Justice MADDEN.—In the University that you have suggested, the governing body is the most important factor?—Yes.

2239. And you contemplate, no doubt, that the governing body, whether lay or clerical, and in whatever proportion it should be lay or clerical, should, of course, be Roman Catholic?—Yes, I think it ought. I mean, in saying that, that I would not put anybody on because he is a Protestant.

2240. Quite so. But it has been suggested to us, and you may agree with the suggestion, that at the outset, at all events, the governing body should be Roman Catholic?—I suppose it would be. I do not know that I hold it very strongly that it need absolutely be so. What I say is, that it must command the confidence of the people. At the start, I think, perhaps it ought to be entirely Catholic.

2241. In order to clear your evidence on one point, I would call your attention to one passage: ". . if we get an institution as Catholic only as Trinity College is Protestant, and no more." I suppose you are aware that the governing body of Trinity College is not necessarily Protestant?—Not now.

2242. It was, before 1873?—Yes.

2243. But, taking Trinity College as it is now, there would still be an essential difference—I want to make it quite clear?—Yes, exactly.

2244. There would be this essential difference: that, whereas the governing body of Trinity College is not

necessarily Protestant, the governing body of the Roman Catholic University would be Roman Catholic?—I do not think it would be necessarily Catholic at all.

2245. But, as a matter of fact, I am sure you contemplate that it should be predominantly Catholic?—I think, to start, it might be so; because it would give the new institution its Catholic tone in the same way as Trinity College has received its Protestant tone. At first Catholics may be put on, but I hope, eventually, if there are good men, they will be put on because of their ability, though certainly not on account of their being of a religion contrary to the Catholic religion.

2246. There would be this difference also: that on questions of the appointment and removal of Professors, the matter would be decided on totally different grounds, and by a totally different tribunal, in the Roman Catholic University. I mean that no question as to whether teaching was in accordance with the tenets of any particular Church could ever come in in the one case, whereas it would necessarily come in in the other?—Oh, I think it would have to come in; to be satisfactory to Catholics it would be a necessity. Not that I think it would ever be applied, or ever require to be applied; I think that if there were the Court of Visitors, you probably would never have to apply to them. But without such a Court or other expedient you would have no remedy—the teaching might get contrary to what is required for the Catholics.*

2247. There are two aspects of the Roman Catholic claim: first, what is required to bring up the educational standard of the Roman Catholic population to its proper height?—Yes.

2248. That purpose is separable from the demand for absolute equality?—Yes.

2249. As regards that purpose only—I want to have the opinion of a gentleman who has studied the subject so carefully as you have done—from the purely educational point of view—from the point of view of providing for a great want—would not a teaching college, whether that college had the power of granting degrees or not, appear to be adequate—regarded merely from that point of view?—Yes, a teaching college would help; but I should be sorry if there were no means of granting a University degree.

2250. I quite understand that?—Yes.

2251. Sir RICHARD JEBB.—You have seen, as we know, much of various parts of Ireland?—Yes.

2252. You have an intimate knowledge of some parts?—Yes, of certain parts.

2253. Have you formed any opinion as to the numbers of young men capable of profiting by higher education, who do not now receive it? Do you think that the numbers are large?—I am afraid I could not form anything like an accurate estimate of that.

2254. I do not ask for an accurate estimate?—Wherever one goes one always hears of young men who want to get education and cannot get it, and, I think, in that way I can say there is a real demand for it. I know, in my own neighbourhood, it is very much the case. I know that there are many young men who would be the better off for higher education, and if they had the means of getting it they would be likely to be successful young men.

2255. In what classes of society, or in what situations in life, are they chiefly found?—One man that I have in my mind was a man who came from Belfast; I think he was the son of an organist. He was in the Queen's College, but he left the Queen's College, because it was not in consonance with the views of his Church, and he went to a small college, in which he received very little real learning. He subsequently became a National school teacher. I was always sorry for the young man. I think he felt his position, and became rather discontented—naturally, also, that if he had remained at the Queen's College he would probably have got on, for he certainly was not destitute of brains. He was in the Queen's College, and he did not leave the Queen's College because he was poor, but because his Bishop told him to do so. I have little doubt that this story is typical of many others.

2256. You are, no doubt, aware that it has often been pointed out with great force—indeed, it has been pointed out quite recently to us—that a social danger arises when the education of young men is arrested at a certain point short of University Education?—Yes.

2257. They acquire a superficial literary training, and they, perhaps, become journalists, we will say; journalists not of the best kind?—Yes.

2258. That is one danger; but, of course, there is another, which sometimes arises from the attempt of a University to cast its net too widely. Men are drawn to a University, it may be, by small Bursaries of insignificant value, which make it just possible for them to go and pass through the University course, but without the result of becoming really fitted for any, at all events, of the learned professions: and many people think that in such cases it would often have been better if the young men had not been attracted to a University at all?—Yes, there are such cases.

2259. From your knowledge of Ireland, do you think that that danger—which, I think I may say, in Scotland has sometimes been recognised—would be likely to exist at all?—I do not think the second danger would be so likely to exist; but the first danger does, I believe, really exist. I think there are a great number of young men who go brilliantly through their Intermediate examinations, and then cannot get any further, and these young men often drift into what may be called low journalism——

2260. I only said "journalism not of the best kind"—I meant to draw a great distinction between the two classes of journalism. These young men are apt to drift into the lower forms of journalism, and to become rather discontented people. They have just sufficient education to be able to lead those who have not had the advantages of any education; but they have not ballast to be able to lead them rightly; and I think that is a danger in Ireland. I have always thought it was a very great danger.

2261. But your general view, on the whole, is that there exists in Ireland a very considerable number of young men who could profit by University Education if it were open to them?—I think so. There is a great deal of intellectual ability—untrained intellectual ability—in Ireland. I think the Celt is remarkably quick and very intellectual, and that he is capable of great training. At the present moment I do not think he has got the training, and I think his gifts of intellect are rather running to seed in consequence.

2262. Have you considered how, in the event of anything being done to meet the Catholic demand, it would be desirable to deal with the Queen's Colleges of Cork and Galway?—I do not know that I have sufficient knowledge to say anything beyond just general principles; but I think that something might be done with Cork. I do not quite know what could be done with Galway.

2263. Would you leave them on their present footing as undenominational colleges, in theory, at all events, or would you modify their constitution so as to render them more acceptable to Roman Catholics than they are at present?—I think they are a waste of money at the present moment. I do not think they have succeeded in attracting a sufficient number of young men to make them useful in proportion to the money they receive. I think, from that point of view, it would be desirable that they should be so converted as to attract students to them.

2264. In saying that, do you draw any distinction between the College at Cork and the College at Galway, or would you put them on the same footing in

* On revising the proofs of my evidence, I find the question has not been fully answered, and therefore I beg to submit the following addition to my reply:—As to appointments of Professors, there would, in my opinion, be no practical difference, since in the new institution the governing body would probably appoint them. As to dismissal, and as to the decision whether the teaching violated the tenets of religion, there would be, it seems to me, no difference in principle. The teaching in every University must respect the religious convictions of those for whom the University is intended. In a Christian country, for instance, were a Professor deliberately to teach Atheism, such a procedure would be repugnant to the consciences and to the moral sense of the students and of their parents. Every University must possess some power to dismiss in such cases, as also in cases where distinctly immoral teaching is given under any plea whatsoever. Now, the Catholic religion is more complicated than the religion of Protestants; it embraces many points and dogmas as important to Catholics as the belief in the existence of God and as the essential and fundamental truths of Christianity are to others. Our desire is merely to provide for such extreme cases where a Professor might attempt to tamper with the religious Faith of his pupils; and it is quite immaterial whether this provision is made by constituting a so-called body of Visitors or by any other expedient. It is only that we wish to safeguard and to ensure that due respect may be paid to that particular religion which is held by the bulk of those who attend the lectures at the new institution, just as the religion of the majority who frequent every other University is also safeguarded and respected. The peculiarity of the religion does not touch the question at all; and though we may appear to ask for more than is established elsewhere, yet I submit that, in reality, we only ask for equality in this respect.—J. R. of P.

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that respect?—I do not know that I am very familiar with the statistics, but I have always heard that Belfast is a great success——

2265. I do not include Belfast.—I meant only to say that of the three Queen's Colleges, Belfast, as we know, is a success; that Cork really is not a great success; and that Galway practically does not do very much. That is the sort of idea I have, but I really am saying this without any statistics in front of me.

2266. There is just one more question. You have said that what you would like to see would be a teaching University?—Yes.

2267. In that I entirely concur. But do you think it would also be desirable to have an examining University on the footing of the present Royal University, prepared to examine candidates who have prepared themselves by private study merely, without going to a college—prepared to examine all comers, in fact?—You mean another University?

2268. Not necessarily. I was asking whether you think that an agency of that kind ought to exist. It might also be a teaching University, or it might not. —If I understand you, you mean the teaching University would also examine extern students who have not been trained at the University itself?

2269. That is one possibility—that the teaching University should at the same time do that.—I think it might do that, if there was a difference in the diplomas.

2270. Do you think an Examining Board of that kind is desirable in Ireland? Do you think there is any considerable number of students who prefer preparation by private study to going to a college?—I suppose there would be some, but I do not think I could form an opinion about how many there would be, approximately or proportionately, if there were a teaching University established.

2271. You think that probably the colleges of a teaching University would attract to themselves some of those who at present prepare themselves for the examinations by private study?—That is exactly what I mean.

2272. Professor BUTCHER.—You said something about a Board of Visitors. Taking up the suggestion which has been made before, that there should be two Bishops and two judges, I should like to have your ideas as to what the function of the episcopal section, and what the function of the judges on the Board, would be. Would it really not resolve itself into this, that the judges would, in fact, be merely the legal assessors of the Board, that they would have to help the Board to decide on the questions of fact, after hearing the evidence, and that the ultimate decision on the contested points of doctrine, or whatever it might be, would rest with the episcopal portion of the Board?—I think that would be probably so.

2273. Therefore, to call the judges members of the Board, in the true sense of the word, is, perhaps, a little bit misleading?—Well, it might be; yes, it might be.

2274. If you look to some ultimate authority as having the decision of these vital points of doctrine, the judges, from that point of view, could hardly be called in the full sense members of the Board of Visitors?—I think their functions would still be most important.

2275. Yes?—But I doubt whether they would vote against the Bishops on a question of doctrine if they did not understand that question themselves.

2276. It might be a pity to place them in a position in which they would be called upon to contest a question of doctrine with the authorities of their Church?—Yes; but there are several other points in which they would help the Bishops.

2277. With regard to questions of fact, for instance?—Yes; in questions of fact they would help them very much.

2278. And in the evidence?—In the evidence also.

2279. In your paper you speak of the advantages that would be gained if candidates for the priesthood had the means of obtaining University training?—Yes.

2280. I think this is a matter really of immense importance in this inquiry—how far the ecclesiastical students would take part in the life of a Catholic University if constituted in the way you recommend?—Yes.

2281. Now, we have had individual expressions of opinion from some of the Bishops, but I do not think we have had any expression of opinion from the Bench of Bishops, as a whole, on that point. I suppose that, as a layman, you have no practical means of knowing what the general opinion of the whole body would be?—No; I am afraid I could not say what the view of the Bishops would be. I should like to see it myself; and I think a great many individual Bishops would like to see it. But what would be the opinion of the whole Bench of Bishops, I could not say.

2282. I do not know whether you could, in speaking for laymen like yourself in Ireland, say whether such an education of the priests would, generally, be viewed with favour?—Oh, I think it would be viewed with great favour.

2283. With great favour?—I think so.

2284. One view put before us was that a selected number of those who are being trained for the priesthood at Maynooth should come up to Dublin, if that was the seat of the new University, and that there might be as many as perhaps 200 out of the 600?—Yes, I think that would be the practical working out of the thing. I do not think everybody would come up; but I think a selected number would come up, and it is probable that, from that number, eventually, the dignitaries of the Church would be chosen.

2285. And also, I think, we were given to understand that from that number many of the teachers in seminaries might be chosen, and that this would produce a practical effect on higher education?—So I think. I believe the result would be that these candidates for the priesthood who were educated in Dublin, and took part in the life of the new University—assuming there was one—would take positions of importance in the Church in Ireland, and, probably, would exercise a great deal of control over it.

2286. One episcopal view that was put before us was, that it would not be quite wise to bring up these candidates from Maynooth to Dublin, but that the secular training, which might result afterwards in a degree of the Catholic University, should be given to them in Maynooth, provided that the means for teaching these secular subjects there were improved and strengthened. Do you think that this would at all serve the same purpose as the other method, or very materially so?—Well, yes; I think that if you were to have the proportion of one-third taking part in the University life——

2287. Oh, no; that they should receive their secular training at Maynooth, and not take part in University life?—I would rather that they should get as much University training as they could.

2288. From the point of view of a Catholic layman, I suppose it would be rather more satisfactory, or perhaps much more satisfactory, that they should feel that those who were educated as priests had come in contact with some body of Catholic laymen in the course of their University studies?—I think it would be very desirable.

2289. Professor EWING.—I dare say you know that the terms of the Reference to this Commission include the subject of higher technical education?—Yes.

2290. I should like to ask one with your knowledge of Ireland if you are able to give us any information at all as to the existing means of technical education, or as to the needs of the country in that respect?—I am very sorry, but I am afraid I know very little about that subject. I think, however, I can say, generally, that the country requires technical teaching.

2291. Mr. Justice MADDEN.—Perhaps if there was more technical education in the country you would know about its existence?—Yes.

2292. Professor EWING.—In England, where the subject of technical education has been attracting a great deal of attention in recent years, the lines on which it has been developed have been mainly in the direction of making the existing industrial classes more scientific?—Yes.

2293. And existing manufactures more progressive?—Yes.

2294. Now, looking at it from that point of view, can you indicate at all what direction you think it ought to take in Ireland?—I do not think I could; I do not know enough of the requirements of technical education. I have never devoted my mind much to the subject.

2295. Can you name any Irish industries which you think might possibly be benefited by technical education?—Oh, yes; I think there are such industries. I know the Agricultural Board, which has been newly established in this country, is trying to promote all technical education in Ireland. They are certainly working at the subject.

2296. Is that specially with a view to its bearing on the improvement of agriculture?—Yes, and all other matters, too. I mean everything in relation to agriculture. I think they have gone in very largely for Technical Science.

2297. At present can you give us any information about the facilities for technical education in connection with agriculture?—No, I am afraid I cannot.

2298. There are no experimental farms, or anything of that sort?—Oh, I think there are some; it is only that I do not know much about the subject.

2299. But outside agriculture, can you suggest any industry in Ireland that is likely to derive a distinct advantage from technical education—any existing industry?—I am sure there are a great number.

2300. Professor RHYS.—You are aware probably that some people are of opinion that the Legislature in the past has been a good deal influenced in regard to Irish higher education by the fear of strengthening the hands of the priesthood?—Yes.

2301. Whether that is right or wrong, what has been the effect, in your opinion, of the legislation in that direction?—What has been the effect in my opinion?

2302. Yes?—Do you mean what would be the effect in this country if there was a new University?

2303. No, I mean this: has it not resulted really in increasing the influence and importance of the Hierarchy in the whole matter of education in Ireland, which is just the contrary effect to what is supposed to have been intended?—I do not know that I should say that. I do not know that the Hierarchy or the priests are any more influential and powerful now than they were many years ago. I think they always were very powerful. I think the people always gave great heed to what they said. I think they were powerful in the past, and that they are powerful in the present.

2304. One of the Bishops called our attention to the fact that the working of the present system results in leaving the people without as many and as influential lay leaders as they otherwise would have had?—That is true, yes.

2305. That means throwing more influence and more authority into the hands of the priests, who have the better education?—That is true. I, perhaps, did not quite understand your question.

2306. You see what I mean now?—What I understand you to mean is this: that on account of the want of lay education, the priests are more powerful than if there was a considerable amount of lay education, do you not?

2307. Well, it comes to that?—That, I think, is true. Whenever anybody is in any difficulty in life, the only person he can go to for advice is the priest. The people ask his advice on every question of every sort. I mean connected with their spiritual and their temporal affairs; there is not a thing they do not go to him about.

2308. Naturally?—Yes.

2309. That leads me to another question. You know of course that, in regard to anything we might propose in the way of changes in the present system, there would be all kinds of people who would have their objections?—Quite so.

2310. Would you say that the lay element should be independent of the lead of the Hierarchy in questions outside faith and religion?—Yes.

2311. How would the Irish laity—the educated Catholic laity—stand in that respect?—If there was education amongst them?

2312. Well, their attitude now: how would the educated laity stand now? You meet on Councils in the management of education here now; you meet on all kinds of Boards; you meet with the bishops, and so on. You meet the representatives of the Hierarchy in Ireland. Well, now, when it comes to questions not exactly those of faith and religion, what is the attitude of the educated layman? Does he dare to take his own way and act on his own opinion?—Oh, I think he does.

2313. Does he ever oppose the Bishops?—Oh, I think he does take his own way.

2314. Of course, I do not want to ask you for anything confidential?—I think he does take his own way. I think the more educated he is the more opinion he has of his own.

2315. You actually know cases of the kind?—Oh, yes, I think I do.

2316. I ask this because it is the sort of talk I have heard:—"Yes, the advocates of a Catholic University say that they do not want the priests to rule it, that they will allow laymen to have a majority, and so on; but you know that means nothing. The Irish layman gives way to his priest, and his Bishop has his vote in his pocket." That is the sort of thing I have heard?—I see.

2317. I want to know what you think of that?—I don't think it is true.

2318. It is not true?—No, it is not. Outside questions of religion, of course, it is not true.

2319-20. You think that Irish Catholic laymen would be as independent of their clergy as educated gentlemen in any other country?—Yes, I do; I think they would be quite as independent.

2321. That is what I wanted to get at. As a point of calculation and common sense, would you sum up the whole situation in this way—that unless something can be proposed which receives the full sanction of the Catholic inhabitants of Ireland, both lay and clerical, it would be better to leave matters as they are?—Well, I should be very sorry to leave matters absolutely as they are.

2322. That, I take it, means that you consider matters as they are as very bad?—I do. I do not consider them as good at all.

2323. You would not consider any scheme of University Education final, would you, unless it was satisfactory to, and had the approbation of the people who are supposed to make use of it?—That is true, yes.

2324. I do not want to put words into your mouth. I should rather like to hear your opinion?—Well, in my opinion, if you could get something that would satisfy the mass of the people, and have an element of finality about it, of course that would be best. But even if you cannot get finality, I am not prepared to say that a step towards finality would not be desirable.

2325. There are some people, of whom we have heard, who would like to have substantially what they want, but to retain the grievance?—I should be sorry to see the grievance retained if there was a settlement of the question. I mean to say that a settlement of the question, in my mind, means the doing away with and the destruction of all grievances.

2326. I quite agree?—I feel that very strongly; and to get what you want, and then to grumble over what you have got, and keep up a grievance, is not only bad form, but it is very bad for the country.

2327. It is, I fear, a common thing in politics?—I am not a politician.

2328. Professor LORRAIN SMITH.—You spoke about the number of young men who are educated up to the gates of the University, and who are unable to obtain University teaching?—Yes.

2329. What I want to ask is this: that if we are to suggest an institution for these men, what form of University teaching should be provided for them?—I mean, do you contemplate an extension of the present system to such, or would you just increase the number of doctors, and lawyers, and professional men?—I do not think I quite understand your question.

2330. No; I do not think I have put it very clearly. Is there a demand for an extension, say, in the direction of the teaching of commerce?—Yes. I think there is a necessity for all descriptions of higher education in Ireland.

2331. All higher education, yes, but is there any special demand for the working out of a Faculty of Commerce under University supervision, and the teaching of more modern subjects?—Well, I do not know much about the details of education, but I would like to see everybody, before he entered into life, whether professional or commercial, have a good modern University education first. Then when a man went into some technical or professional subject, like Medicine, Law, or anything else, that technical education would be grafted on to the former education that he had received.

2332. What I meant was rather this: there is provision at present, insufficient though it may be, for teaching lawyers, and doctors, and engineers in the Universities?—Yes.

2333. Suppose that provision were extended so as to include a wider constituency of students, would it in that sense meet the want?—Yes, I suppose it would.

2334. A large number of these men might go into commerce?—Yes, I suppose they would; and I think that if they were to get a University training first they would be more fitted to fight the battle of life. If they were going to be commercial men, they would be able to fight their battle with greater knowledge and with greater chance of success.

2335. One hears it stated occasionally that the professions in Ireland are over-stocked?—Oh, there is no doubt that many of the professions are over-stocked.

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2336. What I meant to ask you was this: if we extended the area of University teaching, would we attract these men who you say are half-educated now, and fit them for other positions which, perhaps, are not over-stocked?—I think you would.

2337. Is there any special point in that aspect of the matter?—I think there are a great number of people who would be the better of higher education, and who, if they were educated, could make their way in the world. Whether they embrace the profession of the law, or of Medicine, or whether they enter into Commerce, is immaterial; but I think they require higher education, and they would derive therefrom advantages in the direction of achieving success in life.

2338. My reason for asking the question was the example you gave us of a man who you said might have got on, and I rather wished to extend the inquiry, which my colleague, Professor Ewing, made, with regard to technical education?—Yes.

2339. And I wished to know whether a development in the direction of technical education in Commerce would specially meet the demand you have stated?—I do not think it would. It might for an individual; but, as I understand it, it is the desire of this country, and certainly it is the desire I have, that education generally should be extended; not only technical education, but education generally. I should like to see education extended as far as it is possible among the people of this country who do not at the present moment enjoy its advantages, because I think they might become very useful citizens, and loyal subjects, too.

2340. Do you think that if the University system was extended in the direction of technical education in commerce, it would gather in a constituency that it at present does not touch?—Yes, it would.

2341. That is the point of my question?—Yes, it would. I think that would be very useful.

2342. Now, one other point in regard to extern students. You said you thought that if the colleges—let us suppose they were colleges—were rearranged so as to have the approval of the people and of their guides, the proportion of extern students would diminish?—I do not know that I said that, or that I had any right to say it, because I have nothing to base that opinion on. All I know is that there are a great number of people who are studying now for what they call a University course, and they are not at University colleges. They are really being trained at Intermediate schools. The whole system seems to be mixed up. A clever boy comes forward, and he goes up to get a Royal University degree, but he has never had any University training of any sort, kind, or description; he has been all his life in a small school.

2343. Or in a grinding establishment?—Yes. Whether the grinder would continue if we had this University, I do not know; but I think the system would be very much reduced, at any rate.

2344. Do you think it is desirable at all that it should continue?—No, I do not think it is desirable. I should prefer a University, with as high a standard as you can get.

2345. The point I wanted to raise was this: in Belfast we suffer, I may say, from the activity of the grinder and the crammer?—I am sure you do.

2346. It is not suggested that the college there does not meet the wants of the Protestant part of the population, and yet a large number of students whom one would suppose would naturally come to the college go to a crammer?—Yes, I understand. I am very much opposed to the cramming system. I have seen too much of it in the Army examinations to like it.

2347. You would not go so far as to suggest that students should be compelled to attend a college in order to obtain a University degree?—That would be a question I should like to leave to those who have greater experience in education than I have, but my instincts go against anything in the shape of cramming.

2348. Dr. STARKIE.—We have had some evidence before us as to the more friendly attitude of Catholics in England towards Oxford and Cambridge as compared with the attitude of Catholics in Ireland towards Trinity College and the Queen's Colleges?—Yes.

2349. And we have heard that there has been a Rescript from the Pope, in 1895, to the effect residence in English Universities *tolerari posse* as an experiment?—Yes.

2350. Now some of us at the beginning thought it rather hard to understand why such a difference should prevail in the two countries, but it was explained to us by one witness that the class who go to the English Universities have been better educated?—Yes.

2351. And belong to a higher social stratum, and for that reason the dangers are less in Oxford and Cambridge than in Ireland?—Yes; exactly.

2352. In Ireland the Catholics are the majority of the population, and belong to the poorer classes?—Yes.

2353. Supposing that that is the reason, is it your opinion that the dangers in Oxford and Cambridge are less than in the case of an Irish Protestant University?—Yes, I think they are less.

2354. But, looking at it from another point of view, is it not possible that the dangers, although on the surface less glaring, are still more subtle?—I do not know; there may be this subtle danger; but there are other differences between England and Ireland. One of them would be that the students who go to Oxford come from a class that are more likely to resist whatever danger there may be there.

2355. Would you agree with me in thinking the external aspect of religion in England is so much more attractive to an outsider than in Ireland, that it would constitute a greater danger to a person of artistic tastes?—No, I do not think that; I do not think there would be that danger.

2356. And, besides, Catholics who go to an English University are a very much smaller minority than Catholics who go to similar institutions in Ireland?—A smaller minority, are they?

2357. Very much smaller?—I daresay they are, yes.

2358. You said in your opening statement that "the old struggle between Catholicism and Protestantism is less acute in England than it is here." Is not that really the explanation of this more friendly feeling towards Oxford and Cambridge. As Mr. Hope stated in Parliament when this very question was raised some time ago, "in England there is not that historical wall of division between Catholics and Protestants that exists in Ireland"?—I think that is one main difference between England and Ireland.

2359. Is that really the explanation?—I think that is one main difference.

2360. Again, from another point of view, as Burke said 100 years ago, Catholics in England are a sect, in Ireland they are a nation, and consequently they think themselves entitled to hold out for better terms?—Yes. I think that is really the difference still. I have always thought that the struggle in England, between the two religions is over; there is no struggle at the present time—at least in the intellectual world.

2361. Consequently, it would appear that, as religious tests have been abolished in Trinity College and the College has been secularized, the difference really between the Catholics and Protestants with regard to Trinity College at present is mainly social and political?—Yes, a mixture of political and religious differences.

2362. Well, everything in Ireland is connected either with politics or religion, and you cannot separate them?—There is a great mixture of the two.

2363. There is a great mixture of the two?—I think so.

2364. At any rate, the situation is rendered all the more difficult because the feeling between Trinity College and the rest of the country springs from social and political differences which it is very hard to remove?—Yes; but I think the religious element comes in very strongly.

2365. But it has been represented to us that the tone in Trinity College has very much altered?—Yes.

2366. And that it is not nearly so Episcopalian as it was forty years ago?—Possibly not.

2367. But still the objection of Irish Catholics to Trinity College is quite as strong as it was before, because the political situation has not changed?—I think the political and the religious questions have not changed.

2368. But Trinity College is no longer religious?—No, but there is a tone about it. The governing body is not Catholic, and the tone is not Catholic.

2369. It is not Catholic, certainly; it is secular?—It is not Catholic; that is the point.

2370. Certainly it is not Catholic, but my point is this: If the only objection to Trinity College was the religious tone that prevails there, it might be readily removed. The atmosphere is created by the undergraduates, and not by the governing body, and, probably, if you sent in 100 young Catholics, the situation would be completely altered in three months, because they would leaven the whole body?—I think the 100 young Catholics would have to go there in a body, all together on the same day, and they would have to have their leaders with them; they would have to go as a regular invading army.

2371. Do you think, supposing one-half of them entered in June, and the other half in October, the first half would be so weak that they would have been "collared" in the meantime?—I would not go so far as that.

2372. To put it in a military way, they would be attacked in detachments?—There would have to be an organised invasion, I think.

2373. They would be overpowered in detachments?—They would be overpowered in detachments—beaten in detail—if the detachments were small enough.

2374. You speak also, in your memorandum, of the people being divided into hostile camps?—Yes.

2375. Do you think that your proposal to have a University for Catholics will allay the differences between these camps? Your idea is that when each hostile camp is endowed they will regard each other with friendlier feelings?—I think they would; yes, because they would be on level terms then.

2376. And that by the hostile camps being kept from getting at each other, they would forget their differences?—I think learning does a great deal to put down and do away with such hostility.

2377. In fact, in your opinion the hostility is mainly due to jealousy?—I think the hostility is greatly due to jealousy and to bigotry.

2378. You said something about the great evil of educating young men up to the gates of a University and then not opening those gates. Do you think that if you kept up the examinations for extern students it would be an advantage in point of culture to those students to enter the gates?—So long as those young men were supposed to be crammed I do not think it would be.

2379. Consequently, it would appear that you, really being anxious that these clever young men who have been only half educated should be raised to a higher status, would not be satisfied with mere examinations for them?—I think mere examinations are only a way of mitigating the evil.

2380. Do you think, if you keep up the examination system, that these young men will ever avail themselves of the advantages of a teaching University?—Of University training.

2381. Of University training?—I think they would, yes.

2382. If it is more expensive?—I think they would avail themselves of it, or a great proportion of them would.

2383. In certain parts of Ireland—for instance, in the North, where they have excellent teaching in the Queen's College—it has been pointed out to us many times that students are leaving the Queen's College and going to crammers, where they can acquire the amount of knowledge required for an examination by more expeditious means?—I suppose that that is very much in the spirit of the times. I should have thought the teaching and the training in a University would be the best, and that encouragement to get them to go to the University ought to be given.

2384. We all hold that training in a University is necessary to culture, and we are met with the unfortunate fact that every teaching institution in Ireland, quite apart from religious grounds, is languishing. We are all united in our appreciation of the training given in Trinity College, but a large number of people in the country, who are not prevented from going to Trinity College by political or religious reasons, do not go there; they prefer the cheaper degree of the Royal University, which carries with it the same letters—B.A., or whatever they may be?—Yes, I am afraid it is so.

2385. Now, such being the tendency, would you not be in favour of restricting the University degrees in this country to those who have been trained in recognised colleges?—I think that would be the best system; but, of course, if the country required it, I suppose it would have to be continued.

2386. What do you mean by "if the country required" it?—If there was a demand for it.

2387. From the crammers?—Not from the crammers; from the parents.

2388. Does it not seem to you that in this country, where, unfortunately, there is very little education amongst the parents, you must disregard their wishes to a great extent?—I should be sorry to disregard their wishes. I think if there is a reasonable demand for a thing you ought to supply it.

2389. The difficulty is to know who exactly make the demand. Some papers may demand it, being influenced by the crammers?—That is very true. Of course, I want to see a difference made between a degree given where there has been college training and a degree given where there has not been such training; that ought to be expressed in some way in the degree that is given.

2390. But suppose you express that difference, as they have attempted to do in London, by endorsing it on the certificate, would that be of any value?—Who looks at the certificate? I never saw a man's certificate in my life?—I am entirely in favour of the training of the University, and would do as much as I could to discountenance or bring into disfavour the other method.

2391. From your knowledge of the country, do you think that if the same fees were charged for extern and intern students that would be a sufficient inducement to the extern students to come into residence?—I do not think I could express an opinion.

2392. That was done at Trinity College?—Yes, it was so.

2393. And it is being done now?—Yes. It would be a good thing to discourage extern students as much as possible.

2394. The difficulty is how to devise a means of discouraging the extern system?—Yes.

2395. The tendency at present is to resort to the cramming institutions?—Yes; it is a tendency I dislike very much.

2396. Professor Rhys questioned you about the attitude of laymen to their Bishops in questions of education?—Yes.

2397. And he asked also some interesting questions about the educational policy pursued by successive Governments, which seems to have produced results the very opposite of what was expected?—Yes.

2398. In the Penal times, the object of legislation was to destroy education in Ireland, particularly of the clergy; but the effect of the Penal Laws was to reduce the education of the lay element in Ireland to a dead level?—To a low dead level, yes.

2399. But it was impossible to destroy religion, and, consequently, the education among the clergy?—That is true.

2400. And the effect was that the clergy became the only natural leaders of the people?—The only educated leaders of the people.

2401. In every way?—Yes.

2402. You think that laymen, especially educated laymen, have quite sufficient independence not to give way to their clergy. We all, or those of us who have lived in Ireland, know that on questions of politics, at any rate, it has not been the universal custom of laymen to give way to their clergy?—No.

2403. Decidedly not. Would it not then appear to be the case that in questions in which laymen are really interested, they take an independent position?—Yes.

2404. But on questions in which they are not interested, in order to save themselves trouble, they will vote with the clergy; they think it, on the whole, safer to do so?—Yes.

2405. And, if, on questions of education, the laymen give way to the clergy sitting on a Board, as they very often do, it is really because the majority of laymen take little interest in education?—Yes, that is so, I think.

2406. This, then, would seem to be another argument in favour of educating the laymen, to give them independence; because, really, the root of this question is to give laymen an interest in education?—Yes, I entirely agree with you.

2407. We all know that in regard to Primary and Secondary schools it is impossible to get local support?—Yes.

2408. The people are not willing to subscribe to funds in support of education?—Oh, no.

2409. So that really the great desideratum in Ireland is to interest laymen in education?—Yes, quite true.

2410. Is it possible to interest them in education without educating them?—I am sure it is not.

2411. It is your belief then that if laymen were to take an interest in education they would be as independent with respect to education as they are with regard to other matters?—Yes, I think so, outside questions of religion.

2412. Quite so?—That is understood.

2413. It is not because of any inherent weakness in the Catholic laity, but really that they are not interested in the subjects that are being discussed, and so they give way to the clergy?—I quite agree.

2414. With regard to the staff of the Catholic College. You state that the governing body of the College

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Colonel Ross of Bladensburg, C.B., D.L.

should, at least at first, be entirely Catholic. But with regard to the staff, what would be your view?—Should it at the beginning be entirely Catholic?—I do not know that I would say that it should be.

2415. Or would you be satisfied with the principle enunciated by Sir James Graham, sixty years ago, in relation to the Queen's Colleges:—"The Professors should be those who, by their learning and abilities, are the most competent, and, beyond a doubt, in the case of many of the Professors, an adherence to the Roman Catholic faith would be an additional recommendation?"—I think that that would be sufficient.

2416. That was the principle on which the Queen's Colleges were founded?—Yes.

2417. Would you be in favour, as regards the governing body, of such a system of promotion as exists in Trinity College; that is, that the Fellows should rise to be members of the governing body by seniority?—Well, I do not know that I could give an opinion upon that.

2418. The effect of that would be that, theoretically, at any rate, as in Trinity College, the governing body in time might come to consist of members of quite a different religious persuasion from that of the original body?—They might be.

2419. Would you be satisfied with that as a Catholic?—Leaving it——

2420. Leaving it simply to the ability of the Catholics to win their position in the governing body?—I do not know that I would differ from that.

2421. That is the system which obtains in Trinity College, and the difference between it and the college in Belfast, theoretically, at any rate, is, that men of any persuasion can rise, by merit and seniority, to the governing body; while in Belfast the Government always take into account the proportion of Presbyterian students in the college in constituting the staff?—I suppose the same thing would happen here, that they would take that into account.

2422. Not if the Fellows were chosen by examination, and were allowed to rise by seniority to the governing body. The constitution of the governing body in that case, theoretically, at any rate, might be altered?—In time, yes; it would depend on the education given.

2423. Mr. WILFRID WARD.—I should like to ask you some questions about the Board of Visitors you suggested?—Yes.

2424. As I understand it, the principal function of the two bishops would be to decide if any teaching had been introduced which was contrary to the Catholic faith?—Exactly.

2425. And the judges would judge on questions of evidence and of fact?—Yes.

2426. Would there not be a further very important practical question, as to whether the manner in which this doctrine had been introduced was objectionable, or whether it was wise to take action; or, if they took action, whether the Professor should be dismissed or warned; would not those questions be very important?—They would be most important.

2427. The judges would have a great deal to say in these matters?—Yes. And I think many other people would have a great deal to say to these questions before they came before such a court at all.

2428. Therefore, the position of the judges would not be a sinecure, but very important?—It would be very important; I quite agree with you.

2429. Another question arises in the same connection. You are aware that as Science has advanced, there are very considerable differences between Catholic theologians as to what does contravene Catholic doctrine?—Yes.

2430. These differences greatly depend on different views as to the meaning of Scripture; and men who held one view would have a very different opinion as to what contradicted Scripture from those who held the opposite view?—I suppose they would.

2431. Supposing the Bishops acted on the narrower view, and the Professor was certain that the best Catholic thought was in his favour, what redress would he have?—I think a question of that sort would hardly come before the Board of Visitors before it had been well-threshed out by what you may call Catholic public opinion in Ireland, which, I should hope, would be by that time educated Catholic opinion.

2432. You think that probably before they decided they would be very careful to take the best theological opinion in Ireland?—That is what I mean. I do not think the two archbishops would give their opinion without having thought over it very carefully, and consulted upon it with other theologians besides themselves.

2433. And, of course, in the case—the most improbable case—of the dissatisfaction being great, they could appeal to Rome?—Of course the Professor could.

2434. In a question of that kind Rome must decide in accordance with the practically unanimous view of theologians. They cannot decide that a thing is against doctrine unless the theologians agree that it is so?—Exactly. What I rather mean is, that if you have two Archbishops sitting in this court, they would scarcely give their individual opinion. I think they would merely give the consensus of educated Catholic ecclesiastical opinion in Ireland.

2435. And would give the benefit of the doubt?—And would be bound to give the benefit of the doubt, if possible.

2436. Lord Ridley suggested that the great difficulty in dealing with this question is the difference of idea between Catholics and non-Catholics as to what a University is. Admitting much of that, we have had evidence showing we must admit that the Catholic ideal is still very much the ideal Oxford preserved in the early part of the nineteenth century. Admitting this principle, is it not the fact that Catholics have, for example, in Germany, quite consented, with the approval of their ecclesiastical superiors, to attend a mixed University?—Yes.

2437. Therefore, taking it, not theoretically, but practically, I think this difficulty proves a little less than Lord Ridley implied?—Yes.

2438. In matters of Science, the difference would be practically nothing at all?—I do not think there would be much difference in matters of Science.

2439. One further question. I want to understand very clearly your reply to Mr. Justice Madden. I understood you to state that the claim of the Catholics is for an institution "as Catholic only as Trinity College is Protestant?"—Yes.

2440. I understood Mr. Justice Madden to suggest that the present constitution of Trinity College was not Protestant. Your reply was that the fact of Trinity College being Protestant at the start had a certain practical effect on the present constitution of the governing body?—That is what I meant.

2441. And your claim for a University Catholic at the start is really a claim for equality; but it is not a claim for equality with Trinity College merely as it is at present?—That is so. You must not take Trinity College as it now, in theory, presents itself to us by its new Statutes; you must take into account its former constitution, which created a certain condition of things which no new Statute can destroy. It is not as if it started yesterday.

2442. Professor DICKEY.—Do you think it would be desirable to have experts in Science and technical education as Professors in this University intended for or suited to Catholics?—Yes, I suppose so.

2443. And you would not exclude them on the ground that they were Protestants?—No, I do not think I would, if they were really eminent men in the subject that they had to teach.

2444. Distinguished men?—Eminent men, yes. I should not like to see any Protestant appointed there for his religion, but for his attainments, certainly.

2445. You would not object to his being put on on the ground of his eminence in Science?—I would not.

2446. The Protestant Churches insist—at least, the Presbyterian Church does—on candidates for the ministry obtaining not only a college education, but a University degree?—Yes.

2447. The Roman Catholic Church can not insist on this for this reason, that they have at present no University suited for their requirements?—Yes.

2448. Do you think it is a matter of supreme importance that they should have such a University?—I think they ought to have it; but I do not think you could say that because a man has not had a University education he should not be a priest, if he feels it to be his vocation to become a priest.

2449. But they should be properly educated?—Yes.

2450. And they should have the opportunity, at all events, of obtaining a University degree on Roman Catholic lines?—I think it would be a very good thing if they could have a University degree.

2451. You attach importance to that?—Yes.

The Witness withdrew.

The Most Rev. Dr. CLANCY, Bishop of Elphin, further examined.

2452. CHAIRMAN.—I understand you are going to give us your more matured views on the question of the training of ecclesiastical students for the University. We shall not trouble you to re-enter upon the general questions upon which we heard you so fully yesterday?—If your lordship will permit me, there are one or two other points also to which I should like to refer.

2453. No, I think that point will be sufficient?—Very well. Your lordship wishes me to explain how ecclesiastical students are to be prepared to take University degrees, and, also, to become qualified teachers in our Intermediate colleges and schools. I presume that is the question?

2454. That is so?—In my opinion, the most suitable way of enabling ecclesiastical students to go through a University course and take University degrees is to strengthen the Arts Faculty in Maynooth College by the appointment of two or three additional Professors, and the allocation of some of the Fellowships to that department of the College. I believe it would be detrimental to the ecclesiastical training of our young men if they were required to spend some time in Dublin, and, therefore, I should be very much in favour of seeing the junior department at Maynooth College so strengthened as to enable it prepare ecclesiastical students for University degrees, and get them through a University course. As regards the second point, namely, how to prepare ecclesiastical students to become efficient Professors in diocesan seminaries at a later stage, I should say that a great part of the preparation would be provided if what I have stated were carried out in Maynooth. The additional course which ecclesiastical students would thus get through would be, in a great measure, a preparation for their future work as teachers. At the end of their ecclesiastical course provision might be made for their coming for a year to Dublin, with a view to studying, in connection with the central University College here. If that course were adopted, it would refresh their former knowledge, and prepare the students immediately for the work before them. It is my opinion, and, possibly, it may do no harm to express it, that the curriculum in the Dunboyne Institution in Maynooth College might be so modified, with the consent of the Bishops, as to render it more suitable for this purpose than it has been in the past. In the past Dunboyne students have been devoted mostly to the study of higher Theology, Philosophy, Canon Law, and Scripture, and I think modifications might be introduced so as to render that section of the College a better institution than it has been in the past for the preparation of teachers in our Intermediate schools and colleges. I was anxious, if your lordships will permit me, to say one or two words in reference to the training of teachers for technical work, and, more particularly, for teaching Agriculture in the country.

2455. Yes, proceed, if you please, on this point about technical education?—We experience, at present, a great dearth of efficient teachers, both for technical work and agricultural work, and, I think, very little progress can be made under the new Department, with which Mr. Horace Plunkett is connected, unless means be adopted for preparing teachers for technical schools and for lecturing on Agriculture in the rural districts. It appears to me that in this new Department, as in every other, we are bound, as far as we can, to insist upon the denominational principle being carried out. That is, no doubt, the great principle in this educational training, that we are bound to insist upon as far as we can; and one of the means of solving that difficulty would be, for instance, to place the Glasnevin Model School at the disposal of Catholic students, and the Munster Dairy School at the disposal of students of other religious denominations. I know that in the scheme recently published by Mr. Horace Plunkett, he is in favour of handing over the Glasnevin Model School to men, and the Munster Dairy School to women. In my opinion, this system would not work so satisfactorily as a system based upon denominational principles. I have also some views to express which did not occur to me yesterday, in the heat of the moment, as regards the best method of utilising the Queen's Colleges, in Galway and in Cork, under any new system of University Education that might be projected.

2456. Were you going to say anything, in the chapter you are proposing to open, regarding technical education?—No, I am endeavouring to economise time and to spare your lordship trouble, and the one chief idea I have on that subject I have expressed already.

2457. You have nothing further to say, then, on that subject?—It is capable of so many developments that I should not venture to give my views more fully.

2458. Most Rev. Dr. HEALY.—With regard to strengthening the Faculty of Arts in Maynooth—that could be accomplished in two ways—(1) by having additional resident Professors, or (2) by getting down distinguished men belonging to the University College, in Dublin, to lecture to the students. Would the second way not be satisfactory?—I should prefer the former way.

2459. Suppose you had not the very best men to instruct Honour students—and that might happen. Would it not be desirable to get down the best men from Dublin to lecture the Honours men?—I dare say it would work satisfactorily; but I think the other system would be far better.

2460. I suppose the Pass men could be examined in the College without difficulty?—I believe they could.

2461. And the Honours men could be brought to Dublin, to compete with their fellows?—Yes.

2462. Lord RIDLEY.—With regard to your proposals for Maynooth, what is there to prevent the governing body doing what you wish, now?—That is strengthening the Faculty of Arts?

2463. Yes; is it not within their jurisdiction?—There are financial difficulties.

2464. Do you suggest an additional endowment for Maynooth?—Yes, for the portion which would send in students for University degrees.

2465. Professor EWING.—I should like to ask one or two questions. You said, in regard to technical education that you considered it essential that the denominational system should be preserved?—Yes, in the training colleges.

2466. You do not suggest that the denominational system must necessarily be maintained in reference to all higher education?—In residential houses I should think it would be necessary.

2467. The case I have in mind is that of the Royal College of Science, here, which, I understand, is about to be reconstituted, and which would, obviously, be a very valuable school of instruction in the highest forms of technical education. You do not suggest that the advantages of such a college should be rejected on account of any devotion to the denominational system?—It has occurred to me that another college might be equally well equipped in another part of the country, and I have in my mind Queen's College, Galway.

2468. You suggest that another college should be established, and that the denominational system should prevail?—That is my view. Perhaps I am extreme; but that is my view.

2468A. That class of education, you are aware, is exceedingly expensive; and that fact has to be borne in mind?—That is true; but the State may be able to afford it.

2469. Speaking as an outsider, I should have supposed that there are many subjects in the teaching in which the religious difficulty would not have arisen?—Well, there are many points on which the religious difficulty might arise. For instance, in connection with Geology, and many other departments, also.

2470. With regard to Applied Science subjects, do you think the religious difficulty would arise?—I dare say not so easily; but I can conceive, in a College of Science, many difficulties arising where a man of Christian belief takes entirely a different view from the man who has no belief. I know, also, that it is very difficult for a man with strong convictions, whether based upon faith or the absence of faith, to abstain from expressing those convictions.

2471. You mentioned two schools—the Glasnevin and the Munster Dairy School. Will you tell us what those Schools are?—The Glasnevin Model School was established in connection with the Education Board, to train young men for agricultural positions in the country, and it has not been successful; and it is about to be remodelled under the Agricultural Department. The other school has been established to train persons in the South of Ireland for positions of the same character; and Mr. Horace Plunkett proposes that the Glasnevin Model School should be given over to men, and the other to women. The system I suggest would work far more harmoniously in its results, in my opinion.

2472. You suggest that they should be used for the training of teachers of Agriculture?—Yes.

The Witness withdrew.

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William Alexander M'Keown, Esq., M.D., M.CH.

WILLIAM ALEXANDER M'KEOWN, ESQ., M.D., M.CH., Member of the Senate of the Royal University of Ireland, examined.

2473. CHAIRMAN.—You are a Doctor of Medicine?—Yes.

2474. And, I think, you practise in Belfast?—Yes.

2475. You are a Senator of the Royal University?—Yes.

2476. And how long have you held that position?—Since the foundation of the University.

2477. You have been good enough to send us what is entitled a "Statistical Statement with special Relation to the Affairs of the Royal University of Ireland"?*—Yes.

2478. Do you desire that that should be printed?—Certainly.

2479. Perhaps we shall have it printed in the Appendix to our Report, and we shall study it in reference to the printed matter which explains the tables. Have you any explanations to add now?—You see that it is a long report, and to make a general explanation would be rather difficult.

2480. In the first sentence of your Summary of Evidence the first thing you propose is a brief explanation of some of the statistical tables. Do you desire to do that?—I will do that. I wish to say that I have taken such care with the tables that I am prepared to vouch for the accuracy of the statistics. I have gone into all the matters myself, personally, with the exception of two tables, XXII. and XXIII. In these tables, a slight error is not a subject of any particular importance; but these tables were done by my direction. I handed the Medical Directory to a lady who acts as my Secretary, and instructed her to go over the whole of it, taking, not all the qualifications, but the main qualifications. Suppose a person had the degree of M.D. of the University, and also a licence of the College of Surgeons, the licence would be put on one side, so that the figures represent the main qualifications. In relation to page 34, dealing with "The Churches," I have to make a correction in regard to the Presbyterian Church. I thought the Minutes of the General Assembly was the official document, and I did my best to understand it, and drew up this table from the way I understood it; but I was told there was an error. I had the statement revised by an eminent Professor of the Presbyterian College, who understood the terms better than I did, and this (*producing document*) is the real state of the facts, according to the Professor. I only had the correction made yesterday, and I have not had time to make the correction in the copies furnished to the Commissioners. I have one corrected copy here†; but the result is only to show that there is an over-production of clergymen for the Presbyterian Church. I analysed the professions, except the legal profession, in my statement; but I have since secured information, and now I have it here, not printed, in relation to the legal profession in regard to University Education in Ireland, with the result that, I think, we have too many lawyers. There are 1,637 registered solicitors in Ireland. My information is taken from the law publication. I have dealt with the legal profession from this point of view: that its members are, as a rule, persons of ample means, who could, if they choose, take advantage of University Education. Of the 1,637 solicitors, only 136 have taken any University degree. The numbers are: LL.B. and LL.D., 48; B.A., 57; M.A., 31; making a total of 136. As to the judges and barristers, there are no less than 1,030, and of these, 631 have taken degrees. The numbers are: LL.B. and LL.D., 163; M.A., 157; B.A., 311; making a total of 631 degrees. They are not merely Royal University degrees, but degrees from anywhere.

2481. Professor RHYS.—Are these figures exclusive of one another?—Yes, they represent individuals.

2482. Are they different individuals?—Yes.

2483. That is to say, when you put thirty-one for M.A., is that exclusive of those who have taken B.A.?—Yes.

2484. Mr. Justice MADDEN.—You take those opposite whom those letters appear?—Yes, that is so.

2485. That is all right?—In relation to "Concluding Remarks," there is an omission of a word in the third paragraph on page 35. It is in the last line but one in the paragraph, and it reads, "And in promoting scientific and technical education." The word "commercial" should come in before "scientific," and it should read, "And in promoting commercial, scientific, and technical education." So far for corrections. There is really nothing in the second column of the "Introductory Remarks" to refer to, and I pass now to page 5, and take the first paragraph. There is one potent factor in this. It reads:—

> "A large number stop at Matriculation, or the First or Second University Examination in Arts, as the case may be. To what extent this dropping off may be owing to want of means, or want of capacity, or abandonment of University study for trade, commerce, and various forms of industry, it is impossible to estimate. There is one potent factor not commonly observed, viz., the large demand for youths of sixteen or seventeen, up till about twenty-five, for various departments of the Civil Service."

The explanation of that observation is this: Whenever I have had an opportunity of getting information I have taken it. I have met the Chief of the Christian Brothers in Belfast, and I had the curiosity to ask him what became of their men who reached a certain Senior Grade. I asked whether the men went to a University, or what they did, and I asked if they went to Commerce. I was much surprised at the answer. He said they did not go to Commerce nor to merchants' offices, and they did not go to the University, but as a rule they went to the Civil Service, and that is where a great number of the men go. I think altogether there are about 44,000 Civil Servants, which embraces a large body, whom you would not expect to have a University education. Taking into account the number of schools in Belfast teaching for the Civil Service examinations it appears very clear that a vast number do not enter business houses. I mention that because it is a matter that I cannot follow.

2486. Professor DICKEY.—May I draw your attention to a statement upon page 5 of your introductory remarks in regard to the correctness of it. If it is going to be printed I think it should be corrected. The statement I refer to is in the middle of the page in the right-hand column. It says: "The candidates for the Roman Catholic priesthood and for the Ministry of the Presbyterian Church are not required to take a degree in any University"?—That is correct, for I have gone into that matter. I have consulted the Magee College Calendar, and I find that there it is provided that persons who take certain courses in Arts and Science in the Magee College, and who do not take a degree, get some sort of certificate and are admitted to the Presbyterian Church. Looking over the list of names, it is quite evident that a considerable number—not a large number—of ministers of the Presbyterian Church have not taken a degree in any University, but have been satisfied with the certificate from the Magee College.

2487. But the rule according to the Code of Discipline is that all candidates for the Ministry of the Presbyterian Church should have a University degree or the equivalent certificate from the Magee College?—That is what I say somewhere in my statement.

2488. But you don't say it here?—No, but you will find it under the head of Magee College." On page 8, at the bottom of the table, there appear these remarks:

> "Magee College shows a general decline. The number of students taking Arts degrees might be slightly increased were it not that the General Assembly of the Presbyterian Church recognises for the candidates for the Ministry of the Church a certificate in Arts from this College, after three years' attendance in the Literary and Scientific Department, as equivalent to a degree in Arts."

2489. And it requires those remarks to make this statement correct. The rule of the Assembly is that they should have a degree. The students attending Magee College must have a certificate in Arts?—I think I have fairly represented the case.

2490. The statement is that for the Ministry of the Presbyterian Church candidates are not required to take a degree in any University, and the rule is just the opposite?—I am responsible for that statement, but of course the Commissioners are not bound to accept anything I say. I say it is quite correct. On page 5, at the commencement of the last paragraph, I state, "In the tables appended relating to the Royal University, I have specified Honours in Arts for the B.A. and M.A. examinations." I did not think it necessary to do so for other examinations. I wish the Commissioners to understand that I have made no deliberate selections of institutions. I have just taken them all as they stood. In the beginning of the analysis a great many schools were put down at first to see how they would work out, and I find that with the exception of the few

* See page 340.

† The Table is printed in amended form on page 357.—*Secretary.*

I have specified the education ceased at preparation for Matriculation, or for the First University and Second University examination, and so I simply eliminated all those as Secondary schools merely and put them down under the heading "Various"—that is, all the small schools. I state:—

> "Under the heading "Various," all the smaller colleges and schools are embraced, likewise Institutions of the highest rank, such as Trinity College, the Royal College of Science, Oxford University, &c., from which there is only a student occasionally."

It is chiefly for prizes the students from the higher institutions come in, and the Calendars of the Universities show this, and I do not think it necessary to classify the different persons who come in to take the prizes of the Royal, although it might be worth knowing. On page 7 there is an important table. Of course, anyone who likes to look over the numbers will see that the really important figures are at the end, and the whole document can be studied perfectly by looking at the analyses at the end under the heading "Averages per Annum." But what strikes one forcibly in page 7 is that the Queen's College, Belfast, has shown for the successive periods of five years a steady decline at every examination. I am dealing only with Passes, and not with anything else. For instance, in the B.A. examination the number went down from 28 in the first five years to 16·6 in the third five years. Queen's College, Cork, tells the same story; but Queen's College, Galway, holds its own very well. I have nothing to say about Magee College except the remarks I have made. As regards University College, Dublin, and the other colleges of the Roman Catholic University of Ireland, they come in on pages 10 and 11, and at the close of the remarks at the foot of page 11 I say:—

> "Regarding all the colleges constituting the Catholic University of Ireland as parts of a whole, controlled by one governing body, it will be found that the annual average for the last five years is lower than that for the first five years at the First and Second University and the M.A. examinations respectively, whilst at the B.A. examinations the respective averages are exactly equal."

That is a matter that can be exactly calculated by looking at the end of each table, and it is quite correct. With regard to "Other Leading Roman Catholic Colleges," on page 12, the important matter to note is that these colleges at the beginning, in the first five years, made an effort to prepare students for the Second University examinations in Arts and the B.A. examination, but you can see from the year 1891 to 1900 in the first college (Clongowes Wood) that that effort has been given up, and no Passes from Clongowes Wood College have been recorded during that period. In St. Malachy's College, Belfast, there was one B.A. passed in 1892, and one B.A. Honours in 1895. St. Mungret's College, Limerick, is holding its own very well, and the Presentation Brothers, Cork, has held its own, and is improving. In the colleges for women the results are very striking. I need not go over them all, but I will mention one that comes out most prominently, viz., Victoria College, Belfast, which is managed by a lady well known in educational circles, Mrs. Byers, and this college is manned—I will not say "manned"—is officered exclusively by women. As Mrs. Byers will probably be giving evidence I need not say more than this, that formerly she had young men to teach her lady students, but now she has very able lady graduates from the Royal University, and she has no male teachers at all. You will observe the great increase there. At the Victoria College, in the First University examination in Arts, the average percentage was 5·6 for the first five years, but this has been increased to 14·4 for the third five years. In the B.A. examination the percentage has increased from 1·6 for the first five years to 11·8 for the third five years. There is one matter I wish to draw attention to on page 9, because I propose to make a proposition about that, if I am allowed to. I see that University College, Dublin, has prepared 232 students for Matriculation, and it comes to be really a question whether the teachers in University College, men of high standing and Fellows of the Royal University, should be permitted to prepare students for the Matriculation examination. The Queen's Colleges do not teach for Matriculation. As to Table VII., the head teacher in Kelvin House is a graduate of the Royal University. I have inquired about his method, and I understand he superintends the teaching himself. He takes the students who come to him and ascertains exactly what each student's failing is, and he picks out the ablest men (I hear that he will give evidence) to be had from the Royal University who want occupation, and he engages these men to teach. That is the explanation of the large number of students here. Under the head "Mixed" (Table VIII.) what strikes me most is the very large number of students who have availed themselves of the liberty of going wherever they like. They are pretty cute about getting what they think suits them best, and they go from one school to another. A student will go to the Queen's College, for instance, for two or three classes. He goes, perhaps, for instruction in some particular branch outside the college, perhaps to Mr. Finnegan or to some other teacher. As regards the ladies, they may go to Mrs. Byers' College for a part of their education and then to some other college in Belfast. A very large number do this, and I may remark that the B.A. Pass represents a very large number. The return of students who have attended more than one college or school or who have partly studied at college and partly private shows that there are in the B.A. examination 68 Honours and 215 Passes, and 30 Passes and 37 Honours in the M.A. examinations. In relation to Table IX. I have really nothing to say, except that many of these students take a part of their course in minor colleges, and finish up by going to larger institutions. Compared with the Second University Examination in Arts, there are a relatively small number of degrees, and I would infer that a great many of these have gone to larger institutions to finish their course. Probably they avail themselves of local institutions, and finish off by going to Belfast or University College. Table XIV. is very remarkable. You will notice in the remarks that this table shows that while the number of men is practically stationary, the percentage of the women is steadily increasing. Take Matriculation. In 1886 the number was 99, and in 1900 it has increased to 170. Take the First University Examination in Arts, and it will be seen that while there were 42 women who obtained Passes in 1886, in 1900 there were 109. Take the Second University Examination in Arts. In 1886 there were 22 women obtained Passes, and in 1900 there were 83. In the B.A. examination there were 9 women in 1886 and 61 in 1900. I do not refer to the Honours. Then look at the percentages for the B.A. examination for women. In 1886 it was 7·62, and this increased to 45·51 in 1900—that is of the total students who pass the examinations. The number of women for the M.A. examination was not many, and it is not worth while going into. Table XII. gives at a glance the relative importance of the different institutions in the examinations. The only feature that stands out very prominently in this table is that University College, Dublin, which has such a very large controlling influence in examinations, has shown a steadily increased percentage from the First University Arts up to the M.A. examination. The percentage for the First University Arts Examination is 5·54, and for M.A. 18·54. Table XIII., "Faculty of Medicine," shows that Queen's College, Belfast, seems to be very stationary, and I am very sorry that the Queen's College, Galway, seems to be at the very lowest ebb as regards the Medical School. On page 20 it will be noticed that the Catholic University School of Medicine, Dublin, has increased its average, as is evident to some extent at all the examinations, and, of course, you see the enormous advantage it has in Examining Boards. Table XIV. really only summarises the previous tables relating to the Faculty of Medicine. The Faculty of Law is in a very bad state, and I have nothing to add to what I state in my remarks at the footnote to Table XV. A large number of these students have had preparation by reading and private home study, and they pass by simply reading. The Faculty of Engineering calls for no remark, except what I have put under Table XVI., which is as follows:—

> "The striking feature about the above table is the very small proportion of students who have passed by private study entirely. The following are the percentages for the various examinations, viz.:—First Engineering, about 12 per cent; private study. Second Engineering, about 6 per cent.; private study. B.E., about 7 per cent.; private study. There seems to be no Faculty of Engineering in University College, Dublin. The contrast of this faculty with that of Law, is remarkable."

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Where you have apparatus required for demonstration the student is obliged, by the necessity of the case, to go where it is; and you see that almost all these students have gone to Colleges. With regard to Queen's University and the Royal University, I do not think I need to go into that, except with regard to the very large increase in the Arts students. In Table XVIII. I introduce statistics of the Queen's University, because there is a large number of graduates who have to be reckoned with, a great many of whom are very active, and they felt very keenly the dissolution of the University without any notice; and I framed the tables to show the large number of persons who have, I say, been deeply wronged. There had been 3,793 degrees conferred when, without any warning whatever, the University was abolished. Some of those men were in the Civil Service, and a very large number were doctors in England and other countries, and they had received no warning of the dissolution of the University. The alteration in the constitution would not have been felt so much, if the name had been left, but the very name, which counts for a very great deal in University matters, was abolished. In Table XIX. I show the actual progress of the Queen's University. The students in actual attendance in the three colleges of the Queen's University in 1867 numbered 762, and in 1881 the total was 1,154. I would point out a further remarkable fact about the Queen's University, in its history and its relation to the University of Dublin, because the two cannot be separated. There were unfortunate differences in Cork College between the President and the Council of the College, which culminated in the appointment of a Royal Commission to inquire into the whole of the colleges, and this remarkable fact was brought out and stated in the evidence. I am not sure whether it was referred to in the Report of the Commissioners, but this fact was put forward, that Dublin University was a competitor with Queen's University, and the complaint was made that this competition with Dublin University was unfair, inasmuch as it allowed students to come to the University of Dublin from private teaching in the country, and no college terms were kept. I forgot to take the numbers accurately; but in the evidence it was stated that actually out of the total roll of Trinity College at that time, there were upwards of 600 students who were not in attendance at Trinity College.* The remarks on Tables XVIII. and XIX. explain themselves. The graduates of the Queen's University had been rather troublesome to manage, and they opposed the Government on the Supplemental Charter. I do not say whether they were right or wrong in that, but they defeated the Government, and, of course, things were very unpleasant; and in the end the Government resolved to dissolve the Queen's University; and Lord Cairns was the chief agent in the perpetration of this. He framed the Bill dissolving the Queen's University, and in the constitution of the Senate of the Royal University, he took care that there should be only two representatives of the graduates of Queen's University on the new Senate; and these two Queen's representatives were Mr. Wilson and myself, out of a body of thirty-six. The tables I now submit explain the constitution of the Senate of the Royal University.†

2491. Mr. Justice MADDEN.—Was that Mr. James Wilson?—No; Mr. E. D. J. Wilson. There were only ten gentlemen connected with the old Queen's University nominated on the Senate of the Royal University in the Charter. Another fact stands out very prominently, and it is that the Committee appointed, on the 24th of June, 1888, consisted of twelve members, and of these only five could be considered as representing the Queen's University at all, and the others represented the Catholic interest and the University of Dublin. Lord Emly, the Very Rev. Dean Neville, the Rev. Dr. Molloy, and Mr. Redington represented the Catholic interest, whilst Dr. Ball, the Lord Chancellor of Ireland, and Vice-Chancellor of the University of Dublin; the Earl of Rosse, now the Chancellor of the University, and Dr. Macalister, a Professor in the University of Dublin, represented the University of Dublin on the Senate of the Royal University. Dr. Sullivan, Sir Robert Kane, Dr. Moffett, Rev. Robinson Scott, and Dr. Porter represented the Queen's University. That was the constitution of the Committee that was appointed to draw up the scheme. And now I wish to correct a statement in the Report of the Secretaries, which was furnished to this Commission. Upon reading a copy of that report my eye fixed upon a statement, which I am bound to correct. It is contained in the Memorandum of the Secretaries of the Royal University of Ireland. I see that the Commission has asked for, under heading IV.:—"*The origin and purpose of the Fellowship Scheme, and the modifications it has undergone since the foundation of the University.*"

> The Secretaries reply:—"The Fellowship Scheme was drawn up in accordance with the Act of Parliament, Section 9, and the Charter, Section 14."‡

Now, I do not pretend to interpret legal documents, but I think any impartial reader, and even a very critical reader, of the clauses in the Act of Parliament and in the Charter of the Royal University, will find it extremely difficult to see anywhere foreshadowed the Fellowship scheme that was passed by the Royal University, and prepared by this Committee, the constitution of which I have told you. But now I have to go further, and tell you what may not be known to everybody, but it is known well to me. When this scheme was brought forward at the Senate I, as a Senator, knew nothing about the plans, and Parliament and the public knew nothing about the plans at the time of passing the Act. That was a secret, and was all planned, no doubt, before the Senate ever met. When this Fellowship scheme, which you will find in the Minutes of the Senate of the Royal University, was circulated among the members of the Senate, there was a private meeting of a number of the Senators who chanced to be about the Shelbourne Hotel; and this meeting was called to see whether this scheme should be accepted, or whether they should retire from the Senate altogether, and endeavour to destroy the University at its very beginning. I do not remember all the gentlemen who were present, and a number of them are dead; but I should say there were seven or eight, and I remember some of them. The question was:—"Shall we accept this scheme of Fellowships, or shall we retire from the Senate?" Dr. Ball, the President of the Queen's College, Belfast; Dr. Sullivan, President of Queen's College, Cork; Mr. John Young, a member of the Senate, and myself were there, and others; but as to the names of the others I could not be quite sure. I think Mr. Scott, of Cork, was there, and I do not know whether the Rev. Mr. Scott was present. There were four, including two members of this Committee—Dr. Porter and Dr. Sullivan. What happened was this: considering the state of the Colleges, and the fact that if what was threatened had been done, it would have totally disorganised the Colleges for the time—they thought it was just as well to let the thing pass for the time, and accept the scheme which had been prepared by the majority. Dr. Porter and Dr. Sullivan were against it. The preparation of this scheme must be charged to the Vice-Chancellor of the Dublin University, Dr. Ball, for he influenced everything practically at the beginning of the Royal University. Dr. Ball and the representatives of Trinity College and of the Catholic interest were responsible for the Fellowship scheme, which was protested against by the two Presidents of the Colleges. I wished to have no mistake made about a matter of this great importance, and not remembering whether Sir Thomas Moffett, Dr. Allman, and Mr. Wilson were present at that meeting at the hotel, I telegraphed yesterday, and Sir Thomas Moffett wired that he had no recollection; Mr. Wilson wired me to the same effect, and Mr. Allman said he was not present. I wrote to Mr. Young, asking whether he was present when this scheme of Fellowships was put forward, and if he remembered being present at a private meeting at the Shelbourne Hotel when the proposal was whether

* The Commissioners refer to this matter in their Report, dated 30th June, 1858, as follows:—"To the obstacles we have referred to as interfering with the complete success of the Colleges, we may add another circumstance which must seriously affect the number of students attending them. The University of Dublin must be regarded as a successful competitor for a large number of students who would naturally go to the Queen's Colleges, were it not for the exceptional system of non-residence permitted in Trinity College. It appears from the Report of the Dublin University Commission, that of 1,217 undergraduates in Trinity College in 1852, only 636 were resident in the College and in Dublin and its suburbs. Of the remainder (nearly one-half of the entire) many, it might be supposed, would resort to the Queen's Colleges, if a rigid system of residence were enforced in Trinity College."—*W. A. M'Keown.*

† See page 359.

‡ See page 272.

we should adopt the Fellowship scheme, or retire from the Senate, and asked him to write, and he replies, through his secretary:—"Dear Sir,—In reply to your favour of this date, I am instructed by Mr. Young to say that his recollection is the same as yours." That is all I have to say about the mixing up of the University of Dublin in the affairs of the Royal University. It is just the same as if the Glasgow University was inquired into in reference to reorganisation, and that on the body appointed to reconstitute it you found the Glasgow University ignored, while the representatives of the Edinburgh University came in and framed the rules of the remodelled Glasgow University. The conclusion I have come to is, that students in Ireland have not the means to come to Universities for what you call culture. They all come with a purpose, and that is to enter one of the professions. It may be Divinity, Law, or Medicine, or Engineering, but I know from my observation in the North of Ireland that it is very rare indeed for anyone to resort to a University in Ireland for what you call education for its own sake. In fact this is the case with Trinity College just as much as the Royal. If a person is so ambitious as to wish his son to figure as a man of high culture, or to be a statesman, or something of that sort, he sends him, not to an Irish University or college, but he sends him to England. It seems to me to narrow down to this: Do the Irish Colleges and Universities turn out as many men as you can reasonably expect for the professions? The answer is, not only do we educate a sufficient number for Ireland, but an immense number more; in fact, we educate men for the professions in England, the Colonies, and the Empire. And you will see that from the tables. Take Table XXI. of my statement, dealing with the University of Dublin, and you will see what an enormous work it does for England. The number of clergymen in Ireland is 832, whereas for other parts of the United Kingdom the number is 1,150, who have taken Divinity qualifications. In Medicine 244 were prepared for Ireland, whilst 290 went to other parts of the United Kingdom. In Arts the figures are, Ireland 739, and other parts of the United Kingdom 378, whereas the total of Arts is 1,518. It is manifest there is not room for them all in Ireland. In Table XXII., dealing with Irish Medical degrees and qualifications, you will see the important and enormous work done by the Royal University of Ireland in the way of Medical education. Out of a total of 1,513 Medical graduates, there are only 568 in Ireland. And in connection with the University of Dublin there are only 361 Medical practitioners in Ireland, out of a total of 1,034. Then of the Irish licensing bodies and Irish Medical Corporations, which, I think, interfere very much with the prosperity of Universities, on account of their low class of qualifications, there are 1,081, out of a total of 2,635, so that it will appear from these figures that the Medical profession is well supplied, or more than supplied, considering the conditions in Ireland, and the wretched position of unfortunate doctors in this country; their small salaries and heavy expenses, and the constant badgering they receive from the Poor Law Boards and other bodies; in fact it is almost impossible for them to live in some parts of Ireland, and the Medical Schools are continually advising their students not to settle in Ireland. When I come across Senior students, I say to them, "Do not settle in Ireland, but get out of it, for you would only starve here; go to England or to one of the Colonies." It is a common thing for those who pass from the Royal University to take the boat and leave Ireland within a week. I believe almost all the students who passed last year left this country within a month, and what I have been doing in the North, and mean to continue to do, is being done in Dublin. In fact they will require to provide Scotchmen or Englishmen to do the Medical work in Ireland shortly, because all the Irishmen are going to leave. In Table XIII. there are some very important statistics. When I was dealing with my introductory remarks, I omitted a matter which I wished to draw attention to, more especially with respect to the proper allocation of the Intermediate Funds, which are very large, and with a view of giving an opportunity for obtaining higher education to persons of small means. You will see the enormous number of Exhibitioners alluded to on page 4. The total number receiving aid is 495, and the total sum paid to students in 1899, excluding small money prizes, was £17,611. I state on page 4 that "the managers of the schools received in 1899 results fees amounting to £53,093 11s. 7d.; 5,306 students passed the examinations in that year, and result fees were paid on 5,054, the average fee per student being thus £10 10s. 1d." This is a very large sum. I have not had time to study the working of the Intermediate Board, or to make inquiries; but this I do know, that when you take into account that this is the average on Pass and Honours students, a very large sum must be obtained by the schools for the Honours students. If you ask, you can, of course, have information from people who can give you the evidence, and I should not be surprised if it is something between £30 and £40 for each student. This is an important fact in relation to the distribution of the money by the Intermediate Board. Now, there is no provision made that this money should be devoted to the education of the people who need it, and the result is that the richest persons may have gratuitous education for their sons and daughters, and get the prizes. How it works out is this: Take a first-class school anywhere in Ireland. It is the great object of teachers in schools to train for the Intermediate examinations, with a view of getting the fees, and if the children are the children of parents who are well-to-do, I believe they are paid privately.

2492. Mr. Justice MADDEN.—May I interrupt you. I happen to be a member of the Intermediate Board. I do not know whether you have read the Report and observed that the new rules have been framed with a view to removing the defect in the system to which you will call attention?—I may mention I do not approve of the new rule.

2493. CHAIRMAN.—With previous witnesses we have made it a rule not to hear evidence relating to the Intermediate schools, subject to this qualification: The Intermediate schools do, in some aspects, relate to the University Question, and in so far as they feed the Universities we have allowed evidence to be given. But on the merits and demerits of the Intermediate system it is not our province to inquire?—Quite so. I thought when I was dealing with the material for University Education I might also deal with the Intermediate schools. What I wished to point out was that a proper use of the funds would, to my mind, assist in the education of children whose parents had limited means.

2494. That is a sound view, and I have called attention to this matter, not by way of reflecting on the evidence you have already given, but simply to show you the limits within which the evidence must be kept?—What I wish to suggest is this: With a view of making the funds available for the education of those who really need it, I suggest that some steps should be taken with a view of promoting higher education among the poor, and of preventing the children of well-to-do parents having the prizes of the Intermediate Board. If I may divert a little, take Mr. Carnegie and his Scotch trust. He has said that he does not wish to inquire into the circumstances of the students, but he puts it as a matter of honour that those who have means shall not take advantage of his gift. Mr. Carnegie's requirement is a development of the German system, which is remarkable in this respect in all the Universities. Every student who wants aid in a University in Germany is obliged to give a statement of his parentage, what his father does, what the number of the family is, so that the authorities in the University may ascertain whether he is a proper person to receive aid; and if anyone is found to take advantage of a Bursary wrongly they have a claim to have it returned if the parents are well-to-do. These sums given by German Universities as Bursaries are really loans, and the word throughout in all the University regulations is "loans"; that is to say, it is not a gift, and the students get Bursaries as something which they may be obliged to return. I intend to develop that principle in what I propose about finding further funds for colleges, by taking advantage of the German system, and that is that the Scholarships should be looked upon as loans, to be returned when the recipient comes to have ample means. I think that it should be a tradition in a college or school that a man who has secured a Scholarship or Bursary, when he comes to have ample means should look upon it as a matter of honour that he should return it. The President of the Queen's College, Belfast, endeavoured to get an endowment fund for the benefit of the College, and he has made a very considerable advance under very unfavourable circumstances, I have nothing to do with it and disapproved of it. A friend of mine who was a student at the Queen's College, and who is a man of large wealth and means, was talking to me, and I told him about this remarkable circumstance in the

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German University, that Bursaries were regarded as loans. My friend and his brothers had been educated in Queen's College, Belfast, and as he looked upon himself as indebted for his success in life to that College he decided to give to it an equivalent of what he got from it, and he gave £500 to the Endowment Fund. That is a gift of £500 for the Queen's College which Professor Lorrain Smith knows about, although perhaps he did not know the origin of it. I think I have said all I wish to say about that. I wish to call the attention of the Commission to the influence of the Scotch licensing bodies on our schools. Whilst we know that the Scotch Universities are of a high order, the Scotch Licensing Boards have no such character. It has been the custom of the students who fail here to resort to the Licensing Boards of Scotland, and in that way the standard of education is kept down. Though it may be outside the power of the Commission, I will take this opportunity of saying what I think about the medical corporations. I suppose you know that things are in a very unsatisfactory condition owing to the fact that there are so many bodies that give licenses and that ought not to be allowed to license. The Medical Council has done as much as it can do, by having visitations to examinations and having gentlemen appointed, supposed to be experts, who visit the examinations. But as a mere matter of commonsense, when they give notice that a certain gentleman will come to an examination on a certain day and at a certain hour, of course the licensing body take good care to be on very good behaviour; and I do not think that is an effective method of improving medical education. If these doors were shut, not by legislation, but by a simple detail of management, it would improve very much the position of the medical profession in the kingdom and make more men take University qualifications. What I would suggest is that on the Irish Board, and on all Licensing Boards, some means should be taken to have these examinations, not inspected casually by experts, but that it should be the rule until the State takes over the regulation of the medical profession that extern examiners should attend the examinations of every licensing Board in the kingdom, so that there would be constantly a check, instead of a now-and-then casual visit. Coming to the idea that I develop, it is that we turn out far more professional men than we want. With regard to the Churches, I say we turn out an enormous number of men for the Churches. The Roman Catholic Church I can get very little information about, but Dr. Healy will be able to give you every information as to whether the colleges provide clergymen in excess of the needs of Ireland. What I find with regard to the Presbyterian Church is that there is an apparent excess of forty-nine in reference to licentiates. The number of licences issued between 1895 and 1901 was 190, while the number of ministers ordained during that period was 141, showing an excess of supply over demand of 49. A number of these go out to the Colonies on the Indian and Chinese Missions, so that the actual excess for Ireland is much greater. With regard to the legal profession, the number of solicitors in Ireland is 1,637, whereas the number of those who hold University degrees number 136. As regards the superior law department, the judges and barristers total 1,030, whilst 631 of these have University qualifications. With regard to my concluding remarks, what they lead up to is that if further facilities are required it certainly is not to provide more professional men for this country. The fact is that with our present equipment we could turn out three or four times the number without any change whatever. We could turn out a good many more in the Medical Schools of Belfast, Dublin, and Cork, and we do not require any addition. As regards the Churches, I do not see where we require any more clergymen, and so far as the legal profession is concerned the country seems to be very well supplied. Practically there is no demand from professional men for any increased education in that respect, and if it is required at all it must be in some other direction. From a thorough investigation of the details which I have gone into, it is my opinion that we do not want to have a lot of indifferent clergymen and lawyers and doctors turned out, for we have already too many. What we want is to provide education in another direction, and to have better teachers. There is a terrible want of competent teachers in this country, and the Universities are not used as in Scotland, where you have King's scholars who take a course in the University. Scotland has a very great number of teachers who are graduates of the University who teach not only in the secondary but the primary schools, but we have no real organisation to develop the teaching faculty in the colleges. I suggest to the Commission the desirability of inquiring into the extent to which the Universities and the colleges of this country should be used with a view of giving men superior training, not only for teaching in secondary schools, but in primary schools, because I hold that the teaching of a primary school is a more difficult matter than the teaching of a secondary school, where Commerce, and Science and Technical Education really hold the field. I have nothing further to say in relation to that matter, and I think that disposes of the tables. Now, with regard to the general question. You were so good as to say I might follow my own course, and I will try and do that as shortly as I can and keep in order. As to the objection to the constitution of the Senate of the Royal University, I can show from the tabulated statement* how it is constituted. It is constituted largely, almost altogether, by denominations, and I say that that is a radical fault. Who nominates the members of the Senate of the Royal University? That is the point. The religion of the persons who are to be nominated must be inquired into, and who gives the information about the religion? I daresay sometimes it is very difficult to know what a person's religion is, but I suppose the Roman Catholic Church is consulted about the people who should be put on to represent the Roman Catholic Church. There is, I think, no doubt about that, and I suppose the Presbyterian Church is consulted as to who is to represent the Presbyterians, and so on with the other Churches. Well, that seems to me to bring in altogether an outside force which should have nothing to do in a real University; and what I say is this, that it seems to me that, if things are to mend, machinery should be found for appointing men on the Senate by some elective method, and not by nomination. This nomination system leads to intrigues. I don't know whether it is some clerk in Dublin Castle has to do with this business, but it is Dublin Castle regulates this University for good or for evil, and the first thing I say is this: The connection of the Government at Dublin Castle with this University should absolutely cease, except perhaps that it should be represented because it gives the money. They should have some representation, but this nomination system should cease. Now, in relation to its constitution, there is another matter I wish to mention. It is a remarkable provision that, as regards the Convocation, this vast number of graduates can only elect six members, and what is the machinery in operation to prevent the graduates doing anything in connection with the University? They are thwarted in every way. A person is elected on some defined ground to be a member of the Senate. The last election that took place was to fill a vacancy caused by the expiration of the term of office of Dr. O'Sullivan, of Cork, a man I highly respected who was a member of this University for many years. When Mr. Balfour's proposals were made public he declared himself in favour of sectarian Universities. The graduates opposed to this policy put up another candidate. Religion had nothing to do with it; the graduates didn't care if he was a Hindoo, but he was opposed because of his views about sectarian University Education, and a gentleman in Belfast—an eminent surgeon—was put forward to contest the election on non-sectarian grounds. He was a doctor, and I may tell you that, as a rule, doctors, as far as I know of them, at least in the North, will have no sectarian colleges or Universities. He was put forward to contest the seat against Dr. O'Sullivan, and ousted him from the seat, and now Dr. Browne is a representative of Convocation on the Senate of the Royal University. It is very striking how this works. When the announcement was made at the Senate of the Royal University that Dr. Browne had been elected, one of the members raised the question that that disturbed the denominational balance. Although I have known Dr. Browne a long time, I don't know what he is. If not a Catholic I suppose he is a Protestant. But that is how the system works. This gentleman who was elected was a doctor, and he was elected to look after the interests of the medical profession, as well as to oppose sectarian Universities. His religion was bound to be represented to the Government, and the next step to be taken, because he was presumed to be a Protestant, was that a Catholic should be put upon the Board—a Catholic who, perhaps, knew nothing about University Education. This is what happens in the Royal University. Every man elected by the graduates has been

* See page 359.

counter-balanced by some person put in on the nomination of some person on the other side, to counteract his vote. There is no chance of the graduates, under the present system, developing or doing anything in the University. It is a clerk in Dublin Castle that does it, of course, under directions. There is just one other matter about election to Convocation, to which I shall refer. There is often a difficulty to find a sufficient number of members to constitute a meeting. Thirty require to be present at a meeting to ensure the election of representatives of Convocation—that is to say, after immense trouble has been taken to canvass, to send out papers, and the whole machinery has been put in operation, if thirty members are not present in Dublin at a particular meeting, no election can take place, and in fact it is practically within the power of people in Dublin to postpone indefinitely the election of representatives on Convocation. We suspected that would be done at the time Dr. Browne was a candidate, and several gentlemen came up specially from Belfast at their own expense to see that the election was not postponed. What I suggest is, that in any regulations about Convocation, means should be taken to put an end to that—either have the election altogether by voting papers, or require only the attendance of a smaller number to constitute a quorum. Instead of thirty, say a dozen. Reduce the number, because of the difficulty of getting men from all parts of the country to travel for this purpose. You might suppose professional men and graduates of a University are all independent men, and can well afford to vote as they like. They are not. I may tell you this, that in relation to this question, actually one of the members of the Royal University Graduates' Association formed in Belfast has been injured in his position by reason of his connection with the Association. And suppose you take a country doctor, who is dependent on the goodwill of his neighbours, for him to declare himself on this question, whatever he might think, might mean a very serious diminution of his income. And then there are people connected with departments of one sort or another in this country, and really to express a decided opinion or take decided action, might mean for them very serious loss and very serious trouble. Therefore, in election for Convocation, instead of having scrutineers, there should be some means taken whereby the votes of the members of Convocation should not be known. It may look a strange thing, but I consider it a very important one. Voting papers are sent in and it is open to anyone to take a note of the persons and the persons for whom they have voted, and it is really desirable, in my opinion, in the view of security, that the graduates shall have an opportunity of giving their opinion without any risk to themselves, and to do it somehow or other by the ballot machinery, or by inspection of some independent person. Now, in regard to Objections to the Standing Committee, what I say is this. Coming to the question of the proper constitution of the University—the Senate consists of thirty-six members, and a very considerable number of them don't attend. The fact is I don't see why they are there at all, except they may come for some very special occasion. The Standing Committee—I am not going to fix absolutely the number, the Calendar will tell—were fourteen or sixteen, and suppose you take the active members of the Senate, there are twenty-one or twenty-two, and you have a Standing Committee of fourteen or sixteen members out of twenty-two; and if the Standing Committee should consist largely of people resident about Dublin, you can see at once that a Standing Committee of such large numbers positively dominates the Senate, and that independent members of the Senate are perfectly powerless in contesting any question put forward unanimously by the Standing Committee, and they practically stand by. Therefore, the Standing Committee is radically objectionable on the point of numbers in relation to the Senate. Again, the Standing Committee is highly objectionable because it represents entirely the collegiate interest—almost altogether it re-represents the collegiate interest—so that the collegiate interest dominates the Senate, and that is a cardinal point of objection to the Standing Committee. It re-represents Dublin. I don't remember the names now, but I am correct in that. You have the University College represented strongly; you have the Queen's Colleges represented by one each. The colleges are represented, and the independent members of the Senate are not represented, so that when it comes to a matter of appointment, it is practically impossible for any independent member of the Senate to beat the Standing Committee on a vote. The Senate may be looked upon as appointing the Fellows and Examiners in the University; but I hold it is not the Senate that makes the appointments. They come in to make things look respectable. It is done by the Standing Committee and by the colleges. I spoke about the five colleges represented on the Standing Committee—University College, the Queen's Colleges of Belfast, Cork, and Galway, and Magee College. Well the Roman Catholic University College has always had half of the Fellows and Examiners, and it is mere nonsense to talk of the Senate appointing them. It is the authorities of the University College nominate them, and the Senate has to appoint them. It is a mere farce to say that the Senate appoints them; we have to appoint them, and, as a matter of course, as the Senate appoints the nominees of the authorities of the University College in Dublin, they are not independent appointments at all; and if we disapprove of some of them it is hard to get rid of them. By some sort of arrangement, which I don't understand, the rest of the Fellows are somehow or other allotted amongst the other colleges—Belfast, Cork, and Galway, and one to Magee College, and as to the Senate doing anything, it is really not the case; and once one of the colleges gets a Fellow and representative on the Examining Board, whatever he may be, it is almost impossible to displace him. So that, in any reorganisation, I say matters should be so arranged that the Senate should control the colleges, and not the colleges the Senate. I may mention a matter which, although it is a matter of detail, deals with an important faculty. It is very difficult for men in active professional life in the provinces to run up to Dublin to every meeting, and so there is a reason for putting on the Standing Committee men resident in or near Dublin. What has happened is this. There are a number of medical members of the Senate resident in Dublin—Sir Francis Cruise, Sir John Banks, who has not been able to attend to anything for some time; Dr. Cox, Sir Christopher Nixon, and Sir William Thomson. There are four Dublin medical men on the Standing Committee. I don't think that always Dublin interests and provincial interests harmonise. Dublin people try to get hold of all they can, and here we have four members of the medical profession in Dublin on the Standing Committee of this University, and there is no representative of Belfast. I am not speaking of this as a personal grievance at all—if I were asked to be a member of the Standing Committee, I could attend only for very special business—but there is positively no representative of the important School of Belfast on the Standing Committee—a school which is more important than all the other colleges put together.

2495. Most Rev. Dr. HEALY.—May I make this observation, that these four medical gentlemen don't belong to the same Medical school?—I said they belonged to Dublin; but it is all the same. What I wish to have is this—that the medical members of the Standing Committee should represent all the medical schools, provincial and Dublin, and we should have a fair opportunity of discussing matters there; but all the work of the Medical Committee comes before the Standing Committee, and the Dublin gentlemen may use their position to nullify the action of the Medical Committee, of which they are also members. I don't wish to air any grievance, but to point out that in any reconstitution which might come outside the province of a Charter, the Medical Committee, that represents the important faculty of the University, should be independent, and not have its report sent through the Standing Committee, but should go direct to the Senate. Their work should not be thwarted by another committee. I have nothing more to say on that. In regard to the objections to the Fellowship scheme, I have said what I have to say on the origin of it. The Fellowship scheme was not an unanimous affair, but done under compulsion. The people who objected to it could do nothing. Then there is this feature of it. I don't care much about the money; what I do object to is that along with this there came to be a mortgage of the brains of Ireland to one college—that is to say, one college and its fifteen Fellows has got the practical control of the examinations of the Royal University. All the other colleges are subordinate to it in point of influence, and that. I hold, is a thing that must end. I care nothing about the money, but what I want to say is this, and I may

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as well say it now, that there has been too much care taken of institutions and of teachers, and very little care taken of the individual student; and my point is this, that the student is the person to be mainly considered in the University, and that arrangements should be made whereby, as far as human power can go, every student should be put in a position of equality, and that all our legislation should centre on securing justice and fair play for the individual student. I object, then, entirely to the whole Fellowship scheme, on the part of the students of Ireland, and of the colleges, both Catholic and Protestant, outside the University College, Dublin. As to objections to the constitution of the Board of Examiners, the Examining Boards are constituted unfairly. The result is one set of students have got the benefit of being examined by their own teachers—as to one-half on every examination—while other students of Ireland are examined in a small part of their subjects by their own teachers, and others not at all. The system is radically bad. Then I come to the urgent necessity of appointing extern examiners in all the faculties. My attention was drawn to this particularly by the arguments urged by the advocates of a Roman Catholic University, and by the numerous successes at the examinations of the Royal University gained by students from the Roman Catholic University College and the Roman Catholic School of Medicine. I investigated the matter, and came to the conclusion that such success has been due largely to the fact that these students had the advantage in competition of being examined, as regards one-half of every examination, by their own teachers, while other students were not; and I have come to the conclusion that the statistics were valueless for the purpose for which they were cited. I hold that to put forward, as has been done, the fact that any college, especially the Roman Catholic University College, has secured a large number of successes, as a claim for another University, is to me utterly untenable. It does not touch the principle. I may mention two matters that have been brought prominently before my notice. The Archbishop of Dublin, Dr. Walsh, has written a book on the University Question, in which he puts forward this as an argument. No person disputes the ability of Roman Catholic students. Students of all religions are much on a par. His Grace claims that the amount of Catholic talent is great—a matter which no one disputes; and puts this fact forward as a claim for a Catholic University. This was urged by a member of the Senate of the Royal University, Mr. Dease, in a letter to the *Spectator*,* in which he compares the successes obtained by the University College, Dublin, as against the successes obtained by some other colleges, and puts it forward as a claim for a Roman Catholic University. He also details some conversation a relative of his had with Mr. Disraeli about this business, and the expression was used—I give it from memory "that now they had the ball at their feet, and that they had kicked it with some effect," meaning that they had got these honours and prizes. I say that this pointing out of the successes in competitive examinations between different colleges as a claim for a Roman Catholic University must have a most injurious influence, and is a dangerous practice. This is a matter I brought before the notice of the Senate, and I was asked by the Senate to prepare a statement of the ground on which I proposed that extern Examiners should be appointed. That I did, and I think you will find there the grounds stated clearly of why extern Examiners should be appointed.† I dealt with the University as it existed—that is to say, I did not enter into the radical question of the constitution of the Examining Boards at all, but I entered into the question of improving the methods of examinations under existing circumstances, preliminary to a more complete investigation, and putting the matter on a thorough basis. That statement has been before the Senate, and the Committee, at several meetings, and we have got a certain length. I do not wish to cast any reflections on any person, but the matter has been proceeded with exceedingly slowly, and the stage we have reached, after having the whole matter, as I thought, settled in February, this year, as to extern Examiners in certain subjects, I find that some question has been raised as to what the meaning of the word "extern" is in relation to these Medical examinations, though I think there could be no doubt about it. The matter has, therefore, been hung up till the present time, but I hope it will be finally settled at the next meeting of the Senate, in October. We have taken ample time: we have taken two years to discuss it, and we have finished up by declaring that we have been talking for two years about a thing we don't know anything about, and, positively, the consideration of the meaning of the word "extern" has been postponed in order that Dr. Sinclair and myself should attend and define what the meaning of "extern" is. I want to point out that the machinery is, somehow or other, wrong, that leads to such delay in such a small matter. I urge that it should be provided in any reorgnisation of the University, that extern Examiners in all subjects shall come in as a matter of course; that there shall be no question about it. It is provided in the Victoria University, where there are three colleges, and the practice there is, regarding extern Examiners, that no person connected with any one of the towns in which a University college existed should be appointed as extern Examiner on the Examining Board in Medicine. That is what I wanted in connection with the extern Examiners in this University in Medicine: that no person connected with Belfast, Cork, or Galway in Medicine—I don't refer to Arts—should be on the Examining Board.

2496. Connected with the town?—Yes. We, in Belfast, know what is going on in Belfast, and every doctor in Dublin knows what is going on in Dublin. They know, in Dublin, what goes on in the Senate of the Royal University.

2497. Lord RIDLEY.—You are only speaking of the Faculty of Medicine?—Yes. In Ireland the course is perfectly clear, that no person in Dublin, Belfast, or Cork, should be an extern Examiner in Medicine. It is totally different in Arts. It is an urgent necessity to have extern Examiners appointed, and we should have no discussions of this kind at all in the Senate. It should be by Charter, as in Birmingham University, and the other Universities I have named.

2498. Professor BUTCHER.—I see you say, in your Memorandum, that the scheme is to apply to "other Faculties"?—I have not entered into that. In my statement about extern Examiners I said the Medical Faculty was chiefly dealt with, and I left it to others more familiar with Arts to say what is meant by "extern" Examiners. I come now to more particular reasons. I have endeavoured to avoid dealing with persons in this matter, and, though it is necessary to complete my case, and show the urgent necessity, I wish you to understand that when I name persons I do not wish to hurt anybody. What I am going to say now deals with persons, and I only wish to make the Commissioners know how matters stand in this University in relation to certain examinations, for their own guidance as to the point, but not necessarily for publication, though I don't heed in the least whether what I say is published or not.

2499. CHAIRMAN.—I think we cannot take anything from you that does not form part of the record of the Commission?—Then I will give it. I only wished to spare people. I now come to specific cases of unfairness. I do not wish to hide the matter.

2500. You do it on your own responsibility?—Certainly.

2501. We shall consider as to the publication of the names; but in the meantime, we must have them, if you are to proceed?—I will take the whole responsibility. I have no hesitation about it. I come, now, to specific cases of unfairness. A case of a disease known as *Syringo mycelia*, a very obscure and rare affection of the spinal cord, was in the Richmond Hospital, and was a "show case," in Dublin. This case was presented to the students at the Clinical examination for the M.B. degree. Now this is a sort of disease, a knowledge of which is only recent, and I don't suppose one doctor in ten thousand would have been able to recognise a case of the sort. It was known as a very rare case, and, of course, the students in Dublin knew of this case. It was a "show case" about Dublin, but what about the unfortunate students from other parts of the country? Just think of that—with all the extensive courses of Medicine and Surgery, to have such a rare case as that presented to the students who had never any opportunity of meeting such a case. I can hardly conceive anything more likely to upset a man and do him an injury in his examination. Then there was another case, in the Molesworth-street Hospital, which was, of course, known to the students attending

* See page 382.

† See page 360.

there, but not known to others. This was presented at the examination. These are two cases of unfairness. Then there is a question on a paper. It is on page 22 of the Royal University examination papers for 1898, about a disease called *Coxa vara*. It has been only recently described, but there was a case of this kind, I understand, in one of the Dublin Hospitals, and one of the Examiners—I give his name, Sir Thornley Stoker—wrote a paper on this subject of *Coxavara*, which appeared in the *British Medical Journal* of 1898. Now this disease was not in the ordinary text-books, and, even if it had been, I hold that for a Pass examination it was a totally unfair thing to give.* The unfairness consists in the fact that it was a new sort of case: a case that the student would not reasonably know anything about. I made a complaint about the case of *Syringo myelia* and the Molesworth-street Hospital case to the Secretaries, and asked for an investigation, but nothing came of it. I wrote as follows to the Secretaries:—

"20, College-square, East,
"Belfast,
"1*st December*, 1899.

"The Secretaries,
"Royal University, Dublin.

"DEAR SIRS,—I have been informed, on what I consider good authority, of certain matters in connection with the Clinical examinations last autumn, which are of so grave a character that I purpose bringing them to the notice of the Senate at its next meeting, unless I have a satisfactory explanation in the meantime. It has been stated:—

"1st. That at the Richmond Hospital a case of what is known as *Syringo-Myelia*, a disease so rare that I question whether one practitioner in a thousand has ever seen, or would be able to diagnose it, was presented to the students for examination. This was a show case at the Richmond for a considerable period, and well known to the students attending there.

"2nd. That a case of eye affection in attendance at Molesworth-street Hospital, and well known to students attending there, was likewise submitted to students at the Clinical.

"3rd. That information about the cases on which students were to be examined at the Mater Misericordiæ Hospital, leaked out, and reached some of the students before the examination.

"As to the Richmond and Molesworth-street Hospital cases mentioned, the charge is very specific, and easily investigated. As to the Mater Misericordiæ leakage, it may be more difficult to get precise information.

"Will you kindly inquire, as soon as possible, in the proper quarters, whether these charges, or any of them, are well founded.

"In an affair of such importance from various points of view, it is necessary to have proper official information.

"I may add that these matters are freely talked about in the Medical School here.

"Yours faithfully,
"WILLIAM A. M'KEOWN."

Reply of Secretaries.
"Royal University,
"Dublin,
"*January* 11, 1900.

"SIR,—We shall lay your letter of Dec. 1, 1899, before the Standing Committee at next meeting. We should not feel authorised to undertake the investigation you propose without direction from them.

"We much regret that your letter has remained so long unanswered—it was overlooked owing to the absence, through illness, of Sir James Meredith.

"Faithfully yours,
"J. C. MEREDITH,
"J. M'GRATH,
Secs.

"Dr. W. A. M'Keown,
"20, College-square, East, Belfast."

I wrote in reply—

"20, College-square, East,
"Belfast,
"12*th Jan.*, 1900.

"The Secretaries,
"Royal University of Ireland,
"Dublin.

"DEAR SIRS,—In reply to your letter of yesterday's date, I make it a rule to take no action on the Senate without reliable, and, at the same time, producible, information. I have the former, but, perhaps, not the latter. I had thought it would have been within your duties to investigate a matter of this kind, and so afford me conclusive evidence, either for or against. I can, in the present circumstances, do nothing just now.

"Yours faithfully,
"WM. A. M'KEOWN."

I had a letter, of which I have not a copy, to say the Standing Committee would investigate, if I did so-and-so, if I produced evidence, but really I took no more notice of it in that direction. There was no necessity for anything more than I had done. All that was necessary to do was for the Standing Committee, or the Secretaries, by their direction, to have asked whether facts were correctly stated. The authorities there could have told whether there was a case of *Syringo myelia* at the hospital. The Examiners could have told that. And the Molesworth-street Hospital case could have been found out. There was no necessity for me taking any more trouble about it. I gave them all the information in relation to these cases I could. I saw no reason for doing anything more, and nothing more was done. I took other action. The matter was brought before the Senate, afterwards, by Dr. Sinclair, but nothing came of it. It was a case, they said, for investigation, but I resolved to have it brought before the Medical Committee, who would understand a thing of this kind better than the members of the Senate or any mixed committee. The whole matter was brought before the Medical Committee on the 24th February, 1900. There were present at that meeting the following:—Dr. M'Keown, as senior member of the Senate, occupied the chair; Sir C. Nixon, Dr. Cox, Dr. J. W. Browne, Dr. Sinclair, and Sir J. C. Meredith and Mr. M'Grath, Secretaries. The following resolutions were passed:—

Proposed by Dr. Sinclair and seconded by Dr. J. W. Browne, "That the Examiners be requested to confine their questions within the limits of the subjects treated in the text-books in common use in the Medical Schools of the kingdom and to the cases which are met with in ordinary hospital practice."

Proposed by Dr. Sinclair and seconded by Sir C. Nixon, "That Clinical Examiners shall not be allowed to examine candidates on the cases under their own care."

There is no parallel for such resolutions in any University in the kingdom. These are cases of specific unfairness.

2502. Professor RHYS.—Were these resolutions carried?—Yes, unanimously. The influence of them was immediately felt in the future examinations. The Examiners had copies of these resolutions sent to them, and I think there has been no complaint since about the examinations. Now I come to another matter in another direction. I am going to deal with specific cases of unfairness by Examiners teaching privately on the subjects in which they examine. At the very foundation of the University—and I was a member of the Senate from the first, and had been a member of the old Queen's University—I knew the evils of the grinding system in Dublin, and at my suggestion, with a view of trying to correct the evil and the influence of grinders at the examinations, the Senate passed the following resolutions. The resolution I am

* See letter from Dr. M'Keown to the Secretary of the Commission, page 363.

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going to read now was passed on the 18th April, 1882 (see vol. 1, p. 55, Minutes of Senate), and is as follows:—

"Resolved—That each person appointed as either Fellow or Examiner be required to undertake that he will not, while holding his Fellowship or Examinership, be engaged in teaching private pupils in the subject in which he may be called upon to act as Examiner."

Again, in page 67, same volume—

"That the resolution passed at the meeting of the Senate of 18th April last, requiring each Fellow or Examiner to undertake 'that he will not, while holding his Fellowship or Examinership, be engaged in teaching private pupils in the subject in which he may be called upon to act as Examiner' be amended by adding after the word 'Examiner' the words 'or in any cognate subject.' And that the Secretaries require the Examiners and Fellows already appointed to subscribe the amended undertaking."

Now, the reason for the passing of the second resolution was this, that I had a hint that a man might be an Examiner in Medical Jurisprudence and teach Chemistry. The two are so associated that a man could teach what he liked in either subject. Now these resolutions, though on record, remained in abeyance till 1898, when charges were made by the Belfast Medical Students' Association against Drs. M'Weeney and Roche, and the following appears in the Minutes of the Senate of October 27th, 1898:—"Dr. M'Keown inquired whether a complaint had not been received as to some of the Examiners for the Medical Degrees Examination. The Secretaries stated they had that morning received a letter addressed to the Senate from the Belfast Medical Students' Association identical in terms with one which had been addressed to the Standing Committee, and dealt with by them. The Minutes of the Standing Committee with reference to this matter were read as follows:—25th October, 1898:—Read letter dated 24th October, 1898, from the Belfast Medical Students' Association alleging that Dr. M'Weeney and Dr. Roche gave courses of lectures ("grinds") immediately before the recent examination, and that Dr. M'Weeney discussed in these lectures several of the questions asked on the paper on Pathology. Ordered that the substance of this complaint be communicated to Dr. M'Weeney and Dr. Roche, and that they be directed to be in attendance at 12 o'clock to-morrow." I think there is some error here. This must be from the Minutes of the Standing Committee. I have not got a copy of the Minutes of the Senate, but it is fully found there, 25th October, 1898: "The Secretaries reported that they had received letters from Dr. Roche and Dr. M'Weeney with reference to the communications addressed to them by order of the Committee yesterday, and that both gentlemen were in attendance should the Committee desire any further information from them. The letter from Dr. M'Weeney stated that he had delivered a course of vacation lectures in Pathology and Bacteriology, commencing at the beginning of August and terminating on 23rd September last, practically similar in every respect to his ordinary course which terminates shortly before the Spring examination, and that in such lectures he had dealt systematically with the entire subject without any regard to what might or might not be asked at the examinations. The letter further stated that the course in question differed from his ordinary course in the following respect: (1) Its duration was shorter; (2) it was not announced on the school programme; (3) there was no roll call; (4) the fees were paid to himself directly; (5) the class did not comprise a single student of the Catholic University School of Medicine, all being from Queen's College, Cork. The letter added that the course was delivered at the suggestion of a leading medical practitioner in Cork, and that in delivering it Dr. M'Weeney did not consider that he was violating in any way the regulations of the University." It was moved by Dr. Leebody and seconded by Dr. Delany—"That the Standing Committee, having considered the letter of the Belfast Medical Students' Association and the explanation given by Dr. M'Weeney in his letter of the 25th October, regret that a course of instruction in violation of the regulations applying to Examiners should have been (however inadvertently) delivered, and require that this shall be avoided in future." An amendment was moved by the Vice-Chancellor and seconded by Dr. Allman, "That the words 'however inadvertently' be omitted." The amendment having been put was declared lost, and the resolution as proposed by Dr. Leebody was adopted. The letter from Dr. Roche stated that the allegation that he had given courses of lectures ("grinds") was untrue, but that he had, as was his custom, given a course of practical demonstrations in the laboratory to all his class, most of whom were not undergraduates of the Royal University, and that public notice of such course had been given. By direction of the Standing Committee one of the Secretaries interviewed Dr. Roche in the ante-room and learned from him that some of these practical demonstrations had been given in September last. Upon the motion of Dr. Leebody, seconded by Dr. Delany, it was resolved—"That the Standing Committee, having considered the explanation given by Dr. Roche in his letter of 25th October and his statement through one of the Secretaries that lectures or demonstrations had been delivered by him in September, 1898, regret that a course of instruction in violation of the regulations applying to Examiners should have been, however inadvertently, delivered, and require that this shall be avoided in future. Ordered that the Belfast Medical Students' Association be informed that steps have been taken to remove any cause of complaint in future. The Senate approved the action of the Standing Committee."

2503. Professor BUTCHER.—Who was the Vice-Chancellor?—The late Mr. Redington. Now this violation of the Regulations and putting students on a different basis, although pointing to the necessity of having extern Examiners, points to altogether another matter, and that is, that the Regulations of the University have been practically inoperative, practically useless, and that Regulations of another character must be adopted. And I say this, that any person who occupies the very important position of Fellow of this University, or of an Examiner in this University, ought not, for his own credit, and for the credit of the University and the institution with which he is connected, engage in any private teaching whatever. That I consider should be done, and I bring this thing forward, not so much in support of the view that there should be extern Examiners, as that the University should require that no person holding the position of Examiner should give private teaching in any subject in connection with the University. Now, as to suggestions for the reform of the governing body of the Royal University. To settle this would require a special Commission, as in the case of the London University. But certain things must be evident. In the first place, that persons associated with, and whose interests are bound up, more or less, with any other University in Ireland, which was a small country, should not be, as a matter of fact, on the Senate of the Royal University. In the second place, suppose there be any nominations by any body, care should be taken that persons hostile to the University should not, as at present in the Royal University, be put on its Boards. We have had persons, whatever you may say about other things, who had little knowledge of a University on this Board, and it is not possible for them to understand, without a very considerable time, what was going on. No person connected, and whose interests are connected, with the Irish Medical Colleges should be upon it. I point to this, because it is a common thing in several Universities to see that the President of the College of Physicians and Surgeons should be, as a matter of fact, *ex-officio* put on the governing body of the University; but in a small country like this, where we question what good some of the licensing bodies do, these licensing bodies should not be on the Board of the University, which is engaged in trying to elevate education. I would point out this, that at the present time the University has in itself the elements for the formation of a very powerful governing body, through its colleges and its 5,000 graduates. That is to say, you can have the educational bodies represented on the governing board such as at present, and then there should be, with the view of bringing the graduates into sympathy with the University, a large representation of graduates. Representation of Convocation should be increased, I will not say anything about numbers, but it should be considerably increased in the different faculties. Then, again, to bring the University into harmony and sympathy with the general community, it is not easy to do that with a University connected with the whole country; but still some persons of a public character should be connected with it, to bring it into touch with the general community. That would be useful, but it does

not weigh so much with colleges. Then certain bodies connected with education, as, for instance, the Board of Technical Education, should be connected with it, with a view to harmonise University courses with that Board. Should there be representatives of the National and Intermediate Education Boards? It would strike one that there should be representatives of these Boards, to endeavour to bring the courses into harmony. But there is this objection. The National Board of Education in this country is in a very unfortunate position, and we find that men are appointed on the Board, not because of their real ability, but because they hold certain religious views, and you have the Education Board half Catholic and half Protestant, of different sorts. It is not pure and simple education, if you come to have education superintended by a Board like this; you have introduced an element we want to keep out. Because gentlemen interested in the Churches would demand representation of the different Churches. We have a National Education Board that we would be better preserved from. The same applies to the Intermediate Board. Unless there is some means of having some representatives who would not come as the representatives of a Church, I see a radical difficulty in nominating these, as in England and Scotland. In the constitution care should be taken that the Senate should be strong enough to rule the colleges, that the colleges should not rule the Senate. That is not the case in the present Royal University. I now come to objection to the constitution of all the Queen's Colleges. The government of the Queen's Colleges is really in the hands of Dublin Castle. The appointments of the Presidents are made by Dublin Castle. The appointment of Professors are made by Dublin Castle. Neither the students who attend the Colleges, nor the graduates who have been educated in the Colleges, have any interest in the College. I will not enter into the details of the relationship of the Council and the College. That is a matter of detail afterwards. This system of having the government of the College in the hands of the Government leads to intrigues and underhand doings that are not good for the Colleges, and the sooner it is ended the better. And what I would suggest is this. I have stated, as well as I could, the position of the different colleges, and I put aside the old colleges as types that could not be followed. If we want to develop things on modern lines, we will have to follow modern methods. We should like, in the reconstitution of the colleges, the adoption of representative principles, and what occurs to me is this, following more or less the models with modifications to suit the circumstances of Ireland—there should be in each of the colleges what is called a Court of Governors, analogous to that in the Owens College; not the same, but varied to suit circumstances. First, I would suggest there should be an officer not recognised in the United Kingdom, except in Scotland, and in connection with Universities, viz., a Rector. The students in a Scotch University are represented by the Rector, and the Rector is, as you are aware, elected by the students. The reason I mention this is that the mere introduction of a Rector in connection with a college—take Belfast College—gives the students an idea of importance; it brings them together. It made them realise that they had something to work for and take pleasure in. They always asked the most distinguished man that could be found to be their Rector. Those of Belfast College would, perhaps, go in for Lord Dufferin, or some other person of prominence. Students as a rule want the most prominent man they can get, and so he would be the representative of the students: and I mention this specially, although there is no precedent, because it would bind the students together, make them think well of themselves, and bind them to the College. Secondly, the Principal should be elected by the Executive Council, and not appointed by Government. Now that would bring in an important element. The Council of the college would be very interested, especially where you have competing colleges, in having the best Principal they could get. If they wanted to develop Science, they should have a man eminent in Science at the head of the college. You may have certain influences on the Council, but you are more likely to have a Council elected by a large Court of Governors, that would do their best for the interest of the college, rather than by nomination by a private individual, or by members of Government, which is influenced by private representations. Third, there should be representation of graduates in the different faculties according to numbers. The absence of this is one of the greatest blots on the colleges. The object of that is this, to bind the graduates to the college, and make them look at the college as their own, so that instead of, as now, being sent adrift over the world without a particle of connection with the college, they would look on the college as the place in which they were educated, and to which they owed so much, and they would support the college. At present, I know, while graduates of Queen's College, Belfast, are apparently alive to the interests of the College, they unfortunately do not approve of the policy of the President of the College and Professors being appointed as they are; and it would be extremely well to have these graduates interested in, and not hostile to, the College. I recommend that the graduates have a proper representation in the College. Then there should be representation on the Court of Governors of the Academic Body—what is called the Senate in modern colleges—consisting of Professors and Lecturers; and I may note this, in connection with these Professors and Lecturers, that things have altered in colleges in the last twenty years. The subjects of no importance then are of the greatest importance now. Teachers have no position in the colleges whatever in these high branches. Some are appointed, under an old Charter, for life, some for seven years, and Lecturers have no position under the Charter at all, for instance, in such an important subject as Pathology, and also Hygiene, one of the most important subjects in the world. I say all these petty artificial distinctions about colleges should be absolutely wiped out. That is to say, if a man is the teaching head of a department, he should be on the Senate, and should not have any subordinate position, because, in the administration and regulation of the affairs of the college, it does not follow that a man who knows Botany should be more able in directing the affairs of a college than a man who is versed in Pathological questions. You want men of commonsense. A great number of them are clever in their subjects, but you require all the brains for the general purpose of business of the whole of the Senate to work the affairs of the college satisfactorily. Then there should be representation of the Senate by faculties. In consideration of the development of Commerce, it is absolutely necessary to have representation of Chambers of Commerce. I mention that in this respect—an ordinary University man does not know much of what Commerce means. Commercial men would be able to give great guidance in the direction of a Commercial Faculty. The Belfast Chamber of Commerce, I am told, has asked to be represented at this Commission, and has appointed members to appear before you.

2504. CHAIRMAN.—That is so?—Then there should be representation of the City Council. The Chamber of Commerce has on its Committee very able men, as a rule, very well educated men; so that you would have excellent representatives from Belfast, Dublin, or Cork. As to City Councils, I need not make any remark. In relation to City Councils I propose, or suggest, that the representative should not be a man taking the position simply because he was Lord Mayor. It should not be an *ex-officio* position at all. It should be made more important by an election by the City Council of the city in which the college is situated. They should have the power of electing some person. I will not say he should be a member of the Corporation at all; we have precedents outside. There is provision made in England for the election of outside persons altogether. The City Council should have the right of election of some person, in order to bring the city authorities into connection with the college. Belfast College is greatly hampered for want of space, and I don't see how it is going to develop. Beside the College, there are the Botanic Gardens, which were worked at a loss by the company who had owned them. Now the Corporation obtained the Botanic Gardens, and if there had been any interest of the Corporation on the College Council, the College might have had them for the extension of the College grounds. But they have no representative, and have no influence on the College Council, and the College Council has no influence with the Corporation; indeed the Corporation has been rather hostile to the College than the reverse. Then there should certainly be a Member of Parliament selected by the Council from the City of Belfast, and there should be a selection of representatives in Parliament for the provinces. This is a provision

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that is made in Wales and England. The fact is, that the representation on some of the English colleges is a most elaborate affair. Everything and everybody is represented, but I would not like to go into all that. There is provision made in some of the English colleges for the representation of members of Parliament for certain districts. The governing body of the College or the Council has the right of nominating. They nominate the persons they think most suitable as members of the governing body. Then again, there should be representation of the Technical Board of the city to bring it into contact. Take such a man as Sir James Musgrave, he would be invaluable on the Board of the College of Belfast, being thoroughly acquainted as he is with all these subjects. Then comes the question, with the view of getting money, of the representation of donors and subscribers. I wish to see the representation of money. In the English colleges the mere giving of a certain sum of money entitles a man to be a governor or to nominate a governor. Another provision is if a company gives three or four donations amounting to a certain sum it has a certain right of nomination, but I don't see the advisability of that. Then the Crown grant some money, and might ask the right of nominating, say, three or four representatives. But there is no necessity that the Crown, because it gives money, should be represented on the Board at all. Take the Scotch Universities, and you will find a very large endowment by the Crown, yet the Crown is not represented on the Boards of these Universities; and take again Maynooth, although it has been granted a good deal of money, and the Presbyterian College likewise, the Crown has no nomination to these colleges. I don't see any reason for Crown nominees. As to the Council, there should be an Executive Council. I will not go into the details of that. It is a matter of such detail that if the principle were determined it would have to be arranged. If you had a Council you would have representatives of the Board of Governors electing a certain number, but I will not go further into that. Then the Senate should consist of all the teachers of the different departments.

2505. DR. STARKIE.—What is this body that you have been describing?—I am making suggestions for the remodelling of the constitution of the Queen's Colleges.

2506. But what is the body you have been describing?—The first body was the Supreme Court of Governors. Then you could have a Council of fifteen or twenty—the detail I won't go into further. And then you would have the academic body, which would regulate the courses of study.

2507. What you call the Senate?—Yes. It should be composed of all the teachers in all the main and special branches, and all artificial distinctions should be abolished. The advantages likely to result from having a Board on such representative lines are, first of all, increased support from the public—the college brought into contact with the public. The public will not support to any material extent any institution that is under the control of the Government. I wish to refer now to the effort that has been made to increase the endowment of Queen's College, Belfast. A great deal of trouble has been taken in regard to it, and it has been called a Movement for the Better Endowment of the College. Now, a movement must be a matter not of an individual—the giving of, say, £5,000 or £10,000—it must be taken up by the general mass, and that has not been the case. There has not been a general taking up of the scheme at all by the general public, although a very creditable sum has been obtained. Some wealthy men have contributed to it. Then support from the graduates I look to as the second advantage. I have told you that graduates of Queen's Colleges have no connection with the colleges, no organic connection. Once their education is over they go over the world and they never think more of the college. I want to have the graduates represented on the governing body of the college so as to have their support. I wish to have their sons and daughters sent to the college. Then University students as a rule come from the professional classes—the doctors, clergy, and lawyers are the chief supporters of University Education, and if you offend them you know what happens. They simply go elsewhere, as at the present time the graduates have been annoyed at proceedings in this country in connection with University Education, and the students are going in masses almost away from this country. I know that myself. I saw a young gentleman who had been in South Africa— a young doctor of five years' standing, a pupil of my own—and he told me of his own knowledge of six persons who would have been educated in Belfast but for the unfortunate position of affairs in this country, and they were sent to Edinburgh instead. It is not to be forgotten if the graduates have an interest in the college they are extremely likely to support it. There are plenty of men who would support the college if you only let them know that the college is going to be developed and that they have an interest in it. I believe you will find a great many who have taken honours and prizes at Queen's College, Belfast, will come in and assist the College. I know some will do it, and then the precedent will be established. Another matter that representative government would bring about for the colleges would be the prevention of unfortunate conflicts between Professors and Presidents and between the Professors themselves. I need not go further than refer to the unfortunate position of Cork. A few years after its foundation there was a dispute of a most bitter kind between the President and the Professors and the Council of the College in relation to their rights under the Charter, and the Professors complained to the Government most bitterly about the position they held, and the President and some of the Professors were not actually on speaking terms. This resulted in the appointment of a Royal Commission to have this wretched business cleared up. The Commission censured the President and Professors in the strongest terms. And within the last three or four years a small matter of the same kind took place in Cork. There was a great dispute between the President (Dr. Slattery) and the Council regarding the relative position of the President and the Council, and there was a visitation. Mr. Justice Holmes was one of the Commissioners, and after investigation he passed the most severe censure on the President of the College and on the whole of the body on worrying themselves about such petty things, which he said never should have occurred. Now, a local governing body would end all that. The fact is there would be no room for such a thing. A great advantage in this would be that the business affairs of the College would be managed by the Board, which would be far better than an Academic Board. At present the Professorial body and the President of the College go about begging for subscriptions for an endowment fund. I think it rather lowers their position the begging for subscriptions. The management of the financial affairs of the College would be far better in the hands of the Governing Council, on which they would have a representation.

2508. Most Rev. Dr. HEALY.—Who manages the financial affairs?—The Council of the College—the Executive Council: that is to say, the Professors. The President of the College is the President of the Council. The whole of the affairs of the College are managed by this Professorial body. The accounts are audited by some Government Board; that is all I know about it. There is a matter that strikes me that is worth noting. We have extern students in the Royal, as in the London University. I don't think much of the division of the students into extern and intern in the London University, because, if I have to express an opinion at all about this matter, I would say the unfortunate student who has little money to study, and is able to push himself forward to take a University degree, being examined by Professors whom he has never seen, shows an amount of fibre and pluck that deserve recognition, and may be the makings of a better man than one who was brought up in a better social position, and with all the advantages of tutors, and everything that could push him forward. Instead of classifying them (and we have students not educated in the colleges affiliated with the University), I would suggest that such a thing would not be done, but an effort should be made to induce the extern students at some time to come into the colleges. I think it would be a prudent and wise step, in order to extend the influence of colleges, and promote the education in colleges, to allow extern students to become intern students of the colleges, and register under the rules of the colleges, say, in Belfast, Cork, or University College in Dublin, for a year preceding their degrees. It is a total mistake to say that education can only be given in certain colleges, because you must remember that students in the first year are very junior, and Universities turn out a great many persons who can give a perfect edu-

cation in schools for, say, the first two University Examinations in Arts. There is no room for all graduates in Arts to become Professors, so that actually, although people are blind to it, there is an immense number of very excellent teachers, who can teach students, who, in fact, if in the colleges, might be counted almost in the position of tutors, and then, after they have had this education from extern persons, who are perfectly able to give it, they should come up for a year or two to a University college, where they should have the advantage of having some more highly educated and better paid teachers. That is the education I mean. I have little to say as to the Scholarships in connection with colleges. I hold there should be some means taken in this country to try and secure that the Scholarship and Prize Honours should be given to those who need them, and it should always be a matter of honour that the son of a rich man should not consent to take a prize from the college, but should allow it to go to the more needy students. I noticed, in my investigations of Scotch Universities, where they have such ample prizes, what has happened in the University of Aberdeen? There may be some other explanation given by those who know all about the real internal working of the University, but I notice that there are quite a number of persons in the Bursary list, who are noticed as having declined to accept their prizes. That is the only University in which I find any such record.

2509. Professor BUTCHER.—I think there may be other explanations. I doubt if it is owing to that. They may hold better prizes from the schools and not care to take University prizes?—That may be it.

2510. There are great difficulties in making out this system, in Scotland, of the prizes, and, perhaps, we will speak of that afterwards?—Yes. Then the next point is about the provision of £6,000 a year for the Roman Catholic University College. I have only to say this: I would be delighted to have it paid off, So far as I am personally concerned, I don't care how much money it is, but the claim of the control of the University Examinations is, to my mind, a very serious matter, and to give the Senate of the University a free hand, all these claims to an undue influence or position should be put an end to. The same applies to the Magee College. There can be no doubt additional endowments are required in certain colleges. No doubt colleges require the scientific departments very much more amply developed. There is not apparatus, and there are not the teachers required for Science in any of the colleges. You will have evidence, I am sure, about that. The next point is the objection to the establishment of small or sectarian Universities in Ireland. I have a general objection to that. The establishment of small and, especially sectarian Universities, as far as I see—so far as the professional classes are concerned, they will be bound to be opposed to it—would lower the qualifications of good institutions. In America, where they have so many small Universities, University degrees are little prized. Only individuals who look into the thing know the high character of some of the American Universities, but the general lowering of the character as regards the foreign opinion is illustrated by the fact that we don't think anything of American degrees in this country, simply because of the large number of small Universities that exist. This matter especially concerns the medical profession. A large number of Medical graduates of this University are scattered everywhere. The Medical graduates of this University look upon the degrees, although they object to the character of the examination, and many things in connection with the University, as of the highest character. In fact, we don't consider there are University degrees in the kingdom superior to the University degrees of the Royal University. It does not matter, of course, to me, or to other people who have a settled position, about University degrees, nor to Professors in colleges, but take the young man of a few years' standing, of even ten or fifteen, or twenty years, who may not, perhaps, have a very good position, and is settled in England—once his University is abolished his medical competitors would say: "He has received the degrees of a defunct University. It was such a wretched thing that it was abolished." So this affects the young man especially in a very serious manner. I will give some figures which, I think, you will find interesting, as regards the courses of the Royal University, for the Medical degree. I have analysed the whole of the students—the history of the students who have taken their M.B., B.Ch., and B.Obst., for 1900, and I find the following:—One passed in ten years; that was his period from his First Examination in Arts up to taking his degree. Eight passed in nine years, 7 in eight years, 10 in seven years, 16 in six years, and only 11 in five years. Five years is the term, as I understand, and only about one-fifth passed the degree examination in the shortest time. The great bulk took six, seven, and eight years. That gives you an idea of what we think of the Medical degree of the Royal University, and, speaking about the name: the interference with the name of the University is a very great matter. One of the greatest blunders in connection with the abolition of the Queen's was the destruction of the name. Many alterations might have been made, and still, if the continuation of the name had been kept up it would have been a good thing. The name is a great matter, and a great deal of the hostility and dissatisfaction entertained by graduates of the old Queen's University to the Royal, and everything in this country, was caused by the abolition of the name. There is a want of continuity created at once. The Queen's University was abolished. Now we have another, of twenty years standing, and now, if we have another it will be, well, young again. As to the advantages of continuing to grant degrees in Arts, Law, and Engineering by examination alone, it is my opinion that it would be unwise, considering the circumstances of this country, to enforce attendance at certain colleges to qualify for a degree in Arts. As to the Faculties of Law and Engineering, I express no opinion. I referred to the exaggeration of the advantages of attending college, that is to say, there are many competent teachers outside of college, and in a poor country like this it would be a great hardship to cut off poor students in the country from obtaining degrees simply because they have not the money to come to town, pay for lodgings, and attend classes, especially, when they can have a very fair education elsewhere. Take into account the women's colleges, which are so admirably organised, and do so much good work. I have heard and read a great deal about the improvement in students from rubbing against each other in college. When that is analysed, it really amounts to very little. Students go into the class-room; they hear a lecture. That does not do much for students, from the mere contact there. The contact comes, really, in the students' hall, if there are such places, and the cricket field, and in their amusements; that is where it comes in. I don't think, as far as I can see, there is any immense advantage from merely sitting in the same class-room, but there is in social relations in college with residence, but certainly not in the class-room. In a scientific department every man must work out his own problem for himself, and the mere fact of students meeting each other there has very little influence; only the inferior student in contact with a man of greater power will have the advantage, but still, only in a sense. In any event, it is absolutely necessary for the development of Science that men should be trained in colleges, and they are bound to have that association in class-room if you will, whatever good it may do. I have said what I think about intern and extern students, and I think the artificial distinction is hardly desirable, and you will see from the returns of this University the enormous number of students who study privately. They may have private tutors, as in Oxford, where the teaching is done by tutors, and not by Professors. We cannot tell from the returns what teaching these students have had who have passed from private study. I come to the matter as to the desirability of halls of residence, under the control of various Churches, to ensure real security for the faith and morals of the various students. We all know there are many halls of residence now, in fact, they are springing up. In Victoria University there are three or four. The Church of England has one hall of residence under the control of a person nominated by the Church. Quakers have another, and there is another hall of residence, but I do not remember the name of the denomination. In the University of Wales there are quite a number of halls of residence—halls for women. In Edinburgh attempts have been made to get halls of residence for men and women, so that it seems to be rather in popular favour just now. I wish especially to draw Bishop Healy's attention to this in relation to halls of residence. In my very discursive reading I came upon what I look upon as very interesting. As you are aware, there are agricultural colleges in this country,

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and the question arose as to having halls in which the students who were passing a course of agricultural study should reside. Now the bishops of the Catholic Church, at their last meeting, in Maynooth, last year —I don't remember the date—but in their circular I find the following passage, which I will read: They are speaking of the agricultural colleges:—"But in putting their powers"—they are speaking of the Agricultural Boards and the County Councils—"under the Agricultural Act in force in town and country, our local bodies in Catholic districts will, we are sure, shape their course in accordance with the principles which we, their pastors, have always laid down on educational questions. In particular, great care has to be taken in establishing residential colleges of any kind, and the great waste of public money, and the other evils that befell the old agricultural colleges under the Commissioners of National Education, because they ran counter to the Catholic principle, should act as a warning to those who are confronted with the same problem which they failed to solve. The essential error made in their constitution was, Catholic youths were asked to live in the same dwellings with others of different religions, and, often under non-Catholic Presidents. In such a system it was obvious there could be no security for the religious belief and moral training of these students, and the colleges founded on it might readily become hotbeds of vice and irreligion. If residential colleges are to be set up they should be placed under the control of some religious body which would take the place of parents for the young students, and, while giving them technical instruction, would prepare them to take their places as useful members of society. If there is a question of a mere day class the same objections do not hold; yet even here we think it will be found the nearer the technical education system approximates to the lay educational institutions in existence, the healthier and more useful they will be." Residence seems to be the chief thing. The attendance in day classes is not a matter of very material importance, and I would say, from my experience of students in college, and Professors, that neither students nor professors ever interfere with students of another religion. Of course, there might be some very zealous persons who would do very, very foolish things; but the thing is utterly unknown to me, and, so far as regards persons teaching ever saying a word to hurt the feelings of students, it is altogether foreign to my knowledge, and no man is fit to be a Professor in a college who would say a word to hurt any person's feeling in the matter of religion; but such a thing is altogether foreign to my experience. Take all the courses in this Royal University, or any University—take the whole Medical course. There is not a single point, that I know, in which anything religious would ever touch. Take the Arts course. Excluding Mental and Moral Philosophy, and Modern History, I really fail to see how students meeting in a class-room could have their religious opinions interfered with. It is said if it is a mere day class that it does not signify much. It seems to me there should be no great difficulty in settling Irish questions—much more easily than is anticipated if students had residence under the control of persons who had the confidence of their respective Churches. Women graduates are not entitled to be members of Convocation. Ought women graduates to be? If you have women graduates, who have got certain interests in the Universities, I see no reason why they should not have votes, like men. The next point is the desirability of causing all candidates for degrees to register as members of Convocation, as in the Scotch Universities. It is a remarkable fact that in the Royal University students are not required to register as members of Convocation. The immense majority of Arts graduates don't register at all, so we really know nothing about the Arts graduates of the Royal; we know about the Medical, because they are obliged to register on the Medical Register, but the Arts graduates we know nothing about. They are utterly unknown to the University. The Scotch system is excellent. All the Universities have their graduates, with their addresses, in their Calendars, so if you want to know what is the occupation of any graduate of a Scotch University, or to find out how many are teachers, or how many are doctors, or lawyers, or architects—how many follow different professions—you can see at a glance. I would say that all candidates for degrees should be required to register, as in Scotch Universities, as members of Convocation. On the question of representation: if Parliament continues the representation of Universities, the Royal University should have representation. This University is at a very great disadvantage, and is in an inferior position in this respect. There are upwards of 5,000 graduates. Small Universities have representation: St. Andrews', at present, combined with Edinburgh, and, I think, another, has representation. Here, if anything turns up in relation to the Royal University, no one can speak for it, or say anything for us, in Parliament, and I think that puts the graduates of this University in an inferior position. That, I think, we should try to do something to rectify. That is to say, if the Government introduce a Redistribution Bill in any form, and continued representation of Universities, the Royal should have representation. I think I have exhausted all that occurs to me now in relation to the various points, and I am much obliged to you for listening to me.

2511. CHAIRMAN.—You have covered a great deal of ground?—Well, I have taken a good deal of trouble in the matter.

2512. You have taken a good deal of trouble on our behalf in framing those elaborate tables, and I assure you we shall find them very useful?—I hope so.

2513. Most Rev. Dr. HEALY.—There are only a few points that I wish to call attention to. The first is in reference to the proposed reconstruction of the Queen's Colleges. I suppose you would admit it would be desirable to adopt such a scheme of reconstruction or reform as would be applicable to the three Queen's Colleges?—Yes.

2514. If possible bring them into harmony with the popular feeling in their respective districts?—Yes.

2515. It struck me that your ideas on the point, with a great many of which I agree, are very democratic?—Yes.

2516. When you spoke of the Court of Governors or the governing body, might I ask would they have the appointment of Professors for your school?—No. What I propose is this: The Executive Council should have the appointments; the Court of Governors is too big a body. The Council should have the power of appointing Professors.

2517. Would they also have the financial control?—Yes, the whole business control of affairs.

2518. I take it for granted that the Council would be the real governing body, and the others only a nominal governing body?—No. I did not go into details, because it is easy to get them, but the Court of Governors is the final governing body. All statutes, all new movements, and new regulations should come before the Court of Governors. Nothing can be done without the final approval of the Court of Governors.

2519. Don't you think that body which has the power of the appointment of the officials of the college and the financial control of the revenues of the college is the effective governing body of the college?—Oh, it is meant to be so.

2520. You would give all these posts to the President and Professors?—Oh, no.

2521. Would you explain generally the constitution of the governing body?—I did not go into that in great detail, but what I mean is there should be on the Council representatives nominated by the Court of Governors. The Court of Governors is too big, and the number of representatives which it would have on the Court of Governors, that is not a matter that any individual could be expected to go into, but there should be a certain number, whether five, ten, or fifteen I cannot say, but I suppose there should be five or six representatives of the Court of Governors on the governing body of the Council.

2522. Would there be any other representatives on the Council but representatives of the Court of Governors?—There must be representatives of the Senate. The Rector or President, for instance, should, as a matter of course, be on the Governing Council.

2523. You do not undertake to define for us the proposed powers of the Senate. I have the vaguest ideas of the powers of these bodies under your scheme. The only thing I am really concerned with is this, the composition of what I would call the real governing body, that would have the appointment of Professors and the financial control; that is what I look upon as the real governing body?—There should be representation of the Court of Governors by the election of a certain number of its members.

2524. If you once elect the Professors and give them the financial control, with no effective body to check them, what is to prevent them raising their own

salaries indefinitely?—I don't propose that the Court of Governors will consist only of Professors. It will consist of a great number of representative persons.

2525. But this Council is composed mainly of Professors?—Composed of persons nominated by different bodies. Professors should have representation by the Principal, who, as a matter of course, should be on the Governing Council, and a certain number of the Professors, we will say five, who would represent the different faculties.

2526. Would you have any objection to-morrow or some other day to send us a more definite scheme as to the construction of the different bodies to which you refer—the Court of Governors, the Council, and the Senate?—I will do that with the greatest pleasure, but I did not think it was exactly the place for me as a witness to draw up a scheme which a lawyer would require perhaps a day or two to do, and satisfy all the different interests.

2527. But it would be very important to have your exact notions on these points?—I will do what I can.

2528. Would not it be a natural thing that the heads of the Presbyterian Church in Belfast, both of the subscribing and the non-subscribing Presbyterians, should have what you might call *ex officio* places on the executive body of that college?—My view upon that is this: There is ample opportunity for the different Churches to have representation if they choose to come in through the ordinary course of qualifying for power by taking degrees in Arts, and if any religious body does not consider it to its real interest to allow its students for the Church to attend college and take degrees in Arts I do not think that body should have any *ex-officio* representation.

2529. I must say I am myself under the impression that they do require generally degrees in Arts, and I am under the impression that the Moderators for the time being of the two Presbyterian bodies are *ex officio* Visitors of Belfast College?—I am not dealing with what Belfast has been, but with what I think it ought to be.

2530. Would it not be desirable to retain a provision of the kind by which these gentlemen who represent the interests of a great portion of the graduates should have a voice in the management of the college?—They would have it directly in their power through the graduates; that is to say, they could be elected. Suppose you take

2531. But you would not give them any special privilege whatsoever?—I see objections to it, because unfortunately in secular education in this country generally the clerical interests come in so much and overrule and over-ride everything. I have got no objection to members of the clerical profession being on anything, but I don't wish them to pose simply as clergymen and over-rule and over-ride all lay education and lay professions.

2532. How could two gentlemen over-rule a much larger body in the fashion you describe?—If clergymen come in as men, and from their personal qualities and abilities, and not merely because they chance to be members of any particular Church, I have no objection to clergymen being there in that capacity, but if they are to rule other members of the Senate because they are clergymen and represent Churches then I dissent.

2533. I take it for granted that being Moderators they would be scholars and gentlemen as a matter of fact?—Yes; I did not mean to convey any such thing as that they would not; but what I am speaking of is this: I speak specially for the medical profession. I say we cannot allow the interference of any clerical body whatever in the matter of medical education.

2534. I think they have very little desire to interfere?—I think it is wise not to.

2535. With regard to the representation of graduates on the Board of Governors, do you know of any institution where graduates are represented, not on the Convocation of the University, but on the governing body of a college?—I don't know that I do; but I was not guided simply by precedents, because precedents are sometimes very bad. What I was thinking of was a plan by which the unfortunate want of sympathy, want of support, and want of association of the graduates with the colleges would be removed, and for another reason. The backbone of a college should really be the graduates. You come, to have an instance, to the appointment of a Medical Professor. It comes before the Board, on which there are representatives of the medical profession, who don't wish Chairs for themselves. You could not find more competent persons to judge of the capacity and right of any candidate to be a Professor than the Medical Governors. I think a college would be immensely strengthened by having representatives of graduates of the different faculties on the Council.

2536. Coming to University College, Dublin, you have outlined a proposal here which I am glad to see you do not proceed with to ascertain its interest in the Royal University and pay it off. Did you not outline a proposal here to ascertain its pecuniary interest at present in the endowments of the Royal University, compound it, pay them off, and have done with them?—What I said was this——

2537. I have it here: "Should it appear that the Roman Catholic University College has any vested interest in the funds of the Royal University, the extent of its interest should be be ascertained and liquidated in order that the Royal University may be freed from the undue influence of University College"?*—I am here in the presence of some very eminent lawyers. I simply raise the question, and what I do say is this: The University College, Dublin, should have its money directly, and not in an underhand way, from the Royal University; I care not whether it be £100,000 or £5,000.

2538. But the sum would really be represented by the process of liquidation, and the interest derived therefrom?—I have no interest in the sum. I simply raise the question. I say it should be paid off, and paid liberally off.

2539. Would you have any objection to endow University College?—Not the least.

2540. To endow and equip University College so as to fit it for its University work in the same liberal manner as Trinity College, for instance, or even Belfast College, would be equipped and endowed?—Not the slightest objection. I have no personal objection to the endowment of University College.

2541. You object to what you call sectarian Universities. What is a sectarian University? I gather, for instance, from an interesting speech of yours that you are in favour of mixed education in general and object to sectarian?—Yes.

2542. Would you define what you mean by a sectarian University?—I define a sectarian University as a University under the control of any Church or the nominees of any Church.

2543. But you would not object, I presume, to have a Church or its colleges represented on the government of the University?—That I have answered already. I have said that if a Church—of course, remember, we are speaking of the representation of a Church—that it may come in in other ways. Suppose you had Cork College put on representative principles, there is no reason in the world why somebody with the power of election should not appoint yourself or the Bishop of Limerick on the governing body.

2544. We will come to a concrete fact, and perhaps we shall get it better. Is Belfast a sectarian College?—Certainly not.

2545. Nevertheless there appears to be a dominant Presbyterian influence there?—I don't see it; and if there is I wish it removed.

2546. Don't you admit that the President has always been a Presbyterian?—The President has been a Presbyterian, but certainly not through the desire of the graduates of the University.

2547. I did not ask that?—Or the desire of the community.

2548. I am only speaking of the fact. I want to ascertain whether, according to your own definition, this is a sectarian institution?—No, it is not, for the college is not under the control of the Church, and the President is not the nominee of the Church.

2549. You say that a sectarian University is one in which any Church, or the colleges of any Church, have a dominating influence?—Yes.

2550. It appears to me that in Belfast the Presbyterian Church have *de facto* a dominating influence?—I don't see it.

2551. Is it not a fact that the claim is made, that the President should be a Presbyterian clergyman?—I know that claim, and object to it.

2552. Will you please answer the question directly—is it not a fact that they have made that claim?—I know that in Archbishop Walsh's book it is stated that Mr. Balfour made a speech, in which he said that the Committee of the Presbyterian Church asked that the President of the College should be a Presbyterian clergyman.

* The Irish University Question: Address by Dr. M'Keown, 1900.

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Sept. 25, 1901.

William Alexander M'Keown, Esq., M.D., M.CH.

2553. Do you believe that Mr. Balfour made that speech?—I don't know. It is quoted in the Archbishop's book. I know nothing more about it.

2554. It was delivered before the public?—It makes no difference.

2555. It never was questioned, and there can hardly be any doubt about the fact?—I object entirely to that.

2556. The question asked is not whether you object to this or not; I only want to ascertain the nature of the fact whether the dominating influence exists or not?—I know nothing of it.

2557. Do you think that the letter was written or the speech made?—I take it that it was.

2558. Is it not a fact that for many years the great majority of the Professors in the College have been of the Presbyterian persuasion?—I really don't know. I never went into that.

2559. We have the statistics before us?—Very well. That does not advance matters much.

2560. 71 per cent., as far as I can ascertain, of the students, were Presbyterians?—Well?

2561. Don't you think, therefore, if the Presbyterian Church claims that the President should be a Presbyterian, and if it has three-fourths of the teaching staff, and also the great body of the students, Presbyterians; and if, as Dr. Porter said, they never could get on as they have done without the Presbyterian College over the way, don't you think the dominating influence there is Presbyterian, and that, according to your own definition, it must be a sectarian College?—I say this——

2562. I want you to answer yes or no?—I must have the question put in my way.

2563. That is too much to ask of me?—I am not going to answer any leading question. I define my position, and I will tell you more, that as regards the Presbyterian position, there is not one single clergyman of the Presbyterian Church has ever been in that College as President with the sanction of the Presbyterian Church, or elected, or nominated by it.

2564. You are in favour of unsectarian education?—Certainly.

2565. Now the Catholics of Ireland are a very considerable body in numbers, are they not?—Yes.

2566. They are more than three millions—the Presbyterians are only about half a million; and, I presume, you would have this mixed or unsectarian system which you prefer, not only for yourselves, which you have a perfect right to do, but you want to impose it on others—do you think it is a fair thing for the Presbyterians in the North of Ireland, being a small minority of the population, to try and impose their peculiar system of education on the Catholics, who entirely object to it?—I don't know what the Presbyterians do.

2567. I am asking you a question?—What I have said is this, that I have to deal with my own personal views. I am not representing any church.

2568. Do you think that you, or those who think with you, have any right to impose that system of higher education which you prefer on the Catholics of Ireland, who entirely object to it?—What I have said——

2569. Will you answer that question?—I will, but I am not going to answer it except clearly and fully.

2570. I am putting a very clear question, and not a long question; and I think I have a right to expect an answer?—If it is my personal views you are asking, you will have them.

2571. It is not an answer to any proposal; it is an answer to my question?—Put it again.

2572. Do you consider it fair and just that you, and those who think with you?——Leave out those who think with me; I will answer for myself.

2573. Well, is it a just or fair thing that you should not only prefer the mixed system of higher education for yourself, but also that you should impose that system, as far as you can, on the Catholics of Ireland, who entirely repudiate it?—I have distinctly said——

2574. Will you answer the question, please?—I will answer it properly. What I say is this. I have distinctly said, and say again in this matter of University business, it is the University that I have been talking about, and I care not where the students are educated, or in what sort of a college.

2575. Meantime, that is not an answer to my question?—I am not wishing to thrust mixed education on Catholics.

2576. I put a fair question, and all I want is an answer, yes or no?—Put it in writing if you want it so particularly. I wish to thrust no mixed education on Catholics.

2577. I will repeat the question again, and I will vary it a little. You are in favour of the principle of liberty of conscience?—Yes.

2578. Do you think it is in accordance with the principles of liberty of conscience that you, when you prefer the mixed system of higher education for yourself, should also impose it on the great majority of the Irish people, who repudiate it?—I have not said that I wished it thrust it on them; I never said so.

2579. I did not say so either?—Then what is the use of asking me?

2580. The question I ask you is?——Pardon me; I will answer no undefined question. I am not going to answer for the general community.

2581. All I ask you is this, do you think it right or fair, or in accordance with the principles of liberty of conscience, to impose that system of higher education which you prefer, on the Catholics of Ireland, who repudiate it—do you think it fair?—I am not going into general principles at all.

2582. But I am?—I have never advocated the imposition of a system of education on the Roman Catholics.

2583. I infer, therefore, if you don't advocate its imposition, it is only just and fair that the Catholics of Ireland should be allowed, in the matter of higher education, to follow the dictates of their own consciences, and select their own system if they can get it?—I have said nothing about Catholic colleges.

2584. Nor I either. I only say that the Catholics of Ireland should be allowed to follow that system of higher education, which they conscientiously prefer, and that it is not fair or reasonable for a small minority who differ from them to try to impose their own views on the great majority of the Irish people?—I am not going into that question, which is largely political. If you come to the matter of colleges, I say that I have never advocated any interference with Catholics in the matter of education whatever. But what I have said in the matter of granting University degrees, I altogether distinguish between a college and a University; and that the University should not be under the control of any Church whatever.

2585. But you would allow a college to be under their control?—Roman Catholics may do whatever they like.

2586. You would allow University College, Dublin, under the Royal, to be under their control?—Yes.

2587. CHAIRMAN.—You say, moreover, you would consent to its being endowed?—Certainly; I have said that two years ago.

2588. Most Rev. Dr. HEALY.—I am very much obliged to you for that concession?—It is no concession. What happened at the meeting of the Senate was this. You turned round to me when I was discussing the question of the unfair constitution of the Examining Boards, and said, "Would Dr. M'Keown recommend to his friends in the North the endowment of Catholic University College, Dublin?" and I said I would advocate that; and what is more, I did do it.

2589. I was very grateful to you that day, and I was hoping you would join me in making the claim I did, and I believe you have joined me?—I say that the Roman Catholic College should be endowed independently of the Royal University, and I sent a pamphlet to show that what I promised on the Senate was carried out publicly; and I advocated this. There is no use in talking of this business of University College and its endowment. What the Government are doing by indirectly endowing a Catholic University College could not be undone, and the Roman Catholic College must have a direct endowment.

2590. I am very glad to hear you say that?—When I speak of the liquidation, I wrote that carefully, because it is not my business here. We have lawyers and we have a Commission here who will settle that money matter; so I pointed it out in a quiet way, but when I come to my own personal views, they are that the Roman Catholic University College should be freed from the Royal University, and have an independent endowment.

2591. An adequate endowment?—An adequate endowment.

2592. Mr. Justice MADDEN.—This view of yours is not new to me, because I read—and noted with such interest, that I cut out and put in a book—an interesting letter of yours in the *Irish Times* of 16th February, dated 13th February, 1899, in which the follow-

ing passage, which struck me at the time, occurs—you were referring to what you describe as the indirect endowment?—Yes.

2593. Without going back on ancient history, you dislike the character of that endowment?—Yes.

2594. You thought a frank and open endowment would be better from every point of view?—Yes.

2595. I will read the passage in your letter. Referring to a certain meeting, you say:—"I was present at the meeting, with the late Lord Emly in the chair, and it was the unanimous opinion of the members of the Senate present that the mean and underhand endowment of the Catholic University College of Dublin, should cease, and that the Government should, liberally and openly, endow that College, and a deputation consisting of the Right Hon. Dr. Ball, Monsignor Neville, a representative of the Catholic University College; Rev. Dr. Porter, then President of Queen's College, here, and Lord Emly, should represent to the Chief Secretary, Mr. A. J. Balfour, the views of the Senate. If the Government of the time had been courageous enough to give effect to the advice of the Senate, I do not think there would be now any University Question." Therefore, you have been throughout, and are, an advocate of the liberal endowment of what is, to use the word you employed, a sectarian college?—Certainly.

Most Rev. Dr. HEALY.—I am very glad to know that. I never heard that letter before.

2596. Mr. Justice MADDEN.—Yes; and it is only right to Dr. M'Keown to read it. *(To the Witness.)*—In view of that very clear expression of your opinion, perhaps, you would like to explain a matter which I thought might require a little explanation. I don't think you spoke in your proper person, when you said, "We will have no sectarian Universities or sectarian colleges?"—No, I did not say that.

2597. I thought that required a little modification?—I was speaking for myself and for my friends. We will not have any sectarian University—not the semblance of a sectarian University—and I don't care what the Presbyterian Church has done or said; I repudiate it altogether.

2598. You object altogether, as I see by a resolution passed by the body of which you are President, to the establishment of sectarian Universities, but you don't object to the liberal endowment of colleges which you describe as sectarian?—I have nothing to do with that. That is a political question that I keep clear of. My remarks about the endowment of sectarian colleges refer only to the colleges having already an indirect endowment from the Royal University, and not to any other sectarian colleges.

2599. If the solution which you said was a satisfactory solution ten years ago, were carried out, your idea is that the result would be that students from this liberally-endowed Catholic college—sectarian college we will call it—that these students should take their degrees at a non-sectarian University?—That is it, and what I have said; as you have done me the honour of reading what I have said I may say more. I have not read what I wrote for a long time, but what I did say, in more than one address, was this: that the University should be big enough to receive all students from all colleges, sectarian and non-sectarian, endowed and unendowed, and private students as well. That was my view, and I abide by it.

2600. Sir RICHARD JEBB.—I think you said you desired that degrees should be obtainable by extern students who had not been in college?—Yes.

2601. I think, at the same time, you observed that many students might be too poor to go to college?—Yes.

2602. Do you think that the number of such students, whom circumstances would not permit to go to any college, is very considerable?—I think so. I have no doubt about that. I may say this: it is only a matter of general observation I can make, that the Irish are peculiarly given to professions, and I speak in presence of Bishop Healy, especially the Roman Catholics more so than the Protestants in the North, they like professions, and not commerce. If there is a boy to be found in the country who is clever and poor—if there are any means of having that boy sent on, whether to the Church, Medicine, the Law, or anything else, he is pushed on. I think the professions are overstocked, and for poor students it would be far better to look to some more tangible occupation than the professions, at present. The fact is this—I may say, from what I have learned, this Intermediate Board of Education has brought about this. The competition between all sorts of little schools in the country is extraordinary. If it is known that a boy or girl is clever, there is a desire by the different teachers to get hold of the pupil and take him on the easiest terms. There is scarcely a clever boy or girl who is not taken up in some way and pushed on so. It is the want of opportunity of their entering professional life, or the want of means, that is the cause of their not being more.

2603. You think whatever steps might be taken to improve or enlarge the provision for University Education, it would still be necessary to contemplate the case of non-collegiate students presenting themselves for examination?—I think it absolutely necessary.

2604. Professor BUTCHER.—To follow up that question a moment. I was much struck by what you said in your pamphlet: that at least 60 per cent. of the Arts graduates are educated pirvately, and almost all of these are engaged in teaching?—I will not say that; but I know a great number are educated privately; I think almost all. This is what has happened. I know about the North; I don't know what happened down South and West. Take up a newspaper, say, a weekly newspaper, that is much read by the country people. You will find an extraordinary list of schools, with their heads: boys' schools and women's schools, with their B.A.'s and their M.A.'s, all practically from the Royal—an immense number.

2605. Most of those teachers, I suppose, are poor—probably too poor to come into residential colleges?—Suppose you take women now——

2606. Women are a special case?—Oh, I think they are generally poor.

2607. You made a suggestion that one year's attendance at lectures, in some collegiate institution, might perhaps, be required for all students?—I did not mean that. Whilst we see it is impossible to make all students collegiate students for the reasons that I have told you, yet it is very desirable to get as many as possible into touch with colleges, and the suggestion I made was to bring students into touch with colleges, and induce them to come into the college for the last year, to be looked upon as intern students. It is a little roundabout, but that is what I mean: to look upon the teaching that these poor students have had—outside teaching by our own Masters of Arts, for instance, as quite sufficient for the First University Examination in Arts, and the Second University examination, and I should hold out an inducement for these men to take a step further, when they can, and come to be intern students of a University college.

2608. So if we cannot entirely abolish the principle of examination, without residence or attendance at lectures, you would approve of anything that can be devised to induce even a certain number of students to attend the colleges?—Certainly.

2609. Are you of opinion that if the large sums which go as prizes in the Intermediate system—prizes which are not necessarily spent on education, probably averaging some £10 a year, in many cases rising much higher, if these were devoted to the institution of Bursaries for poorer students, it would tend to bring up a good many to the colleges?—Yes.

2610. But still, you think you would not dispense entirely with the retention of mere examination for the non-residents?—I am quite clear about that. The University of Dublin admits students without residence; I don't see why the Royal University should not. It is desirable in the interest of general education, and it is necessary to adapt the system to meet the needs of the people.

2611. That is a very peculiar case, and if you have read the evidence of Dr. Ingram, given before the Gresham Commission, you will see that he explains, in a manner which almost explains away the relaxation of the old rule of residence. However, it is very complicated, and we won't enter into it?—I know he gave evidence, and I intended to read it, but had not time to do so.

2612. It throws a great deal of light on the point, which has been raised several times in this room?—Yes.

2613. In your reconstruction of the Royal University you wish to reconstruct it on academic, rather than on sectarian lines?—Yes.

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2614. I suppose there is nobody, if that scheme is feasible, who will not be delighted so to reconstitute it. Do you think the scheme would so interfere with the principle which seems to dominate all things in Ireland, that of denominational equality upon every Board, as to make it unworkable?—I don't see why it should. I look on the University in this country as representing the State. Of course, the University does functions for the State that Universities are not allowed to do elsewhere, for instance, Germany. As a State institution, to provide proper teachers, properly educated medical men, properly educated lawyers, engineers, and men properly educated in Arts, it should be above all sectarianism, and represent the State truly.

2615. Could the governing body you speak of work in practice: would it really mean the wrecking of the Royal University?—I don't think so at all, except, of course, you would have to put an end to this nomination by the Crown—this private nomination of persons because of holding some particular religious belief, but let the graduates have a large representation on the governing body. Instead of having the whole body of graduates voting for representatives on the Senate, it would be a question, with a view of having different colleges represented, whether representation should not be by colleges.

2616. I perfectly understand?—I may tell you this. Suppose you take the relative condition of the Queen's Colleges at present, Belfast would dominate the other two colleges. No one wants that. As long as this question of destroying the Royal University, and erecting smaller Universities, was in the background, there was no dispute or dissension or difference between the colleges whatever. All were fairly represented. Mr. Wilson, who was elected on the Queen's University the same time as I was, was a Cork graduate, and I was a Northern graduate. There was no religion in question. Simply, Cork was represented, and Belfast was represented.

2617. Professor EWING.—You mentioned, incidentally, that you thought one of the functions of a University which was not fully discharged at present was to supply technical education?—I mentioned that incidentally, but I draw the line. When I refer to technical education I don't mean the mere training of the man to do technical work. What I mean is, there should be an opportunity of teaching the principles on which technical training rests, and that it should be taught to technical teachers. The thing is being carried out, to some extent, in Ireland, at present. Technical teachers should have an opportunity of being instructed in colleges in the principles underlying their work.

2618. We have to consider the question of higher technical education, and shall be glad of any suggestions?—I am not sufficiently well versed in all the details to venture on giving evidence on this, except as to the absolute necessity with a view to developing higher technical education in this country, that the colleges should be equipped so as to train the teachers in the principles that regulate technical education. I cannot go further than that.

2619. In those very interesting tables that you have put before us I notice that, in the year 1900, the three Queen's Colleges together only presented eight graduates in Engineering?—Yes; it is a very small number.

2620. Three in Belfast, three in Galway, and two in Cork?—Yes.

2621. And there have been no candidates for many years for the degree of Master of Engineering?—No.

2622. That seems, at first sight, a disappointing result of three Professorships?—Yes, very. I think the explanation of that is this: unfortunately, people in this country have been directing their studies rather towards ancient literature for the Churches, than to the practical purposes of everyday life, so that men don't follow business and trades here the way they do in England. They don't prepare for them, and the Engineering Faculty is evidently at a great discount. There is no Engineering Faculty at all in University College, Dublin, and Bishop Healy would want one.

2623. Take the case of Belfast, where the number of Engineering students in the Queen's College is small. Have you not large Engineering interests in Belfast?—I simply don't know why Engineering should be so backward. I am not an Engineer, and never studied in the Engineering class. I simply, in preparing these tables, have dealt with the facts, and I have shown the bad position in which Engineering is, and it is for some one more versed in the subject to show what prospect there is for further development for Engineering in all the colleges.

2624. But I am right in saying you have a large Engineering industry in Belfast?—Certainly. The fact is, no body took any interest in that in the College, there being no connection between the College and the engineers, and the able men connected with the city, like the late Sir Edward Harland, representing different firms who do an enormous amount of engineering work. There is no association between the College and them, to the great disadvantage of the College.

2625. They take no interest in it?—None whatever. Some interest has been taken recently, and Mr. Pirrie, one of the chief proprietors of Harland and Wolff, has agreed to establish something in Engineering. Dr. Smith will remember it better than I do. Physical Laboratory, that is the first step in the direction of elevating Engineering, the first association with practical Science; but, take Glasgow and other places, and the Owens College, where there are Chairs of all kinds in connection with manufactures of different kinds; we have nothing analogous in Belfast, largely owing to the fact of there being no association of the town with the College, and, besides, people were not educated up to it.

2626. If Queen's College, Belfast, were reorganised on such lines as you have suggested, or by making it a University—in either case there would be the representative body of governors, and you would expect, in such a case, there would be a more intimate connection between it and the industries of the town?—Yes; that is what I want; but I don't wish that you should take me as agreeing to a University in Belfast.

2627. I was only speaking of that one effect of the thing?—I wish to express my opinion quite clearly about a University for Belfast. I look at it largely from the medical point of view, and I look at the very large number of doctors all over the world to whom a national University degree is of the first importance, and not that of a mere local University; and from what I know of the feeling of medical graduates, they will boycott any mere local University. The able men will prefer their names associated with a wide University, and what I wish to say is this, that we want the colleges brought within easy access of the people. We want collegiate education. I don't recognise the distinction between collegiate education and University Education. You have education in college, and you have University Education in the Queen's College, Belfast, and in Cork and Galway, and in the University College, Dublin, and then you have the central University constituted practically by these Colleges, which gives the man a stamp. I believe the policy the medical profession will abide by is local collegiate education, with a national University qualification the qualification of a big University.

2628. But on the immediate point of my question, which was the development of the technical side of the University?—I don't enter too much into that.

2629. I don't ask your opinion on the general question, but simply this: is not it your opinion that the constitution should be altered in some way or other to bring it into closer touch with the town?—That is my plan. I wish the Chamber of Commerce and the City Council represented on it, and, perhaps, a Member of Parliament for the city; perhaps a representation of the Members of Parliament for Ulster.

2630. Most Rev. Dr. HEALY.—And the County Councils?—I am doubtful about that. I would not like to go so far as that.

2631. Professor EWING.—I see there is in Belfast an educational establishment which takes to itself the name of a very distinguished scientific man—Kelvin House?—Yes.

2632. Is that a Catholic establishment?—Oh, no, I don't think there is anything sectarian about it. I think both male and female students are educated in it—Catholics and Protestants.

2633. So far as its religious constitution goes?—It is a private school only; but it appears so very largely in our figures that it cannot be overlooked.

2634. What I meant to ask is this: can we account for the large number of persons who go to it on this ground, that there is a Catholic objection to going to the Queen's College?—There would be only a few Catholics there, I expect.

2635. Then it is really a competitor with Queen's College?—Of course it is in a sense.

2636. Especially as far as the Arts degree is concerned?—I really know very little about this. I am sure if you visit Belfast you will have information about this from Mr. Finnegan himself. But what I understand about it is this. He is a very able man. It is quite a mistake to call him a grinder or a crammer. A great many students attend classes, but a man may attend class and hear or do nothing. There are no tutors in college, and Professors cannot teach backward pupils. Not being taught by tutors they try to get some aid outside. Finnegan is a very able teacher, I believe, and not only this, but he employs the very best men, the best graduates of this University he can get to teach. The students go to him, and he examines closely what their defects are, and he sets about training the students in the subjects in which they are defective.

2637. Do students go to him who attend the Queen's College as well?—Students go wherever they like. They can go to classes in the Queen's College and choose a teacher outside in some particular branch. Table VIII. shows the large number who take advantage of their freedom. Students may have gone to Belfast Queen's College, Mrs. Byers' College, and other colleges. The way in which the tables are framed is this. Whenever a return was made by a student that he was taught in the Queen's College alone, a return was made under the head "Queen's College," and similarly in the case of those educated in Kelvin House alone; but where the student says that he attended both institutions, the return is under the head of "Mixed."

2638. Table 7 relates to those who returned themselves as educated in Kelvin House alone?—Yes.

2639. In that table there is a very large number of Passes?—Yes.

2640. And no Honours?—Yes.

2641. Am I right in concluding from that that the character of the teaching given in the establishment is not such as to lead to Honours degrees?—I would not say that. You will have to get some information from some other person. What I conclude from that is this, that the men who are going in for Honours may take portion of their instruction at the Queen's College, and come in under the head "Mixed."

2642. But no one who is going in for Honours would be content with Kelvin House alone?—I suppose not.

2643. Professor LORRAIN SMITH.—In the last paragraph you suggest one great national University, constructed on representative principles; is that the reconstructed Royal University?—No; in the preparation of these tables a sort of process of evolution went on. First of all I tried to investigate the Royal University; then I came to the conclusion there was something I had not found out; then I went on to investigate other institutions—what was done by them—to find exactly the amount of education given in the country everywhere, and I came to the conclusion then that really as regards University students in this country, they were on the decline all round. We produce far more than we need. Trinity College is going down; Queen's College and University College are making nothing of it; and it occurred to me, naturally, then, that instead of having two Universities, it would be far better if we had one. But I am not going into that now. That is too large a question.

2644. That means abolishing the Royal University?—Making a larger institution.

2645. There is a point which has been impressed on us by one or two witnesses. The degrees in the Royal University are too difficult, especially the Medical degrees?—Yes; my opinion about that is it is not the degrees are too difficult, but that the impress of Dublin is too great; that it has had too much to do with the University examinations; that the questions which I have shown you to-day, which are really very remarkable, and, in my opinion, scandalous out-of-the-way questions, drive students to think that they never could make up for the examinations. If you eliminate the grinders' tips and these outlandish questions, and have extern Examiners, I believe the degrees of the Royal University would be taken by any man with reasonable study. It is from the *personnel* of the Examining Boards that the examinations are so bad.

2646. If I suggest this, would you agree with it, that the course is too extended, the demand for an Arts Examination without any recognition of Arts studies?—I am glad you mentioned that. I think the regulations in that respect are bad; I am quite clear about it. But in the organisation of the Royal University the representatives of the old Queen's University were altogether outvoted in everything in relation to that. If you look up the Minutes of the Senate you will find Dr. Redfern proposed, and Dr. M'Keown proposed so-and-so, but we were outvoted in everything. Dublin predominated so much that it ruled everything, and we were only witnesses of what was done. As to Arts examination, there may be hosts of students who are quite well trained before ever they enter college at all, quite well trained to pass both Matriculation and First Arts, and to keep such a man loafing about for a year is absurd.

2647. That is the regulation. Would you have any examination at all?—I really think I would require a man to pass the First Arts examination, but I would not prescribe the time.

2648. What I have heard suggested for the Medical Department is a scheme like that of Edinburgh University, where they have no Arts examination in the course for the degree?—I am aware of that, and I think, considering the great training in a Medical course, it would seem reasonable. It is commonly thought a man does not get any training of the mind or culture, except he has an Arts course, but that is a grievous blunder. Take the scientific part of a Medical course—take Physiology, for instance. I don't know any study that trains a man's mind like that.

2649. Would you eliminate the First University examination in Arts?—From my own experience when I was a student, I would rather be disposed to raise the standard of Matriculation. I would make it higher than the present Matriculation, and abolish the First Arts.

2650. Mr. STARKIE.—You say you consider the abolition of the Queen's University the greatest blunder of the 19th century?—I do.

2651. That is a bold phrase in this country, which is strewn with the wrecks of Education blunders. What was the characteristic feature of the Queen's University, in your opinion?—In the first place, it did remarkably good service in educating men of moderate means who could not come to Trinity.

2652. But I mean as compared with the Royal University?—Supposing you take it this way you have made enemies to all the institutions in Ireland. Remember that at the present time there are men so absolutely disgusted with the fact that this University which was growing and developing was destroyed that they can hardly tolerate the Royal.

2653. You state somewhere there had been an increase in the Queen's University of students in actual attendance from 776 to 1,154. I thought that perhaps the great merit of the Queen's University in your eyes was the requirement of actual residence in a recognised college?—I did not say so, but that shows it was a rapidly progressing institution. The degree in Medicine was one of the very first in the kingdom. I mention now a strange testimony to the excellence of the Queen's University. In a report I read some time ago of a meeting of the General Medical Council, when Sir George Humphreys was the representative of Cambridge on the General Medical Council, there is an account of the visit he paid to the Queen's University Examinations, and he was so impressed with the high character of the practical examinations in Medicine in the Queen's University, which the Queen's University adopted first, examinations in Practical Anatomy, and so on, that he wished them adopted at the other Universities of the kingdom, and the question turned up whether Edinburgh would follow the example of the Queen's University. The excellence of the education given in the Queen's University was universally recognised, is not that so?

2654. If you put the question to me I quite agree with you. I thought I understood from you that one of the disastrous effects of the abolition of the Queen's University was the decadence of the Queen's Colleges?—That was largely instrumental in lowering the Queen's Colleges.

2655. The Queen's College, Belfast, is evidently languishing; the numbers have gone down from 567 to 356. In Queen's College, Galway, the reduction has been 50 per cent., and in Queen's College, Cork, it has been an almost equal percentage. Trinity College, Dublin, also has declined. Does it seem to you that this effect upon the attendance at the Queen's Colleges was due to the abolition of the necessity for residence?—There are several causes in opera-

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tion; that is one. There are several causes why the Queen's Colleges have been going down. First of all, as I have mentioned, the abolition of the Queen's University. A large number of persons thought there would be no stability in any institution in this country, and so instead of allowing their sons to take degrees in this country they have sent them to England and Scotland.

2656. To take degrees there?—Yes, and to be educated there.

2657. To come to statistics, you state that the Royal University had done excellent work because the number of students has been raised from 1,154 to 2,800 odd. That would show that there are plenty of men in the country who would reside if they could be induced to?—If they had money.

2658. The only question is money?—Yes.

2659. If in this country we could provide some scheme of giving small Bursaries to these men to attract them to the colleges, in your view the ideal of University training would be raised?—Yes, if you can find the money you will have more students in the college.

2660. Do you think it would be desirable, then, to have them in the colleges?—Of course, it is a matter of money, pure and simple. It would be desirable if you could have them, but you could not.

2661. You have sought to prove by your statistics that the professions are overstocked. Does not it seem to you that the professions are overstocked because so many boys who might have done better work in other spheres are attracted to take their degrees in the Royal University by their cheapness, and consequently drift into the professions?—I don't think so. Mere cheapness does not bring them in, because the severity and long course of study for the Medical degrees——

2662. I am not talking so much of the Medical, because Medical students have to reside, but of externs who take a B.A. degree; they would be better working in the country at—say—agricultural work for which they may be better qualified?—I do think a considerable number who take degrees would be better if they followed some other occupation.

2663. It follows that it would be desirable in the interests of the country rather to check the influx of certain classes into the University than to encourage it?—I would not think it right, simply because people are poor, to discourage them from education. Education is a good thing in itself.

2664. The question is what kind of education?—What I say is this: It is a mistake to direct the attention of students too much to literary matters; and you should endeavour to discourage the undue prosecution of the study of Ancient Classics.

2665. It is Technical Education?—Commercial, Technical, and Scientific Education, is, to my mind, what a University should encourage in this country, and not mere literary pursuits.

2666. With regard to the decline in the numbers in Trinity College, would not it seem to you that the cause of the decline there is different? The decline in the numbers is due to the fact that the class which supported it has declined?—That may be.

2667. You made an interesting suggestion about the course in Arts in the Royal University; you threw it out that perhaps it would be well not to keep students back in this course?—I think so.

2668. Might not that difficulty be met by the Intermediate Board giving certificates, such as are given in Germany and Scotland, that would relieve students from the Matriculation and First University Examinations?—I think so.

2669. Mr. Justice MADDEN.—It might be acted on for medical purposes?—Yes, I think it most desirable.

2670. Dr. STARKIE.—They are in Cambridge relieved from the "Little-go"?—I think it most desirable to diminish the number of examinations.

2671. CHAIRMAN.—That was started by Sir Henry Craik in Scotland?—I cannot say.

2672. Dr. STARKIE.—With regard to Galway, your opinion is that the government of the College should be made more democratic?—That is my opinion about all the Queen's Colleges.

2673. What is your view as to the reasons for the absence of success in the case of Galway and Cork?—I know that the Medical School in Galway is almost nothing, in fact. The Professor may have only one student in a class. It is out of the question that Galway Medical School should continue at all unless there is an improvement. There is no equipment.

2674. What is the reason that Queen's College, Galway, has not been a success in such a centre of population?—I am not very familiar with it.

2675. Do you think that by making the government of the College more democratic you would probably remove the objection of the great majority of the population there to it?—I see no other way.

2676. Do you know that Sir Robert Peel's intentions with regard to Cork and Galway were?—No.

2677. They were intended for the great majority of the population, which is Catholic?—Yes, I think if you had had some sort of representative government to bring it into touch with the country it would have had a different history.

2678. Mr. WILFRID WARD.—You say that you object in the present constitution of the Royal University to the nomination of Catholic against Protestant?—Yes.

2679. You propose instead an elective system?—Yes.

2680. Don't you think in the circumstances of the country the harmony which exists on the Senate at present would be entirely broken up if you made this change?—I don't think so.

2681. Suppose an elective system results in a very large majority of Catholics, or *vice versa*?—I face that question at once very easily. The population contains a very large majority of Catholics. I have got no fear whatever of educated Catholics who come to take their position, not because they are Catholics, but because they are educated and able men, and I have no objection in the world to the Catholics having a majority of graduates and having proper representation on the University. I have no objection to a Catholic majority at all. Some may, but I have not.

2682. You think in framing the constitution of the Senate that it was unnecessary to adopt the system which is in force?—I think it was wrong.

The Commission adjourned until the following morning.

SEVENTH DAY.

THURSDAY, SEPTEMBER 26TH, 1901,

DUBLIN.
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AT 10 O'CLOCK. A.M.,

At the Royal University of Ireland, Earlsfort-terrace, Dublin.

Present:—The Right Hon. Lord ROBERTSON, M.A., LL.D., P.C. (Chairman); The Right Hon. Viscount RIDLEY, M.A., LL.D., D.C.L., P.C.; The Most Rev. JOHN HEALY, D.D., Lord Bishop of Clonfert; The Right Hon. Mr. Justice MADDEN, M.A., LL.D., P.C.; Sir RICHARD CLAVERHOUSE JEBB, LITT.D., LL.D., D.C.L., M.P.; Professor S. H. BUTCHER, LITT.D., LL.D.; Professor J. A. EWING, M.A., LL.D., F.R.S.; Professor JOHN RHŶS, M.A., D.LITT.; Professor J. LORRAIN SMITH, M.A., M.D.; WILLIAM J. M. STARKIE, Esq., LITT.D.; WILFRID WARD, Esq., B.A.; Rev. Professor R. H. F. DICKEY, M.A., D.D.; and Mr. J. D. DALY, M.A., Secretary.

Rev. JOHN HENRY BERNARD, D.D., Fellow of Trinity College, Dublin, examined.

Rev. John Henry Bernard, D.D.

2683. CHAIRMAN.—Dr. Bernard, would you kindly mention the position you hold in Trinity College?—I have been a Fellow since 1884, and I have been Archbishop King's Lecturer in Divinity since 1888; that is to say, I hold one of the two principal Divinity Professorships, and I am a member of the University Council.

2684. You come here not as representing Trinity College, or in virtue of your position in Trinity College?—No, my lord; I simply come because I was invited to come by the Commission. I do not represent Trinity College in any way. I happen to be a member of Trinity College, and am deeply interested in its welfare, but I do not represent it.

2685. You have, however, experience in education, and you are an Irishman?—Yes. I am a Commissioner of National Education, and I am interested in women's education. I am Vice-Warden of the Alexandra College for Women.

2686. You are here really to speak as an Irishman, and as understanding something of education in Ireland?—That is what I understood when I received the invitation.

2687. You are aware that our Reference is confined to education outside Trinity College?—Yes.

2688. Then would you say what occurs to you about the Royal University as it stands at present?—Outside Trinity College, the Royal University and its associated colleges provide higher education in this country; but it seems to me that, regarded as a University, it is incomplete, because it is little, if anything, more than an Examining Board. It does not provide teaching in Arts. The function of a University, as I apprehend it, is not only to test knowledge, but to distribute it. The "Fellows" of the Royal University, I know, give instruction in certain colleges, but then attendance upon their lectures is not recognised, so far as I know, by the University, at least in Arts. What I should like best to see would be that attendance upon some lectures in a recognised college should be regarded as a condition precedent to a degree in Arts. If that be not practicable—it may not be practicable—it would be desirable, at least, that attendance upon lectures should be recognised as a step towards a University degree. That is to say, I should be disposed to think that if attendance upon lectures could be regarded as a substitute for certain University examinations it would tend to improve the education of the students of the University in the long run; and to give those lectures ought to be a principal duty—and I believe it is a principal duty—of the Fellows of the University.

2689. The next point you have noted is as to extern Examiners?—Under the present system a good deal of dissatisfaction is caused—it is notorious that a good deal of dissatisfaction has been caused—by the fact, that students who happen to have attended an Examiner's lectures in associated colleges of the Royal University, enjoy a great advantage. They are placed in a better position than those who attend the lectures in a college which has not Examiners upon its staff. I think that could be largely remedied by increasing the number of external Examiners at the University examinations, and by calling in independent examiners of repute—men of academic eminence from outside. Above all, it would be desirable that such external examiners should be selected, not for their religious creed, but for their academic distinction.

2690. Have you any remarks to make about the colleges where the Fellows lecture?—There are three, as we all know, mainly supported by State funds, at Belfast, Cork, and Galway. It is generally believed, I think, that Belfast College does extremely good work. But if attendance upon lectures were recognised by the University, either as a condition precedent to a degree, or as equivalent to passing certain examinations, the status of Belfast College would be very much improved, and the system of private grinding for examinations, which, I understand, prevails in Belfast to a very large extent, would be cut up at the roots. The Queen's College would be much benefited if attendance upon the lectures of its Professors were recognised by the University, and were put on a different basis from attendance at the instruction given by private colleges. Then, as to Cork and Galway, it does not seem likely that they will ever attract very many students as long as their present constitution remains unaltered, and as long as University Education remains in its present condition. The number of students attending Arts course is notoriously small; I have not the exact figures with me, but I have no doubt they will be laid before the Commission by others. It seems to me very questionable whether they give good value for the money they receive from the State, and the money expended on them could probably be better utilised by subsidising other institutions which have shown a capacity for attracting students. Some of the money might be transferred to Belfast; some of the money might be utilised in subsidising another college, of which I shall speak later. At any rate, if not closed altogether, they might be more profitably used for providing instruction in special subjects. There are, I believe, a considerable number of medical students at Cork, and, while it might be desirable to withdraw some of the Professors in the Arts subjects from that College, the Professors in Medical subjects might continue.

2691. The reason for the failure of these Colleges is, I suppose, undoubted?—I should think so; there is very little doubt about that. The mixed system, as it is called, has been condemned by Roman Catholic authority; in fact, the Queen's Colleges have been condemned by the Holy See.

2692. Do you see any prospect of that difficulty being at all diminished?—Not the slightest.

2693. Can you illustrate that?—Yes. I think the undenominational system has been given a very fair trial in Ireland. It has been tried for many years. When the present system of National Education was inaugurated, it was strictly undenominational; but it has become more and more denominational as time has run on. At the present moment, it might not unfairly be called a denominational system. As an illustration of that, I may mention the case of the training colleges. There are denominational training colleges,

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and there is also an undenominational training college. Both are recognised by the State; the State treats both upon equal terms. But it has been found necessary to provide these denominational training colleges, in order to meet the wishes of the various religious denominations in the country. It does not seem to me that there is any better prospect of undenominationalism succeeding in the higher plane of University Education, so far as Roman Catholics are concerned. I see no reason at all why, so far as the other denominations are concerned, it should not continue, and, in fact, for reasons that I shall mention later on, I think it is perhaps the best system. But there does not seem to me to be any prospect that the undenominational system will succeed in Ireland, so far as the Roman Catholics are concerned, in the higher plane of University Education, any more than it has succeeded in the lower plane of Primary Education.

2694. Do you think the alternative is, either to give a denominational college of some kind, or to let a considerable number of the population of Ireland remain without University training, which otherwise they might have?—I think it would be very much better to provide a denominational college of some sort. But I should like to guard that, if I may. It ought to be recognised that from one point of view there is absolute equality. The Queen's Colleges are open to all comers, and had they been accepted originally by the Roman Catholic authorities, they would now be prosperous institutions, and at Cork and Galway there would be a very large majority of Roman Catholic students. I am extremely sorry that they were not accepted by the Roman Catholic authorities when they were started, because I believe the best system of University Education is one which provides for the association of students of various creeds. The multiplication of the establishment of denominational colleges must tend to intensify the differences which at present exist; and a large number of persons in the country, I believe, agree with that view, namely, that the ideally best system would be that which would ensure that students of different creeds should associate together in youth, and so be prepared for association in their future work. But then we have to take facts as we find them, and scruples of conscience, I think, ought to be taken into consideration. The Roman Catholics say, and have said with great emphasis and persistence for many years, that they are prevented by conscientious scruples from taking part in a mixed college, and they claim that their case can only be met—these are the words of the resolution of the bishops in 1889—"by the establishment of an exclusively Catholic, or in a common University, of one or more colleges, conducted on purely Catholic principles."* That is a claim such as no other religious body in Ireland has put forward, or is likely to put forward; and it seems to me that it is a claim not for equality, but for privilege to be accorded in view of religious scruple. Something is asked for which no other denomination has asked, and, therefore, as the existing institutions are open to all comers on equal terms, it is a claim, not for equality, but for privilege, to be accorded in view of religious scruple. I believe it would be in the best interests of the country, and of education, to admit that claim, and to give what is asked in some form, because religious scruples ought to be respected.

2695. What is the solution, in your view?—Well, the first and most obvious solution would be that the claim should be admitted, and that a new Roman Catholic University should be established—a University which should give degrees, with a Charter, which should be under strictly Roman Catholic management, and in accordance with Roman Catholic ideas; that is one scheme. I am afraid if that were granted, in the first place, there would be a cry for a similar institution for Belfast, in the interest of the Presbyterians; and possibly the Church of Ireland might cry out for a University for her members. But the multiplication of Universities seems to me to be most undesirable. Ireland is not likely to support three Universities. The case of Scotland does not seem to be a true parallel. In fact, I believe that what President Gilman, of the Johns Hopkins' University, said some time ago about America is true. He said, "It is a common error in this country to suppose that we need many Universities. Just the reverse is true. We need but few, but we need them strong. We should discourage new foundations until there is a positive guarantee that they are also to be strong."† That is one reason: but there is another, and, perhaps, a more serious objection to the immediate establishment of a new Roman Catholic University. It is a much more serious thing to establish a new University than to establish a college. To give the privilege of conferring degrees is to give what amounts to a civic privilege, and before the State grants such a privilege, it must be assured that the privilege will be exercised with discretion, and the standard kept high. The State has a right to ask for a guarantee that the standard will be kept high before it grants a Charter, with the right of conferring degrees, to any new institution. Therefore, though that solution is, from one point of view, the most complete, it seems to me undesirable to adopt it at present. The scheme I would advocate would be the establishment of a Roman Catholic college under the Royal University, reformed and improved—a scheme, in fact, somewhat similar to that proposed by O'Conor Don in 1879, before the Bill for the establishment of the Royal University was brought in. As to whether the governing body of this new Roman Catholic college should be partly lay and partly clerical, or entirely clerical, I do not think matters very much. It will ultimately have to come under the Congregation, and it must submit to be governed from headquarters. But there are certain conditions of its establishment, which I would suggest. First of all, if the thing is to be done at all, it ought to be done handsomely and liberally. The endowment ought to be adequate. Anybody who has experience of University Education knows that the old foundations are hampered at every point by the increasing needs of Science, and the inadequacy of their resources to provide for new requirements. The great needs of modern Science ought to be taken into account in the establishment of a new college, and the endowment should be adequate and handsome. To do it in a shabby way would be worse than useless. But then, secondly, there must be some limit to it. That endowment ought not to be out of all proportion to the fees paid by the students. There is such a thing as the over-endowment of University Education. It would be a disastrous thing to provide such an endowment as to attract boys to this college, who would be far better and more usefully employed in agriculture or in trade. University Education is not meant for those who cannot pay for it, either in money or, in the case of clever boys, in brains. I know that in Scotland University Education will be very nearly free in future, but it seems to me extremely questionable whether that will benefit the country in the end. I hold that the revenues of a University or a college, derived from State funds, should not largely exceed, if they should exceed at all, the income which accrues from students' fees. To put it in another way, if any class of the community desires the benefits of a University Education, its members ought to be prepared to pay at least one-half of the cost. Then, in estimating the amount of the endowment, it would also be reasonable to take into account the large grant already given for theological education to Maynooth, which was given out of the Irish Church Surplus. Further, it must be remembered that in Ireland the numbers of the University-going classes are really extremely small. The country is a very poor country; and, although the vast majority of the population is Roman Catholic, it is probably not true that the majority of the University-going population is Roman Catholic. Then, the third condition that I should venture to advocate would be this, that the denominational principle, which has been already admitted in the case of the training colleges, should be frankly admitted to the fullest extent, and that the new college should be restricted, as Maynooth was restricted by the Act of Incorporation in 1795, to Roman Catholics only. The words that I quote from the Act are these:—"It shall not be lawful to receive into or educate or instruct in the said academy any person professing the Protestant religion, or whose father professed the Protestant religion." Maynooth was restricted by the Act of 1795 to persons professing the Roman Catholic religion only. That last condition seems to me to be essential. Otherwise, the State would be open to the charge of endowing a college, in accordance with Roman Catholic ideas, to the possible detriment of the faith of Protestant students. The atmosphere in such a college would be avowedly Roman Catholic, and must always remain so. The case of the Queen's Colleges is not parallel at all, because there the atmosphere depends upon the majority of the students in attendance. At any moment that might be Roman Catholic, if a majority of Roman Catholic students went there. But in an institution which would be

* See page 384.

† University Problems, by Professor Daniel C. Gilman, page 102.

avowedly Roman Catholic, and governed in accordance with Roman Catholic ideas—"conducted on purely Catholic principles" is the phrase—there would be certainly a danger that Protestant students who went there would, or might in many instances, lose their faith. By the very nature of the constitution of this college it would never be possible for Protestants to exert any control over the studies of the college. Therefore, as a member of the Church of Ireland, I should protest against any Protestants being allowed to go, and I should protest against the authorities being permitted to attract them to their gates. The admission of students from the Church of Ireland and the other Protestant denominations could serve no good purpose that I can see, except that it might conceal from a few people the strictly denominational character of the scheme. But that cannot be masked. The scheme is strictly denominational, and the principle should be admitted to the fullest extent.

2696. Before you leave that subject, there was one phrase that you used. You said that you doubted whether there was a majority of Roman Catholics among the University-going population. You meant by that, I suppose, not the population that in fact is now going?—No.

2697. But the population apt for going?—That is what I mean. I should have expressed it in that way.

2698. Then you would require, you say, to alter the constitution of the Royal University. Would you make provision for the representation on the Senate of the colleges?—Certainly; I think that is necessary if the Roman Catholic claim is to be met, because a part of that claim is that a certain control should be given to their authorities over the course of studies. It would be only right that the heads of the colleges should be officially represented upon the Senate or upon the governing body.

2699. Looking around this room* and seeing the names on the desks, one notices some ecclesiastical names amongst them; are there not enough?—That is hardly for me to say. "Adequate" is the word that is used by the Roman Catholic Bishops in their resolution. I am not prepared with a definition of the word "adequate" in that connection.

2700. Now, to pass to another subject, have you anything to say about women's colleges?—Well, before I leave the other point—I have not put into the very imperfect Summary which has been submitted to the Commission, one or two other points I should like to mention. The first is that, when we speak of a reformed Royal University, one of the most important reforms that could be instituted would, I think, be the establishment of a Theological Faculty, or of Theological Faculties. A University without a Theological Faculty is maimed: it is like a University without its right hand. I see no reason why there should not be more than one, if necessary. In certain German Universities there exist, side by side, Protestant and Roman Catholic Faculties of Theology, such as at Bonn and Breslau, and I see no reason why that should not be the case in Ireland also. At any rate, a University without any Theological Faculty is, and must remain, imperfect. Then, lastly, as to the reforms to be instituted—if the Royal University is to be reformed and reconstituted in any way, it would be very desirable that in future the degrees should be distinguished from the degrees of other institutions. Owing to a curious accident—I suppose it was an accident—when the Royal University was founded, the hoods for academic degrees were copied from the academic hoods of the University of Dublin. That is very undesirable. Confusion is very likely to result. It is far better that each institution should be permitted to put its own hall mark on its own goods, and if the Royal University is to be reconstituted it ought not to be ashamed of its own degrees. With reference to women's colleges, I am Vice-Warden of the Alexandra College, which is not endowed by the State. We feel that our College ought not to be left entirely without assistance from University resources. I believe our Lady Principal will bring forward some facts and figures, and place them before the Commission, to show the need that we have of assistance, and to prove that we are worthy of assistance. We send a good many students to the Royal University, and we think that we ought to be provided, in some way, with lecturers from among the Fellows of the University in the same manner, though not, of course, to the same extent, as the other associated colleges. Or, to put it more generally, women's colleges ought not to be left without assistance from the resources of the reconstituted University.

2701. Most Rev. Dr. HEALY.—I recognise that nearly all the views you have expressed, at least a great many of them, appear to me to be very just and reasonable, and I do not like to be too critical, but there are one or two points in your evidence, and in your scheme also, to which I would wish to call attention. With regard to the statement you quoted, about "one or more colleges conducted on purely Catholic principles,"—that claim was made in 1889, as you say correctly, by the bishops. Are you aware that the bishops, recognising the difficulty—I might say, indeed, the impossibility—of getting Parliament to endow either a college or a University conducted on purely Catholic principles, practically withdrew that proposal?—I was not aware that the proposal was withdrawn formally.

2702. You will find, I think, in the episcopal resolutions adopted in 1897† that they have accepted the Tests Acts, and I take it for granted that the acceptance of the Tests Acts, and the throwing open of the offices, honours, and rewards to all comers, is practically a withdrawal, and was intended by them to be a withdrawal, of that claim?—Of course, my lord, I am sure that what you say is exactly in accordance with the facts; but I did not understand that to be so. I did not understand that the acceptance of the Tests Acts involved more than this: that no student who attended the lectures of the college would be penalised on account of his creed, or, more than this, that all the honours and rewards would be open to all denominations; I did not understand that the Bishops ever withdrew the claim that the governing body which had control of the courses should not be constituted partly of Protestants and partly of Roman Catholics, but should be composed of men in whom the Roman Catholic Hierarchy had confidence.

2703. As a matter of fact, they have not insisted on the claim of an exclusively Catholic governing body; and, if I may say so, they would be willing to accept a governing body on which the Crown would nominate some members, and they would want no guarantee that the persons so nominated should be Catholics. They do not require a governing body which shall be entirely Catholic?—Your lordship is speaking of the governing body of the college now?

2704. Of the College—yes. So I think you may take it for granted that the claim formulated in that sentence quoted by you has been practically withdrawn by the subsequent resolutions of 1897. You may take that for granted, as I know for a fact that the matter was discussed, and that it was considered by the Bishops themselves that they practically withdrew that statement.—I am very glad to know that, my lord. I do not think it has been generally understood all over the country that the claim for colleges "conducted on purely Catholic principles" has been withdrawn.

2705. Yes, in that sense, by the acceptance of the Tests Acts. You may take that for granted, I think. Now, coming down to your proposal to restrict this college to Roman Catholics, as Maynooth was restricted to Roman Catholics; I suppose you are aware that Maynooth was a purely ecclesiastical establishment?—Not by the Act of 1795, my lord.

2706. Well, certain lay Catholics were admitted, but it was principally and primarily an ecclesiastical establishment?—I know that the motives of those who asked for it in the first instance was to establish a college for students of Divinity, but there is nothing in the Act of 1795 so restricting it, and that enlargement, as I understand from your lordship's book, was in deference to the pressure of lay opinion.

2707. The enlargement?—The enlargement of the scope of Maynooth.

2708. But, as a matter of fact, it was never intended to be a college for laymen in the beginning?—But the State did not restrict it to clergymen or students in Divinity by the Act which established it.

2709. But the reason the State restricted it to Roman Catholics was that it was principally and primarily designed to be an ecclesiastical college for students in Divinity?—I know that, my lord; but the title of the Act is "for the better education of persons professing the Popish or Roman Catholic religion," and there is not one word in the Act which restricts it to students in Divinity.

2710. Not in the Act; but the whole tenour and con-

* The Senate Room of the Royal University.

† See page 387.

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text sufficiently explain it. It was the purpose, undoubtedly, of some of the people who sought for this Bill to admit—at least for some time, until other provision should be made—lay gentlemen, to get the benefit of the education given in the ecclesiastical college, but, being primarily an ecclesiastical college, it was considered by all parties just and fair to restrict it to Catholic students. Now this proposed University college, of course, is nothing of the kind. It is not proposed to be an ecclesiastical college in any sense of the word?—I may have expressed myself with inaccuracy, but what I meant by referring to the case of Maynooth was this: that if we had not the history of Maynooth before us, there is not one single word or syllable in the Act of incorporation which even hints that it is to be restricted to students in Theology.

2711. It is certainly not there in words, but that was the application which was made when the Act was asked for?—Quite so.

2712. And the Act was passed in response to that. Now with regard to your proposal to restrict this secular college—using the word as opposed to ecclesiastical—to Catholics only. That is a more drastic measure, is it not, than the Roman Catholic Bishops adopted with reference to either the Queen's Colleges or Trinity College? Why would you not be content, for instance, if you fear danger to faith or morals in this proposed college, to do what the Roman Catholic Bishops did, and solemnly admonish Episcopalians not to go to a college that would be fraught with danger to faith and morals? Why would not that do?—I think the cases are entirely different, my lord. In the case of the Queen's Colleges, they are open to all religious creeds on equal terms. The tone or atmosphere, as it is called, of these colleges, depends entirely upon the majority of the students attending them. At any moment, the atmosphere or tone might change. In this proposed new college, the atmosphere would be avowedly and professedly and necessarily Roman Catholic, and would always remain so. I see a tremendous difference between the two cases. In the one case, the State has endowed colleges open to all the world; in the other case, the State is to endow a college for a particular religious denomination.

2713. Now suppose we compare, in this respect, Trinity College with the proposed new college. Can you point out to me in what respect the new college would be more Catholic than Trinity College is Protestant at present, or how the atmosphere of the new college would be more Catholic than the atmosphere of Trinity College is Protestant at present?—I think the point of what your lordship has said lies in the words "at present." Trinity College might become, within ten years, Roman Catholic, if it was taken advantage of by the Roman Catholic population of this country. It is open to the world, as your lordship very well knows, and there is nothing whatever Protestant in its constitution at present. But the new college which I have suggested would be, I repeat, avowedly Roman Catholic, and if it was not avowedly Roman Catholic it would not satisfy those for whom it is intended.

2714. Do you not think I am justified in reasoning from existing facts rather than from mere possibilities that may never happen in regard to Trinity College? I am more justified in reasoning from existing facts as to the state of that College than from bare possibilities that may never happen, am I not?—I do not quite understand the point of your lordship's question.

2715. You said that in ten years it might become Catholic?—Yes.

2716. Is there the least prospect of that change taking place?—No, I do not think so, as long as the Roman Catholic ecclesiastical authorities take the same view that they have so consistently taken for the last fifty years.

2717. The governing body of Trinity College is composed of the Senior Fellows, I believe?—Yes.

2718. Would you tell me, on the present system of promotion, supposing a Catholic became a Junior Fellow, how long would it take before that Catholic could become a member of the governing body of Trinity College?—I am not a prophet; I could not venture to predict the average age of a Junior Fellow, but I may tell you this fact, that, in the last twenty-three years—since 1879—there have been twenty-three Fellows elected, of whom two have been Roman Catholics (which is more than the proportion of students), three have been Presbyterians, one a Moravian. That shows that the proportion of members of the Church to which I belong who gain Fellowships is by no means so very large.

2719. A gentleman who knows a great deal about Trinity College told us here, the other day, that it would take about forty years for a man to rise from a Junior Fellowship to a Senior Fellowship, and that in many cases it took a longer period?—At the last two elections, I think, the actual number of years' service of the Junior Fellows was thirty-four. That was at the last two elections.

2720. It would take a long time?—Oh, certainly—to get on the Board.

2721. That is what I mean—on the governing body?—Of the College; not the governing body of the University.

2722. Oh, no, of the College?—The governing body of the University is the Council.

2723. I understand that?—I wish to point out that the governing body of the College is a body which is made up of the seven Senior Fellows; but the governing body of the University is an elective body—a representative body—consisting of sixteen members, who represent the Senior Fellows, the Junior Fellows, the Professors, and the general body of the Senate. Among the four representatives of the Senior Fellows there is now, and there always has been since the University Council was established, a prominent Roman Catholic gentleman.

2724. Is there not an element—an abiding element—in the Divinity School of Trinity College, which makes its atmosphere, as a matter of fact, more intensely Protestant than the atmosphere of the proposed University college is ever likely to become Catholic, owing to the want of a Divinity School?—If you brought up Maynooth and established it in the new University the cases would be very little different; and my answer to that question is, that there is no reason why there should not be a Roman Catholic Divinity School in connection with the University of Dublin.

2725. But we do not want to have it; that is the reason?—Quite so.

2726. We will not have it; we will set up for ourselves?—But in the one case there is a system of absolute equality, open to all creeds. The tone and atmosphere of the institution depend upon the opinions of the majority of the students attending. That is not regarded as satisfactory by the Roman Catholic ecclesiastical authorities in this country, and they desire at once to establish a college in which there shall be a Roman Catholic atmosphere. I am quite willing to grant that; but I say that that is a claim for privilege, not for equality.

2727. I hardly see how it can be regarded as a claim for privilege, seeing that the very same principle of opening it to all will be admitted in the new college as exists at present in Trinity College. How can you say there is a claim for a special privilege, seeing that the conditions of entering and enjoying the Honours and emoluments of the two colleges are precisely the same?—No, my lord, they are not the same, because, as I understand, no college—it has been declared over and over again, on behalf of the Roman Catholic Bishops (I do not know whether the claim has been now withdrawn)—would be satisfactory to them, in which the controlling influence as regards the courses of study shall not be distinctively Roman Catholic. If that is withdrawn the question assumes a new aspect.

2728. You will excuse me for controverting that proposition. What the Roman Catholic Bishops regard as essential is not the power of controlling the courses, but the power of safeguarding the faith and morals of their own flocks. That is the only thing they regard as essential, and that, you observe, is a very different thing. They do not want to have a controlling influence in the courses, or anything of that kind; they leave that to the literary portion of the University; but what they want, and what they have repeatedly demanded, is to have an effective means of safeguarding from danger the faith and morals of their own flocks, and their own flocks alone. That is their claim, and that is essentially their claim?—In that case, my lord, the claim for a college "conducted on purely Catholic principles" has been explicitly withdrawn.

2729. I think I stated that in the beginning. Now, we may pass on a little further. You propose to limit the college to Roman Catholics?—Yes.

2730. If you proposed to exclude Protestant Episcopalians from it I would not object so much, because they have a splendidly endowed college—they have an excellent shop next door?—I did not know that.

2731. In Trinity College, I mean?—That is open to the world.

2732. I say I would not complain so much if you proposed to exclude Protestant Episcopalians from the new college, because they could go to Trinity College, where, although the goods are marked rather high, still they are said to be of a superior quality. Suppose there was in this new college a Professor: a distinguished man in any department—in Mathematics, Philosophy, Medicine, or anything else—do you not think it would be rather hard lines, to use a common expression, to exclude any young Presbyterian or any young man in Dublin, who might be anxious to hear that Professor who was so distinguished in his special department?—It is not for me to speak on behalf of the Presbyterians of Ireland. But the principle I have gone upon all through would, I think, require that the students should be entirely Roman Catholic.

2733. But I am asking you, do you think it would be fair to the Presbyterians in question to exclude them from the possibility of attending the lectures of this distinguished man in a college endowed with public money? Would it be fair?—Yes, I think it would be quite fair, if there was proper provision for their University Education in a mixed institution, such as the heads of the Presbyterian Church have over and over again said they prefer.

2734. Suppose that Presbyterian were to say, as he might say, "Here are two colleges; one is Catholic and the other is Episcopalian. I dislike both; as far as I am concerned the one is the same as the other." Suppose he were to say that, what answer would you give him if he asked you why he should be compelled to go to your College?—If I understand your lordship's question rightly, you think that this proposition might, or would, involve an injustice to the Presbyterians of Ireland?

2735. I will say a hardship?—If adequate provision is made for their education in Queen's College, Belfast, where the majority of the Presbyterians live, I do not see that they would be under any disadvantage.

2736. There are many Presbyterians in Dublin, are there not?—I believe there are a certain number.

2737. I mean in the University of Dublin?—I believe there are a certain number.

2738. Do you not think it would be a hard thing to say to those Presbyterian young men who might be anxious to hear a Professor in this Catholic college, "Gentlemen, you must not listen to him; you must come to us"?—I would certainly take that view, because I do not think the State ought to endow a college in accordance with Roman Catholic ideas at this time of day, or in accordance with the ideas of any particular denomination, unless the students are restricted to the members of that denomination. That is the principle I go on.

2739. Recollect, the Roman Catholic college would be safeguarded for all in the matter of faith and morals just as much as Trinity College?—I do not quite understand. You mean that the Tests Acts would apply?

2740. Precisely?—Yes; but in this question, what the Roman Catholic Bishops object to is this very system in Trinity College, and it seems to me most illogical that they should require that system to be set up and intensified in another direction.

2741. Excuse me; it is not the system to which they object, but it is the Protestant atmosphere in Trinity College, resulting from its constitution, its historical associations, its governing body, its Divinity School, and its teaching body; that is what they object to?—I have only to say that over and over again it has been declared, on behalf of the Roman Catholic Hierarchy, that what is objected to is the mixed system. Over and over again that has been stated. If that be withdrawn, of course, the question assumes a different aspect.

2742. There is no question of withdrawing that at all. I am only comparing Trinity College with this proposed new college. But besides the Presbyterians, there are Unitarians in Dublin, and a good many of them, I understand. Would you exclude them, also, from the Catholic college?—Yes, I should exclude them, on the principle that the State ought not to endow a college which is to be conducted strictly in the interests of one denomination, if there is danger of attracting, to the detriment of their faith, students of other denominations.

2743. You would exclude them, according to your own statement here, in order to safeguard their faith and morals from the danger of contagion in this Catholic college?—I said nothing about morals.

2744. Faith then. You would exclude Unitarians, then, in order to safeguard their faith from Catholic contagion?—That would be from their point of view, not mine. I think the State ought to exclude them.

2745. But then you also propose to exclude them?—But I am looking at it from the point of view of the State. I do not wish at all to be taken as implying that the Unitarians would be contaminated by contact with the Roman Catholics.

2746. There are also Jews in Dublin who might be anxious to get a University education?—I am aware of that.

2747. And who perhaps are more Catholic than Protestant in their sympathies. Would it not be rather a hard thing to exclude a Jewish young man in order to safeguard his faith, whatever that might be?—My point is this, and I repeat it, that the State ought not to endow a college in accordance with the principles of one particular denomination only, unless the State is assured that it shall be open only to members of that denomination.

2748. Do you think there would be the least chance of having such a proposal accepted by the House of Commons?—It is just as likely that that would be accepted as that a proposal which would open the door of the new University to all students would be accepted. I am quite aware that Mr. John Morley, speaking for himself, has said that he does not approve of the principle which I have ventured to suggest. I have his words here.

2749. It is not necessary to quote them. Would it not be what is called a retrogade proposal?—Certainly, I think it would, but we must sometimes retrace our steps.

2750. Has Parliament, in anything that it has done in recent times, when there has been a question of secular knowledge, or the endowment or assistance of such a college, ever done anything of the kind—ever restricted it to one denomination?—The training colleges; the Roman Catholic and the Church of Ireland Training Colleges for Primary Education.

2751. Are those restricted?—As far as I know, yes.

2752. I am not aware of it?—There are certain tests; the students have to attend religious worship, and so on.

2753. In the domestic portion?—The Tests Acts do not apply in those matters.

2754. But there is nothing in the Act of Parliament to prevent any manager of a training college, at the present time, taking in Protestants, Catholics, Jews, or Unitarians, or anybody else; therefore, it is not a case that is quite parallel?—I think where the Tests Acts do not apply it is a strictly parallel case, and where it is a denominational training college—frankly and avowedly denominational.

2755. But, you observe, they are perfectly open. If the manager chooses he can take in anybody, and that is not your proposal. Surely your proposal is that the governors of this college shall not be allowed to take in anybody but a Catholic; therefore, the two things are different in *toto cœlo*?—I do not admit that they are different *toto cœlo*.

2756. They are substantially different?—If you do not have the Tests Acts, practically they are confined to one denomination.

2757. We will go to another point. You said, I think, that the Roman Catholic students likely to seek a University education are not in the majority?—I said this, I think, that I did not think there was evidence that they were in a majority. I said that the vast majority of the population was Roman Catholic, but that certainly it could not be said that the vast majority of the population which is fit for University education, or likely to take advantage of it, was Roman Catholic. I said that I thought it probable that they were not in a majority at all.

2758. That is what I want to refer to. Would you consider now that the number of students in the Senior Grade of the Intermediate Education Board is a fair test, from the religious point of view, of those who would be likely to seek University education?—I am not sure that I should at all, any more than I should consider the proportion in the Sixth Class of the Primary schools a test of the number who wish for Intermediate education.

2759. As a matter of fact the programme of the examination in the Middle Grade is practically the same

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as for Matriculation at the University, and the course in the Senior Grade corresponds with the first year's University course—I am speaking of the Royal University. Consequently, it is only fair to infer that if they got fair play and facilities, all the students, or nearly all, of the Senior Grade, would certainly adopt means to get a University education?—In my opinion, that would be a great misfortune to the country.

2760. That is not my question?—No, but I think the students who are fit for and who attend the Intermediate examinations, are probably very much benefited by them, but even students who gain distinction at the Intermediate examinations are not by any means necessarily those who would derive benefit from University education, or ought to be encouraged to go to a University.

2761. I am afraid we must leave the people themselves to judge as to whether they ought to get a University education, and whether they would profit by it. The point I want to make is this: I have not the statistics here now, but I think you would find that the Catholic students, in the Senior Grade, are as two to one?—I should think it is very likely.

2762. That is the point. You said also that the endowment ought to be somewhat proportionate to the fees paid by the students, or something of that kind?—Yes.

2763. Therefore, when the students are rich, and able to pay large fees, as I believe they do in Trinity College, for that reason they ought to get a bigger endowment for University Education than if very poor and able to pay only small fees?—That is one way of putting it.

2764. Exactly?—But the point upon which I wish to lay stress is that there is such a thing as the over-endowment of University education, and if in a very poor country there is a very large endowment provided, there is a great danger that students will be attracted to a University career who will be permanently injured by it.

2765. Do you not think that the principle of not giving a big endowment to those who can pay big fees, but of giving a big endowment to the poor men and a small endowment to the rich men, is a sounder principle?—I think the better principle in University matters is that "to him that hath to him shall be given." I think that that is the principle which has been found to work well in America.

2766. We had a witness here yesterday who proposed that in the case of rich students getting rewards in money, they should be bound not to accept them, but to leave them to the poor students; whereas it is to the rich you propose to give a big endowment. I know they do that in Trinity College; I know you have a big endowment there; and probably you are reasoning from what you see, rather than from ought to be the case?—No, I am not. I am reasoning from the general state of University Education. And I may point out in this connection, that my point of view upon that point is exactly the point of view of the President of the Johns Hopkins University, who is a very capable judge, and who has written a very remarkable book on the University problem, in which he lays great emphasis on the principle, that there is such a thing as the over-endowment of University Education; and that, coming from a man in his position, in a country like America, where such splendid gifts have been given, is a fact which ought to be weighed.

2767. You said in your evidence, and you stated the truth certainly, that Ireland is a poor country?—I quite agree about that.

2768. We shall agree about that. I suppose you will not deny, too, that among the Irish youth, even of the poorer classes, there is a considerable amount of ability?—I think there is.

2769. And I suppose you will admit that the British Empire, with its Colonies, offers a very wide sphere of action for these smart boys, even of poor parents?—Yes.

2770. Do you think therefore, it would be desirable, notwithstanding the views of this eminent American, as far as possible to bring University Education home to these poorer boys, who might raise themselves in the world, and benefit the Empire subsequently?—Yes, I think I can answer that, my lord. I think the endowment of every University, especially in a poor country, should be such that a really clever boy—a boy with real brains—who is likely to rise in the world, should be able to get through his University course, and get his degree at a very low cost, or possibly at no cost at all. That is possible at the present moment in Trinity College, Dublin, and a very large number of young men do go through their courses without ever costing their parents one farthing. But I should protest against, or, at least, I should object to, such an endowment as would enable a mediocre boy to get his education for nothing. I think a University student ought to pay for his education, either in brains or in money.

2771. I am inclined to agree with you in that principle, but do you not think it would be desirable to have in the new college a number of sizarships—call them what you will—corresponding to those of Trinity College, to encourage brilliant boys?—Certainly.

2772. Do you not think it would be desirable also to have a number of Fellowships, if not so valuable as your own Fellowships in Trinity College, at least such as would induce eminent men, in their various departments, to give their life's services to the promotion of education in the University?—Certainly. I think I said in my evidence that the endowment ought to be adequate and liberal.

2773. And, therefore, we should have Fellowships?—Yes, I think you might have some Fellowships.

2774. And well-endowed Fellowships?—Yes, for the encouragement of research.

2775. And on the question of manning with Professors such an institution, do you not think it would be desirable that the salaries ought to be sufficiently liberal to secure the services of the very best men in their various spheres?—Certainly.

Mr. Justice MADDEN.—Dr Bernard's views have been so fully elicited, both in his original statement and by our colleague, that I have really no questions to ask.

2776. Sir RICHARD JEBB.—I have just one or two questions to ask. I may say, Dr Bernard, that I fully agree with what you said about the possibility of the over-endowment of University Education. I think you put it very well when you said just now that a University student ought to pay either in money or in brains; but, as I am sure you will agree, the difficulty is to find out the student who is capable of paying in brains if he happens to be a poor youth. In a Primary school a pupil may show cleverness, but you cannot yet tell whether he will ultimately be fitted to profit by University Education. That, as a general rule, becomes clear only in the Secondary school. Therefore, with the development and improvement of Intermediate Education in Ireland, one may expect that the facilities for discovering the boys who are capable of paying in brains for University Education will be improved and enlarged. So that one cannot speak of the proportion of the Irish population fitted to profit by University Education as if it was a determinate number, as if there was a certain limit to it, which was not likely to be greatly altered in the future. The extension of that limit may, and probably will, be very gradual, but as Intermediate Education offers better means for picking out youths capable of profiting by University Education, one may expect that the proportion of the population capable of profiting by University Education will be larger in ten years' time than it is to-day?—Yes, it may be, of course.

2777. It may be. That is a very important fact to keep in view; do you not think so?—You mean that the absolute number of persons fitted for University Education in the country is variable?

2778. Yes, and is likely to increase if the advantages of Secondary Education are put within the reach of a larger number, and the character of the education is improved.—That would be so, I think, if we were sure the population of the country would remain stationary or would increase, but with a diminishing population there is something to be said on the other side.

2779. But is the population of Ireland diminishing at such a rate as to make it improbable that if Intermediate Education goes on being developed, the number of boys capable of profiting by University Education will be larger in a few years than it is now?—I think it would be extremely difficult to estimate. The total population has diminished very remarkably during the last ten years; I forget the exact figures, but they are in the Census returns. On the whole, I should think that what you indicate would be true, namely, that the proportion of those fitted for University Education would probably increase with an improved Intermediate system.

2780. Yes?—But there is no certainty about it.

2781. Supposing that that increase, which you contemplate as at least possible, should take place, do you not think there would be a need for increasing the facilities for University Education? Is it not the case that there are many poor students who could not reasonably expect to be able to go to Trinity College,

Dublin, or even to the Queen's Colleges, as at present constituted?—It is an undoubted fact that a student who has absolutely no private means may, if his brains are good enough, and his industry is good enough, get his education in Dublin University for nothing.

2782. How would that be? I do not know whether the Chairman regards this question as within the scope of our inquiry.

The CHAIRMAN.—I think so—by way of illustration.

Sir RICHARD JEBB.—I regard it merely from that point of view.

Rev. *J. H. Bernard.*—This is a common case. A young man gets a Mathematical Sizarship; he comes up to reside in the College; he gets free rooms and his dinner, and he makes out enough to live on by private teaching. Men of that sort have got Fellowships before now.

2783. There is another point I wish to refer to. It is as to the condition on which you lay such special importance, that the new college, if such a college should be endowed for Roman Catholics, should be restricted to Roman Catholics. You have already said, in answer to the Bishop of Clonfert, that you thought such a scheme would be not less likely to be accepted by Parliament than any other solution?—I should not like to state that absolutely. I am afraid that there is some greater improbability of that being accepted than a scheme in which the denominational character was masked.

2784. I confess that I cannot say that it appears to me at all probable that Parliament would accept such a proposal, so far as I can judge. There is, you see, this very important difference between this case and the case of Maynooth. It is quite true that, in its original conception, Maynooth included a lay college, and was not to be a purely ecclesiastical seminary. But it received its present endowment long after the extinction of the lay college, when it had become a purely ecclesiastical seminary. What would appear to be an anachronism in the proposal to endow such a college as this, and to limit it to one denomination, is, of course, the fact that it is not intended for the priesthood only of the Church concerned, but it is intended to be a place of general education for all comers. Of course, it would have to be considered as a contribution to the higher educational resources of the country in which it was founded. It would certainly be regarded as a very serious drawback to its usefulness, I think, if it was impossible for persons other than members of the denomination who are specially contemplated to resort to it.—Your question, Sir Richard, I did not quite catch.

2785. My question is whether you recognise the difference between this case and the case of Maynooth?—As regards the endowment, I recognise it, of course, and the historical fact that the present resources were given at a later time. But as to it being a retrograde measure, I do not think *vestigia nulla retrorsum* is a very good motto in educational matters, especially in Ireland, where the undenominational system has been tried, and failed.

2786. There is another point of view from which I invite you to consider the matter. The whole object of the endowment of the college would be to meet the claims put forward by Roman Catholics, would it not?—Certainly.

2787. Have you considered how their view of the college would be affected by the fact that it was limited to their own denomination? As you are aware, the term "equality" has figured very largely in this discussion, and the Roman Catholic claim for equality involves two things—approximate equality of endowment, and approximate equality of status. It is manifest that a college confined to one denomination, not open to any but Roman Catholics, would, considered as a college, have an inferior status in the educational world to one that was open to all comers?—I think that is the price which must be paid for the demand to control education.

2788. But, as the Bishop of Clonfert has pointed out, the demand of the Roman Catholic Bishops is not to control the courses of instruction in the college, but merely to safeguard the faith and morals of Catholics?—I should like to say about that—of course, I may have missed it—but I know of no public utterance in which it has been plainly put forward that the Roman Catholics will be satisfied with a college which may at any moment, by competition, become Protestant in constitution—of which the governing body can become Protestant. That has not been put forward publicly.

Most Rev. Dr. HEALY.—They have put it forward, not directly, but in another way, what you have stated.

The CHAIRMAN—What is the declaration of the Episcopate to which you refer, Dr. Healy?

Most Rev. Dr HEALY.—The declaration of 1897, accepting the Tests Acts.*

2789. Sir RICHARD JEBB.—I do not think I need pursue this topic. But there is one other question I should like to ask you on another point. Supposing the Royal University were reconstituted, would you wish it to remain an examining board for external students who had studied privately without attending any college?—I think, so far as possible, private study ought to be discouraged.

2790. Discouraged?—Yes, discouraged. In the case of women students we see what bad effects it has had.

2791. I think that probably most of us would agree with you in this, that attendance at a college is preferable to private study. But do you not think that, in the actual circumstances of Ireland, it is necessary and will probably be necessary for some time, to have some provision for students who do not go to any college, but who prepare themselves by private study?—I quite agree; but I think, if lectures were recognised by the University authorities, that would have a tendency to discourage private study.

2792. University lectures or college lectures?—Yes. Lectures in recognised colleges should be accepted by the University as part of the qualification for a degree.

2793. You would, for the present, at any rate, allow students to present themselves whose preparation has been solely private?—Yes. What I meant to say was—that it would be desirable that attendance upon some lectures should be required, but that possibly that would be impracticable, and that therefore it would be better to encourage attendance on lectures, and to that extent discourage private study.

2794. Professor EWING.—On this last point I do not quite understand how you mean that these lectures should be recognised?—Supposing five examinations are at present required as a condition precedent for a degree. I think that with great advantage one or two of those examinations might be dispensed with, and courses of lectures substituted.

2795. I see. In regard to the question of the desirability of restricting the college to Catholics, are we to understand that you would also restrict the appointment of Professors in the college, as well as the admission of students, to Catholics?—The restriction as to students would be all that the State need require, I think.

2796. Quite so. Then the effect would be that we might find a Protestant Professor—a non-Catholic Professor there?—You might, in exceptional instances, but it might be very seldom, I think.

2797. Would there not be some anomaly then in this, that by the aid of State funds the college would be able to attract to itself the services of some distinguished specialist, let us say, in a particular subject, and yet the lectures of that specialist would be closed to all except Catholics?—I do not think there would be anything particularly anomalous in it. I should certainly not like to restrict their power of getting the best Professors that they could of all creeds.

2798. You open the door to their selection of specialists of any creed?—Yes.

2799. But you would prevent the students of any but one creed attending the lectures?—Yes; because the institution would be established in the interests of one creed.

2800. You made a remark, I think, as an obstacle to the founding of a Catholic University, that a University grants civic privileges, and that for this reason there is a special need that its standard of degrees should be kept high. Had you Medical degrees specially in your mind?—I was thinking of the Medical degrees and the Engineering degrees, but especially of the Medical degrees.

2801. I think Engineering degrees have no civic privileges attaching to them?—I think there are some.

2802. I do not know of any. Is the general supervision exercised by the General Medical Council not a guarantee that the civic value of a Medical degree granted by any institution shall be maintained?—I am not sufficiently skilled in Medical education to speak in detail upon that point. All that I wished to indicate was the broad principle, that to establish a University was a much larger thing than to establish a college, because a University does in fact confer civic privileges by giving degrees.

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2803. In practice I suppose you would wish that some safeguard, at least, should be given by the appointment of external examiners?—In the University?

2804. Yes?—Yes, certainly.

2805. Professor RHŶS.—With regard to women students I have some apprehension that in a large rearrangement of higher education in Ireland they run the risk of being left out of the reckoning more or less. What do you think on that subject?—The question is, do I think that their claims are likely to be overlooked?

2806. Yes?—I do not think they will be overlooked, if the women can prevent it.

2807. In any new Catholic college or Catholic University you think they ought to have a place?—I have not advocated the establishment, at present, of a Roman Catholic University, I think.

2808. Of a Roman Catholic college, we will say?—A Roman Catholic college in the Royal University?

2809. Yes?—I think it must be left to the Roman Catholics themselves to say whether or not they shall admit women to their college.

2810. Would you be willing—I do not want to ask you anything you do not like to answer—but would you be willing to tell us whether there is any likelihood of Trinity College doing anything for women?—I am afraid that prophecy, as George Eliot says, is the most gratuitous form of human folly.

2811. May I take it that there is no immediate prospect, at any rate?—I should not like to say that. I have not come prepared really to speak about that.

2812. Because, in any case, a large proportion of the women would probably belong to the Episcopalian body, or, at all events, be Protestants?—I have no objection to say that I hope increased facilities will be given, as years go on, in the University of Dublin, for the education of women; but I do not know whether that view will approve itself to the majority of the governing body.

CHAIRMAN.—We have no power to press you on that point.

Professor RHŶS.—No; but it does rather enter, I think, into our calculation whether the University of Dublin is likely to do anything for women or not.

CHAIRMAN.—I am afraid it is abundantly proved that Roman Catholics of either sex are not likely to go to Trinity College.

Professor RHŶS.—You see, my lord, the Royal University admits both Protestants and Catholics.

CHAIRMAN.—Of course.

2813. Professor RHŶS.—And supposing a Roman Catholic College, or a Roman Catholic University, were established, Protestant women might object to go into that College or University.

2814. Mr. Justice MADDEN.—I think that underlying Professor Rhys's question is the possibility of the abolition of the Royal University as a University accessible to women, and as I have endeavoured to bring out already, that is an important branch of our inquiry.

Professor RHŶS.—And leaving the Protestant women stranded.

CHAIRMAN.—I suppose the shortest way is to go on.

2815. Professor RHŶS.—That is what I was aiming at, and I was wondering, Dr. Bernard, whether you could give us any information?—I think it would be a very great misfortune if anything that has been done for women were withdrawn, and I hope that that will not be so.

2816. Professor LORRAIN SMITH.—You made a statement as to what you thought should be the proportion of endowment to fees paid by the students, and I understood you to say that the State and the students of the University should each pay one-half the cost?—Well, I do not attach very great importance to that precise proportion, but on thinking the matter over, it seems to me to be a fair thing to say that the State should not be expected to help those who do not help themselves, and that a fair proposition is that the endowment provided by the State should equal the fees paid by the students.

2817. I was wondering whether you based that conclusion on any study of different forms of Universities?—Yes, to some extent.

2818. You admit, for example, that the scientific courses are especially expensive in a University?—Yes.

2819. And it has been suggested to us that the College or University in Belfast would develop in the direction of Science specially?—Yes.

2820. I suppose you would regard that rule as to the proportion of endowment to fees as somewhat elastic?—Oh, of course.

2821. For instance, scientific teaching is much more expensive than the teaching in Arts?—Certainly; you need only a library for Arts teaching, but you need very expensive plant for Science.

2822. Another point is the development of the University in the direction of research as distinct from teaching?—Yes.

2823. That would yield no revenue whatever, but would be simply an expense to the University?—No revenue whatever. My figure was rather for the whole. Taking the whole State endowment compared with the fees of the students, I think the whole State endowment for all purposes—I will put it that way—should not largely exceed the fees paid by the students.

2824. A University founded particularly in the direction of research, would you not admit that as an exception to the rule?—I think that that ought to come under the same head.

2825. Under the same head?—If they should set apart one member of the staff for research.

2826. Dr. STARKIE.—You said that, so far as you were aware, the Catholic bishops had never publicly stated that they were willing to accept a college or University of which the government might at any moment become Protestant?—I said I was not aware of that.

2827. Now, would such a college as that, viz., of which the government might at any moment become Protestant, resemble so far Trinity College?—I think so. Of course we must not press the words "at any moment."

2828. I am insisting on the liberal sense, of course, of "at any moment"; let us say even within a few years?—I am not aware that the Roman Catholic Bishops have ever accepted a scheme according to which the governing body might become within a generation Protestant.

2829. In fact, I suppose you have not made up your mind as to the intended relations of the staff and the Fellows to the governing body in the college that was proposed by Mr. Balfour. In your opinion, it was not made clear that the Fellows could rise by seniority to seats on the governing body, as in Trinity College?—I think it was clear from the letter that there was no intention whatever that Fellows should rise by seniority to seats on the governing body. I have the letter here, and there is nothing whatever in it to indicate that.

2830. It is your belief that the Catholic Bishops have not yet defined their position with regard to the relations of the staff to the governing body; at any rate, if their view differs from yours, they have not yet said so?—So far as I am aware, they have not yet stated that the governing body which should control the courses of the college and exercise discipline, can be other than Roman Catholic. They have stated that they do not require that it should be purely clerical. I may be wrong about it, but I do not know.

2831. But if the Bishops stated now—if they have not stated already—that the Fellowships might be open to everybody?——Fellowships may be mere prizes; it depends on what a Fellowship means.

2832. I know; but if they went on to state that Fellows might be promoted, by seniority merely, to the governing body, in that sense the constitution of the new college would be exactly similar to that of Trinity College?—Yes; but that proposition I have not seen, and I have not thought about it. I have not seen it put forward.

2833. But if it were?—I should not like to answer hypothetical questions. I have not seen that proposition put forward, and I do not think there is any probability that it will be.

2834. You stated in your evidence that if Trinity College were accepted by the Catholics, within ten years, in all probability, the atmosphere in the College would be very much altered?—That is so. I do not remember stating it, but I am sure I did; I quite agree with that.

2835. It would thus appear that in your opinion the "atmosphere" in Trinity College is really created by the students, and not by the Fellows or the Board, or by the supreme body that governs the University, according to you, the Council?—The governing body of the University is, of course, the Council, so far as the election of the Professors goes. But I do not quite understand your question. There is no doubt that the atmosphere is largely created by the students.

2836. That is the point I wish to bring out?—They have a far greater influence upon the tone and atmosphere of an institution than the Fellows or the Professors.

2837. That is what I wanted to bring out. It is perfectly obvious that in ten years, whatever "atmosphere" is due to the influence of the Fellows could not be very much altered?—You might have half-a-dozen Roman Catholic Fellows in that time.

2838. You might have half-a-dozen non-tutors, and from my knowledge of the matter, a non-tutor would not have very much effect on the "atmosphere"?—There have never been half-a-dozen Fellows who were non-tutors in my time.

Dr. STARKIE.—It is not so very long ago since there were as many as ten non-tutors.

2839. In your opinion, would it be desirable, if possible, to hold out every inducement to those who are at present extern students to reside in colleges?—To attend lectures, at any rate. Residence is best, but to attend lectures, certainly.

2840. You said there were very grave objections to offering inducements to poor students, who are not eminently fitted for University life, to leave agriculture and the lower forms of industry?—Yes; it is a very grave danger to the country.

2841. Do you not think that that class is increased at present by the inducements that are offered by the Royal University—inducements are held out broadcast to them—to take their degrees without residence and without attending lectures, at a very low figure?—I do not quite understand your question.

2842. You see, in the Royal University at present, a degree costs something like £3. If that system were continued, do you not think that the class which you think it eminently desirable should not be attracted away from agriculture will increase, as it has been increasing?—Yes; I think the low cost of the degree is rather an undesirable thing in the condition of the country.

Most Rev. Dr. HEALY.—The cost is £6, I think.

2843. Dr. STARKIE.—£6, is it? I was not quite certain. It is only because you think it impracticable at present to refuse the privileges of a University degree to extern students that you would be willing to continue the system?—Quite so; it is only because it is impracticable.

2844. I have only one other point. You spoke about the lay college at Maynooth that was apparently restricted to Catholics. Are you aware that that restriction was very unpopular among lay Catholics at the time, and that a petition was sent to the Chief Secretary, in which the Catholic petitioners "prayed, in the interests of liberality, that Parliament would not exclude Protestant students from it?"—I did not allude to the lay college at Maynooth at all. I only alluded to the original Act of incorporation of Maynooth, which did not restrict it to clerical students.

2845. CHAIRMAN.—I understand, Dr. Bernard—if I may venture to clear this up—that your point is simply this, that that is the only occasion on which Parliament has endowed a purely denominational lay college, or college including laymen, and that that is the only precedent to which you can look for the terms on which Parliament has so acted?—Precisely; that is my point.

2846. Mr. WILFRID WARD.—Assuming that the demand is simply for a University in accordance with the Bishops' resolutions of 1897—a University which should be under predominantly Roman Catholic influences at the outset, should you regard that as a demand for privilege?—I find that difficult to answer without the words of the resolutions being before me.

CHAIRMAN.—I think Dr. Bernard is quite justified in declining to discuss what is not before him.

2847. Mr. WILFRID WARD.—The point I wish to put is this: supposing a scheme were proposed, which has been rather fully discussed before the Commission, namely, that a University, under predominantly Roman Catholic influences at the outset, should be established, with the Tests Act accepted, and free evolution left to local circumstances, would you regard such a scheme as claiming privilege for Catholics?—I am afraid I must ask you for some explanation. Would the institution which you have in your mind be one in which the higher seats of the governing body, which controlled the courses and discipline, be open to members of all religious creeds?

2848. Yes, a certain number of them would.—Would there always be a majority of Roman Catholics in the highest seats?

2849. As I understand, by the constitution of the University there would not.—Well, it all depends upon the constitution. There might be a system of co-option; and if it was once started with a majority of one denomination, it might so continue. I should regard that as a denominational claim.

2850. Is it not true that Trinity College was Protestant for many years?—Yes, for 200 years.

2851. Trinity College at the start was under predominant Protestant influences?—Certainly.

2852. If the Roman Catholics claim now to start under Catholic influences, they are only claiming what Trinity College had at the start?—Yes.

2853. One further question. You said towards the end of your evidence that you are anxious to exclude the students who are not Roman Catholics, on account of danger to their faith?—Yes.

2854. Are you aware that 10 per cent. of the students now attending the lectures at the University College, Dublin, are not Roman Catholics?—I was not aware of the proportion, but I knew that some were, and I know that has given very great dissatisfaction.

2855. Are you aware that the President of that College informed us that during all the time it has existed there has been a considerable number of Protestants attending its lectures, and that there has been no case of a change of religion?—I was not aware of it, but I am not surprised to hear it.

2856. Does not that give ground for the belief that the danger is less than you think?—I think the danger is very considerable, and that the present condition of University College hardly affords a parallel. It has not been endowed by the State except in an indirect way. If it were richly endowed and enabled to provide education in all departments of study, I should think it would attract a far greater number of Protestant students. I think it would be a very serious thing that these Protestants should be connected with an institution under predominant Roman Catholic influences.

2857. Don't you think the fact that Protestants have been attending it for years, and that there has never been any case in which they have changed their religion, shows that the danger is less than you suppose?—I think the facts are too few to afford ground for any induction.

2858. You also said the demand for a Catholic University would lead to a demand on the part of Presbyterians for a Presbyterian University, and on the part of the Church of Ireland for an Episcopalian University?—I must have expressed myself with some inaccuracy. I said that claim might be put forward, and would be difficult to resist.

2859. Do you think it would be put forward?—I do not.

2860. Is there any serious danger of that?—No. But I believe it would be very undesirable, because the best system is one on which men of all creeds meet together on equal terms.

2861. I understood you to say that even if there might be a considerable portion of educated lay Roman Catholics on the governing board of the new University, it would practically be under Episcopal control?—So far as I can see. Ultimately the body which would control all questions of discipline would be the Congregation at Rome.

2862. I do not understand what sort of discipline you mean?—Supposing a Professor was accused of teaching something contrary to the Roman Catholic faith?

2863. That would not be ordinary University discipline. I understood you to say that although the lay Roman Catholics might be largely represented on the governing body, that practically the control of the University would be entirely under the control of the Bishops?—I do not think I said that exactly in that form. My meaning is that, whether the Bishops are in an absolute majority on the governing body or not, they will necessarily exercise a controlling influence, if their colleagues are all of their own faith.

2864. Do you mean that allowing the Bishops a censorship in matters of faith and morals would issue in giving them the arrangement of the University courses?—I think it would.

2865. Do you not think there is a growing movement among Roman Catholics now—even among Bishops themselves—in favour of trusting to the specialists in their own department and against placing purely secular knowledge in the hands of the Bishops?—Certainly that is so in France, and possibly in England; but we have not much sign of it in Ireland.

2866. You do not think there is a tendency to leave special matters in the hands of specialists?—I hardly like to give an opinion upon that question,

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upon which evidence could be so much better given by members of the Roman Catholic Church. Speaking as an outsider, I do not see any of these tendencies in Ireland, although they obtain in France.

2867. In St. Stephen's-green we understand from the Rector that even now the Scientific courses and Philosophic courses, and everything outside Theology, are practically under the control of the specialists in those departments. Are you inclined to doubt whether that is accurate?—I should not for a moment think of calling into question anything stated by Dr. Delany. But I should be surprised to hear that Kantian or Hegelian Philosophy, or the Philosophy of Herbert Spencer, were expounded in the Catholic University at all as fully as the Thomist Philosophy is.

2868. Professor DICKEY.—Have you considered the possibility of the City of Belfast, like Liverpool and Birmingham, demanding a University of its own, partly through dissatisfaction with the Royal University?—I understand that some years ago that was very much in the air. I was present at the Jubilee of Queen's College, Belfast, and that view was put forward with authority by the President. I am informed that that view has of late been somewhat modified, and that there is not the same claim now.

2869. The President of the College informs us that Belfast would certainly demand it at some time, though he did not say when. Supposing that Belfast demanded a University at a date in the near future, what effect would that have on the University scheme such as you have sketched?—It would have a very great effect upon it. If that is the policy which the Belfast people are going to pursue, it would render the University scheme which I have sketched rather abortive. In that event, I think, it would be far better to establish a Roman Catholic University pure and simple.

The Witness withdrew.

WILLIAM WHITLA, ESQ., M.A., M.D., Professor of Materia Medica, Queen's College, Belfast, examined.

Dr. William Whitla, M.A., M.D.

2870. The CHAIRMAN.—You are a Professor of Materia Medica in Queen's College, Belfast?—I am.

2871. Are you a Senator of the Royal University?—I was.

2872. When were you a Senator?—Ten years ago.

2873. How long did you continue a Senator?—About three years. I had to resign my Senatorship because I became an Examiner, as one cannot hold the two posts together.

2874. You have written a pamphlet,* and we have all read it, and it is a most interesting and instructive contribution to the question. It contains a good deal of historical matter leading up to the controversial questions which you discuss. I would venture to suggest that at present we may dispense with any rehearsal of the historical matter, as we are fully acquainted with your views, and it is unnecessary to have them repeated. Therefore, perhaps, you would confine yourself to the points noted in your Summary of Evidence?—I do not want to take up the time of the Commission, but allow me to express my gratification at what you have said of my pamphlet. It is the only recognition I have got of it, and before this inquiry I felt I had succeeded only in dissatisfying both sides. I propose to save the time of the Commission, by making a short statement, avoiding any matter which has been gone over in the pamphlet. The first thing I propose to do is to give a short account of the causes of the failure of the Royal University as an educational force in Ireland, especially in Medicine. I believe that University Education in Ireland is in a most unsatisfactory condition, and from many points of view the University Education Act, 1879, has proved a failure. It is not my intention to occupy the time of the Commission by bringing forward proofs of the comparatively small numbers of persons who have availed themselves of the advantages of University Education in Ireland, as I believe this fact is universally recognised and accepted. Two years ago I found upon examining the reports from the various State-endowed colleges in Ireland that only about 250 members of the Roman Catholic Church were availing themselves of the benefits of the higher education provided for them there, and I have no reason to believe that the numbers have appreciably increased. The success or failure of that department of University Education which deals with the training of medical men to take charge of the lives and health of the people, is a matter of the most vital importance to the nation. In the short space of time which has elapsed since the Chairman of the Commission has honoured me with a summons to attend its investigation, I have looked into the proofs of the state of University Education in Medicine, and I propose to lay before you a few figures, the importance of which it would be not easy to exaggerate. To get a real grasp of the present condition of University Education in Medicine, the simplest way is to look at and contrast it with the condition of affairs in Scotland. The state of matters is so different in England that I do not propose to occupy the time of the Commission in discussing it. It is clearly the aim of the State to educate the largest number of medical men to the highest degree of scientific and practical usefulness. The population of Ireland and Scotland may be taken as practically identical, *i.e.*, four and a half millions each. Scotland has upon its list of resident medical practitioners, looking after the health and lives of its people, 3,569 members. Of these almost 3,000 are men possessing a University degree in Medicine, 579 are merely licentiates of the different bodies who have the power of granting diplomas in Medicine, Midwifery, or Surgery, on the minimum of knowledge permitted or sanctioned by the General Medical Council. Thus 16 per cent. of the practitioners in Scotland are men without the higher stamp of a University degree in Medicine. This may seem at first sight a large percentage of men content to enter the profession through its lower portal, and to continue professional practice upon a mere diploma. When we look at the condition of affairs in Ireland, things are very different. We find upon its list of practitioners 2,575 members (1,000 less than that of Scotland). Of these 591 possess a Medical degree from the R.U.I.; 382 possess a Medical degree from the University of Dublin; 143 have Scotch, English, American, Brussels, or other foreign degrees. Thus of our 2,575 practitioners of Medicine in Ireland, 1,459 have no University Medical qualification or degree whatever, and this represents about 56 per cent. of the whole, as contrasted with 16 per cent. in Scotland. But this is not the worst. If we exclude those University Medical graduates who have degrees obtained outside of Ireland, fully 62 per cent. of the practitioners of Ireland are not possessed of an Irish University degree in Medicine (about one-sixth of the entire number of medical men in Ireland are practising Medicine and Surgery upon the diplomas granted by the Scotch licensing bodies). In making this comparison I do not wish to be understood as implying that all these men practising Medicine upon the inferior qualification of a diploma are necessarily inferior practitioners. Many of them are, doubtless, very successful and able men, and in many individual instances superior to University graduates. The figures, I believe, may be accepted as a conclusive proof of the failure of, or highly unsatisfactory state of Irish University Education. I have said that this method of testing Medical education does not apply to England. It is only quite recently that University Education can be said to have been placed within the reach of the average Medical student there. Upon the Arts side of University Education I cannot speak with the same confidence, as I have not had time to make up the numbers of the Arts graduates in Scotland and compare them with the numbers in Ireland availing themselves of University teaching. But apart from numbers I do not hesitate to condemn the system of the Arts examinations in the Royal University, whereby men obtain degrees who have never listened to a University lecture, and whose academic culture is represented by their intercourse with the professional crammer and their familiarity with the examination papers found in the old Calendars of the University. I suspect that the quantity of Arts graduates is less than it should be, but I am certain that the quality is vastly inferior to what it could be, or should be, under a properly regulated University. In expressing my opinion about the remedy for this condition of affairs I shall have a suggestion later on to make upon how this may be checked. The causes of the present highly unsatisfactory condition of Irish University Education are mainly three. 1. From almost the start the Royal University was regarded as a temporary institution, and

* See page 367.

many men interested in higher education in Ireland predicted for it a very brief life. The University Education (Ireland) Act, 1879, was nearly everywhere regarded with disfavour. Those in whose interest it was framed made no secret of their dissatisfaction with it. The friends of undenominational education regarded it with sorrow, as it was based upon principles wholly opposed to their ideal of a mixed education, and it became obvious upon all sides that it failed to finally settle the question of Irish Education. This fatal blemish in its character—that it lacked finality—has operated upon its progress ever since, and instead of diminishing it has been increasing every year of its life, and were it not for what in Irish phraseology might be called the black need of an Irish University, it would have been strangled long since. Many of our best men left the country for the Scotch Universities, whilst many hundreds of Medical students deliberately turned to the licensing bodies, and contented themselves with Scotch and Irish diplomas. As a consulting physician I meet constantly all through Ulster this objection most frequently amongst medical men, many of whom refuse to send their sons to a University which they believe will sooner or later cease to exist. In my opinion no measure will solve the Irish University problem which does not bear upon its face the hope at least of finality. The second cause of the failure in the University established in 1879 was that while it greatly facilitated the methods for the obtaining of Arts degrees without residence or attendance at lectures in any recognised college, it greatly increased the difficulties in the Medical student's way of obtaining a University degree in Medicine. The governing body of the Royal University, Ireland, deserve all praise for their zeal in raising and maintaining a very high standard in every subject in the Medical curriculum. The Medical degrees of the Royal University, Ireland, to-day, if valued by the standard of their own intrinsic merit, are, perhaps, second to those of no other British University, save those of London University. I am painfully conscious that in what I am about to say I shall lay myself open to censure and adverse criticism from those who believe that the chief function of a University is the creation of the highest ideal standard for a Medical degree, and did I only consider my own feelings, I would avoid the subject; but I am confident that this is one of the most serious and important aspects of the Irish University problem, both as a cause of the failure of the Royal University to meet the pressing needs of the Irish people, and as a factor in the solution of the problem of the future. Too high a standard of knowledge in the purely practical subjects in Medicine is hardly possible, but the Senate of the Royal University, Ireland, has, in my opinion, surrounded their Medical degrees with such difficulties as have effectually prevented the University from becoming a powerful controlling force in the medical training of the country. At this stage of the work of the Commission, details are not desirable, and I shall not go into them, except it be considered advisable or necessary to illustrate the principles with which I am dealing. I have been continuously examining for sixteen or seventeen years, during which years I have necessarily become acquainted with the working of the examinations in the Royal University, Glasgow University, Victoria University, and the colleges in Manchester, Liverpool, and Leeds; and I have long since come to the conclusion that as regards the needs of Ireland, the medical requirements of the Royal University, Ireland, are impracticable as regards their exacting rules and regulations, demanding a knowledge in the strictly scientific or preliminary subjects. One or two brief examples will illustrate my meaning. The candidate for a Pass degree to practise Medicine is required at his Matriculation to pass an examination in Natural Philosophy. At the end of one academic year he has to pass another examination in Natural Philosophy, at what is called his First University Examination, and at the end of another academical year, at what is known as his First Examination in Medicine, he has again to pass a more severe examination in the same subject, as well as being tested by an additional examination of a practical nature. He has also to pass further examinations after his Matriculation in Mathematics, Latin, English Literature, and in a Modern Language, or Greek.

2875. Professor BUTCHER.—Is this after Matriculation?—He has to pass further examinations after Matriculation in Mathematics, Latin, English Literature, and in a Modern Language, or Greek.

2876. I should like to have it explained what Natural Philosophy means?—It means physics, the laws of light, heat, sound, hydrostatics, and so on.

2877. You said Mathematics and Latin?—Yes; he has also to pass further examinations after his Matriculation in Mathematics, Latin, in English Literature, and in a Modern Language, or Greek. I think the latter is optional. These are requirements altogether above those demanded by the Universities in Scotland. The five years of study are arranged by the governing body of the Royal University of Ireland, as may be seen in the Calendar, pages 139-148. The different years of study are arranged upon a cast-iron system, which, in many instances, proves most irksome to the student. It is, therefore, no wonder that the University is unpopular with the youths of Ireland seeking a medical qualification, and the great bulk of them are driven at the start of their career to seek an entrance to the profession of Medicine through the portal of the various licensing bodies in Scotland. In any new University, or in a reformed Royal University, the old patchwork Medical curriculum must be wiped out for the Pass degrees in Medicine, and one substituted something upon the same lines as that of the University of Edinburgh, which is infinitely less exacting, which has so amply met the requirements of Scotland, and which has maintained its high position in the opinion of all English-speaking peoples. If the preliminary subjects *must* be maintained in the Irish curriculum, then the student who passes the various examinations should have the privilege of writing B.A. after his name, in addition to M.B. The method by which the Arts degrees are obtainable without residence or attendance at lectures must be materially altered. If possible this should be checked altogether, but if not the plan should be safeguarded by such regulations as exist in the new London University, by stating the method of study or education pursued by the student upon the face of his certificate. A longer course should be exacted, and I would suggest that whilst the degree of B.A. might be obtained in this way, it should be made impossible for any student to obtain the degree of M.A. without attendance at recognised lectures. The third cause in the failure of the Royal University to successfully fulfil its mission as a powerful educational force in Ireland, arises from the constitution of its various Examining Boards. Owing to the nature of the indirect endowment of the Chairs in the Catholic University or University College, Stephen's-green, through the various Fellowships and Examinerships of the Royal University, every teacher, or practically every teacher, there and in the Catholic School of Medicine becomes of necessity a member of one of the Examining Boards of the Royal University. This unequal weighting of all the Examining Boards in the University with the teachers from a particular college proved a source of weakness to the University, and tended greatly to prevent its popularity with the northern inhabitants of Ireland. The way in which this arrangement works out is, in my mind, fatal to the success of University progress in Ireland. The methods by which it has been hitherto carried out by a process of endless compromises on both sides, reflect great credit upon the governing body of the Royal University. But whatever changes take place in the machinery for University Education in Ireland, I believe that it is the absolutely unanimous opinion of all men that this method of endowment must cease. I have so fully entered into this important part of the subject in a pamphlet, entitled "The University Education Question in Ireland: its Difficulties and their Solution," that I do not propose to enter into it again, but will ask the Chairman to accept a copy of the pamphlet as evidence.* I am not aware that a single fact mentioned in it has ever been challenged, though, of course, many men differ with many of the opinions expressed in it. If I were approaching the solution of the present difficulty for the first time without any knowledge of what had happened in the past, I would unhesitatingly recommend the establishment of a new University upon broad, non-sectarian lines, with an affiliated college in the North, another in the South, and one in the centre of Ireland (in Dublin), established upon the basis of the old Queen's University and the three Queen's Colleges. It would, however, be a simple waste of time to discuss such a proposition. The experience of fifty years must prove to every thinking mind that such a suggestion is absolutely impracticable and impossible in the face of the conditions prevailing in Ireland to-day. Three schemes have been before the minds of those interested in this most difficult problem. The first is the one which aims at

*See page 367.

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the dissolution of the Royal University, and the creation of one large University for the whole of Ireland with Trinity College, the Queen's Colleges and University College as affiliated Colleges. This scheme, to my mind, is essentially bad. I would say it was the worst of all conceivable plans, were it not for the condition of affairs at present existing, and there is this consolation in the present gloom, that no working out of any scheme is likely to prove more objectionable than the existing state of things. I think one might almost say, "whatever comes, we have known the worst." It is fortunate that Trinity College is outside the scope of the Commission, and the question cannot be considered. Such a plan would accentuate most of the evils of the present system, and be absolutely unworkable. This question, to my mind, must be solved outside Trinity College. The next plan is that foreshadowed in Mr. Balfour's proposals, which practically means the dissolution of the present Royal University and the creation of two teaching Universities, one in Dublin and one in Belfast—the Dublin institution being designed—I quote Mr. Balfour's words—for "those Catholics who now hold aloof from University life altogether," and the Belfast Institution "being intended to meet the wants of the Presbyterians and other Protestants in the North." With that part of the proposal which deals with the University for Catholics, I feel it to be outside my province to express any opinion, especially any opinion upon the question of how far it would meet the demands and requirements of those in whose interests it is proposed. They, no doubt, will express themselves freely upon this matter. Upon that part of the proposal dealing with the Northern University, I do not hesitate to speak strongly. To my mind there cannot be any solution of the Irish University problem which will prove workable and advantageous to the people of Ireland which does not make ample provision for a Northern University; sooner or later this must come. I have held this view for twenty years, and I am more thoroughly convinced to-day than I have ever been of *its being just* and absolutely necessary for the requirements of Ulster. I speak, however, only for myself, and do not disguise the fact that the proposition is received by the great bulk of the Northern Protestants with hostility, and by the great majority of the Ulster graduates of the Royal University with marked and unmistakable symptoms of disfavour. If the solution of the difficult problem of higher education in Ireland is impossible without the establishment of a Northern University, I would venture to suggest that the Commission should carefully investigate the causes of the unpopularity of the proposed scheme, and determine how far these are remediable. This will bring them into touch with the very heart of the Irish University problem. I propose, therefore, to give my opinion upon the reasons which have raised such unmistakable opposition in Belfast to the proposal of a Belfast or Ulster University. At the start I may say that, in my opinion, the vital question of the advisability of *having a Northern University has never been yet really considered* upon its merits in Ulster. It is almost invariably looked upon as part or parcel of a scheme for the endowment of a University for the Catholics, or, more correctly, of a scheme for the endowment of a Catholic University. The Ulster Protestant, who is always an undenominationalist, dimly realises that he holds the key to the situation, and his deeply-rooted objections to Catholic endowment will not give way to any scheme of which this is a component part. This is almost saying that a spirit of religious intolerance is rampant in the North of Ireland. It would be wrong to say, if it exists at all, that it exists on one side more than the other. It is, unfortunately, showing no signs of decadence, and its causes must be realised by everyone who hopes to settle the vexed problem of Irish University Education. Its main cause takes its deep root in the unfortunate conditions maintaining in the working out of the arrangements for the (lower) education in Ireland, and hence it has a direct bearing upon the question before the Commission. I earnestly hope that my remarks will not be received in any other spirit than that in which they are given, and it is my desire to say nothing that can hurt the religious susceptibilities of anyone. The great or chief cause why such a suggested plan meets with the hostility of the Northern people is largely due to the fact that owing to the practice of the Roman Catholic Bishops in Ireland in all educational matters, the Catholic youths of the country are practically prevented from mixing with the Protestants, and as the separation from year to year becomes perfected by the establishment of more schools run upon purely denominational lines, so all the elements favourable to the cultivation of the spirit of toleration are stifled.

2878. Most Rev. Dr. HEALY.—Do you mean that for the North of Ireland?—Mainly the North of Ireland. The early friendships which were often formed in olden days, and which lasted from school-life to old age, are now no more, and the Catholic and Protestant youths are brought up without knowing each other, and with every probability that they come to regard each other as natural enemies. I was brought up in a mixed school under a Catholic master, and most of the friends of my youth were Roman Catholics, but I never now come across this happy condition of affairs. The Northern Protestant holds in his heart the high ideal of mixed education as a powerful factor in softening down the differences and animosities of contending creeds, and racial and party strifes; and pure denominational education, Primary or Secondary, he abhors. Unfortunately, the way in which the scheme of a Northern University has been placed before him wounds his undenominational susceptibilities. For years the friends of the denominational scheme for the creation and endowment of a Roman Catholic University have insisted that as Trinity College and Dublin University belongs to the Episcopalians, the Catholics must have a University of their own, and the Presbyterians must get a Presbyterian University in Belfast. This latter is the very thing the Northern undenominationalist will not have. Much of the hostility to the proposal of a Northern University is based upon the dread of the new University becoming Presbyterianised in the sense in which the Catholics use the term; and amongst the opponents of the scheme none are so loud as the Presbyterians themselves. It is most unfortunate that those who wish to aid in the settlement of the Irish University problem should continue to force upon the Northern people the idea of a University upon any denominational lines whatever. When such an institution comes, as it must come, it certainly must be placed upon a broad, non-sectarian basis like the late Queen's University. If such a constitution were officially proposed for the new Northern University, much of the hostility would be removed. A third factor in the opposition to the present proposal is to be found in the dread of the graduates, who consider that it is most unjust that they should find themselves practically without a University degree, or with a degree from a new University, against which they might have strong objections. This feeling should be met, and the Crown should make such arrangements with some of the older Universities as would meet the wishes of those graduates who objected to be transferred to the blank register of the new University. This, if carried out, would meet a serious objection. I would, therefore, sum up my opinion of the prospects of the scheme for a Northern University by stating the case thus:—Suppose a Catholic University, or a University for Catholics, were at present an accomplished fact, I believe a Northern University, upon absolutely non-sectarian lines, with such safeguards as would prevent the possibility of its ever getting under clerical or denominational control, and if arrangements were made by which the Northern graduates of the Royal University of Ireland could be transferred to the register of Trinity College or London University, I believe the offer would meet with *general acceptance* as a final solution of the Northern part of the problem, notwithstanding the universal opposition to the proposal in its present form. But if we take things as they at present stand, one must be almost constrained to say that the time has not yet arrived for the launching of a new University, in the face of absence of sympathy and the actual presence of hostility in the North. Against the objections to the new University as being a provincial and local institution, with only the possibility of a small attendance of students, I shall not detain the Commission. To every thinking mind all the materials for a most successful University are to be found in the North waiting for development. The success of the numerous German Universities, which have for centuries maintained a world-wide reputation in the face of geographical difficulties incomparably greater than those existing in Belfast, demonstrates the feasibility of the scheme. The alternative plan of reforming the present Royal University and thoroughly equipping two colleges in affiliation with it, *i.e.*, a Catholic college in Dublin, and a fully-equipped Queen's College in Belfast, has much to be said for it. This would introduce no new principle into the solution

of the University problem. The indirect endowment which at present, with the knowledge and full consent of the Government, goes annually to the support of the Catholic College in St. Stephen's-green, would then go openly and above board to the new and fully-equipped Catholic institution. It would require, however, to be increased, and the same remark would also apply to the annual grant to the Northern Queen's College. The removal of the method of indirect endowment of the Catholic Dublin College would certainly remove many of the evils at present existing in the Royal University of Ireland. There is one serious fault in the working out of the present Royal University of Ireland; indeed, it might be styled more truthfully as a scandal. This is the absence of the extern Examiner in all medical subjects. This is an absolute necessity in every University which has the power of granting Medical degrees. I have referred to it in the pamphlet mentioned already, and I wish again to repeat, after further study of the difficulty, that, in my opinion, it is absolutely impossible to graft on this fundamental principle upon the Royal University as at present constituted. It is only one reason amongst a score which demand an immediate reconstruction of the Royal University of Ireland, and I do not hesitate to say that if no other reason existed, it would, or should, itself be a powerful plea for reconstruction. Under the scheme which I am at present examining this difficulty could be easily met. In the North, for instance, every teacher, Medical or Arts, in the new, fully-equipped Queen's College, would necessarily become an Examiner, and would have associated with him in examining an extern Examiner in every subject, who would be the guarantor to the public of the standard of education in the colleges. At present students are almost exclusively examined by their own teachers. The Pass examinations should all be held at the colleges, and the extern Examiner, after discharging his function at one college, proceeds to carry out the same office at the other college or colleges in conjunction with the teacher there. Thus the function of teaching and examination would go together, as they must in every properly regulated University. It is needless for me to state that the extern Examiner in every subject must necessarily be a man who holds no teaching appointment in any of the colleges affiliated with the University. Under the scheme of a reformed University, the colleges could be represented upon the Senate in a way which is at present an impossibility. Those who approve of this scheme, which is undoubtedly a good one, believe that it would ultimately lead up to the fulfilment of Mr. Balfour's ideal of two new Universities; and no doubt it would, under ordinary circumstances, be a wise and far-seeing stroke of statesmanship which would generously endow and fully equip two great colleges, with the deliberate intention that after some years of practical academic life they were then to be launched out into distinct Universities in a higher path of usefulness. But the circumstances are not ordinary, and the plan possesses one feature which, to my mind, is a fatal one—*it lacks finality.* What then should be done? Are we to instantly create two new Universities; is there no third scheme? I would suggest that the path out of the difficulty lies in the direction which has so often lead to the solution of Irish problems—I mean in the direction of a compromise. If the Commission could see its way to recommend the Government to bring in a Bill upon the following lines, which I suggest with much diffidence and hesitancy, knowing and realising the almost insuperable difficulties of the situation, I think we might come nearer to the solution of the problem. This would be that Parliament should pass a Bill providing for the reconstruction of the Royal University, and the generous endowment and most thorough equipment of two great teaching colleges, one in Dublin, the other being Queen's College, Belfast; that these, after a period of, say, as many years as would permit new students to be ready for graduation (four, five, or seven years), would pass into and take on the functions of Universities, the Dublin Catholic College to merge into the new and reformed Royal University, and the Northern Queen's College to become a Queen's University upon the lines already sketched. Though by this scheme there would be a delay of some years, during which the colleges would be developing their resources and completing their buildings, nevertheless the measure would bear upon its face the evident features of a finality, without which every attempt to solve the difficult problem becomes an impossibility.

2879. Most Rev. Dr. HEALY.—I think your exposition, speaking generally, is a very admirable one, and I am very loth to appear to find fault with it. You can hardly expect me to laud the mixed system of education in the same language in which you laud it; but apart from that, there is hardly anything in the whole paper which I would object to. I agree as to the fact that the reconstruction of the Royal University, on the lines suggested, as a teaching University in Dublin, would lack finality. I agree with you in that, and I think it is a very great misfortune, because it would be most desirable from every point of view if this Commission could see its way to recommend a scheme which would have finality, and settle this question, and thus allow all the educational authorities in the country—students, Professors, and so forth, to set to work with quiet and undisturbed minds. Then you propose a compromise. That is, that by the mere lapse of time, you suggest that these two Colleges should become Universities. I suppose in that case it would be necessary for the Crown to cancel the existing Charter of the reformed University, and issue two new Charters. Do you then propose that this should be provided in the Bill or Act of Parliament you suggest?—I should think that could be very easily arranged in the framing of the Bill. If the reformed Royal University could be, with the consent of all parties, now formed on the lines on which the Catholics require a University to be moulded, then by the simple lapse of time there would be no difficulty whatever about the situation.

2880. But it is not usual, I understand, that a University should be set up in that fashion without a formal Charter from the Crown, and some provision should be made for such a Charter?—My lord Bishop, I hardly feel competent to give you information about matters of Parliamentary procedure, but speaking generally, I see no reason why it could not be arranged.

2880A. Do you recognise the difficulties of establishing two Universities at the present time as practically insuperable?—I do not think anything is impossible, but the difficulties are very great.

2881. Do you think, if Parliament or some great statesman had the courage to do it, there might be some grumbling in Belfast for a time, but that once the Catholic University was established, the Belfast people would be very glad to have their own University, and would that not satisfy all parties about six months after it had been established?—I have practically stated that.

2882. Would it not be a better thing, therefore, for some statesman, or for this Commission, to have the courage of their convictions—I do not want to assume that the Commissioners have any convictions at present—but that they should recommend a scheme that will have finality; and this is the only scheme that is likely to have finality? There may be some grumbling for a while, but we shall have laid down the lines of a permanent settlement of the question. Would that not be the best thing to do?—It is a balance of good and evil. I have no doubt that the pause which would take place, between the creation of the new colleges and the launching of these Universities, would be of enormous importance in developing their resources and perfecting their arrangements for their higher mission.

2883. Supposing there is only one reformed University with two principal colleges in Belfast and Dublin, do you anticipate that there will be friction in the working of these two institutions under a common teaching University? You have had great experience in this matter, and I would be glad to have your opinion?—Will you put that question again; I did not quite grasp it?

2884. Supposing we had the Royal University reconstituted as a teaching University with two colleges, one in Dublin and one in Belfast, as constituent colleges of that University, do you anticipate, from your knowledge of University work, that there would be very considerable friction and difficulty?—No, I do not think there would be anything like difficulty, because you would remove the evils that have necessarily arisen from the indirect and incomplete endowment. Men would cease to be appointed because they were of a certain religion. You would have an open field and no favour.

2885. Although not in your statement, I see from what you have written elsewhere, that you are in favour of having the Professors appointed by the Crown. Would it satisfy you if the Professors were appointed by the governing body of the college, on the recom-

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mendation of the academic body, with a veto reserved to the Crown?—What I understand at the present time is, that the appointments made by the Crown in the Queen's Colleges are made on the recommendation of the Presidents of the Colleges.

2886. I do not know anything about that myself?—Although the President recommends, and I believe it is very rarely that his recommendation is disregarded, still I think the principle of Crown appointment is absolutely necessary in this country.

2887. Would you be content with a veto, and not require the direct appointment by the Crown, which, I think, is gravely objectionable?—I do not thoroughly comprehend your meaning about a veto.

2888. It would work this way. Suppose a vacancy occurs. The academic body, and especially the faculty in which the vacancy occurs, would send up one or two or three names of competent men to the governing body. I do not think that the governing body ought to be compelled to make the appointment from the names sent in, but no doubt they would, in most cases. But then, in case they did name a man who was not regarded as competent, the Crown would have the power of refusing to sanction the appointment?—I do not think that that would be as good a plan as the plan of a Crown appointment.

2889. A Crown appointment has this objection, that it is a Castle appointment, and Castle appointments are looked upon with great disfavour in many parts of Ireland; whereas, there would be no objection to reserving a veto to the Crown while securing the advice of those best competent to judge. Would that not meet the difficulty. It would only partly meet the difficulty. I think you never would get the unanimous support of the people in Ireland to any University whose Professors would not be subject to a Crown appointment.

2890. If you prefer that system in the North there would be no objection to your having it there, but we might have the system of appointment which we prefer in Dublin, and the South and West?—That would be a matter for the Crown.

2891. Mr. Justice MADDEN.—You attach importance—and in this I entirely agree with you—to the attainment, as far as practicable, of finality in legislation of this kind? Possibly you will agree with me in this, that in practical affairs something is often lost by grasping at finality, when it really cannot, at the moment, be attained. I think you will agree with me, looking back at legislation in Ireland, that when finality has been promised, it has not always been attained. In 1860 the Party in power thought they had obtained finality between landlord and tenant by placing matters on a commercial basis. Perhaps you will agree that it is sometimes better to provide for the exigencies of the time in the best practicable way, leaving matters afterwards to settle themselves?—Certainly, but at the same time I must point out the great difficulty that that raises about University matters. The people will not go to a University during that period in which finality has not, at all events, been obviously attained. Of course there is no measure that can be brought in that any wise man would say, was certainly final, but there must be a hope of finality on the face of it. If a measure is brought in such that the friends of University Education, and the parents of probable candidates, would see at a glance that it was only tinkering with the question, they would not send their children to such a University at all.

2892. But supposing without any definite provision for the ultimate creation of two Universities, your scheme in every other respect were adopted, with the expectation in the minds of thinking people that it would ultimately lead to the establishment by the Crown of two separate Universities, would that suggest itself to your mind as a possible solution of the question?—It does, but I put it in this way. If you had a son that you were going to send to a University in Ireland, I should think it is not likely you would send him to a University under those conditions, with the transparent fact on the face of it, that probably before he was many years there he would find himself without a degree in that University. That is my great objection.

2893. Which amounts to this, that finality is desirable if it is practically attainable?—Yes.

2894. Sir RICHARD JEBB.—I have been much interested in your very lucid exposition of your views, and have also read your excellent pamphlet. The first point on which I should like to know your views a little more fully is this. On what grounds do you think it would be extremely difficult or impracticable to found a Northern University in Ireland now at once? You have indicated to us most forcibly two at least of the difficulties. The first is the hostility of the undenominationalists, who feel that the foundation of such a University would entail the foundation of a University for Roman Catholics, which would, they think, be practically a denominational University. The fact that the Roman Catholics were to have a denominational University would, in their view, constitute a strong objection to their accepting an undenominational University for themselves?

2895. That is, I suppose, one of the first difficulties?—I believe so.

2896. Secondly, there is the hostility of the graduates of the Royal University, who say that the establishment of two new Universities would involve the destruction of the University of which they are graduates. In addition to these reasons, are you aware of any other reasons which would make the establishment of a Northern University now difficult or impossible? It has been suggested to us in evidence that Belfast is not yet ripe for such an institution: and when we asked as to the sense in which the word "ripe" was used, we gathered that the view was that Belfast had hitherto been rather a commercial than an educational centre, and that popular feeling in Belfast was not prepared as yet to ask for a University for Belfast, or to support it very cordially if it got one. Do you think it is the case that Belfast is not yet ripe for a University?—I used the words that the time had not yet come. That idea was a mere question of the feeling of the people, but I think in one sentence I answered your question as clearly as it could be answered. I put the case that if a Catholic University was established as an accomplished fact, and if the safeguards were provided for the University never being denominational, and if the graduates were settled with, why, then I believe the offer would meet with unanimous acceptance.

2897. And now, without waiting?—Without waiting. I do not wish to appear ambiguous. I have no hesitation in saying that my firm conviction is for a Northern University *now*. I put as an alternative my own scheme, which I hope you will not think presumptive, only as a compromise.

2898. Turning for a moment to your own scheme, I wish to be clear on one point. I may have failed to grasp your full meaning. Would you, if drafting a Bill to carry out your scheme, fix in it a limit of years—a maximum limit of years—after which the two endowed colleges in Dublin and Belfast respectively were to become Universities?—I would; but as to the limit of years I would consider it a good deal more deeply.

2899. But you would put in a definite limit?—Yes, because, Professor Jebb, here is my motive: If you bring in a measure for a reformed University and two endowed colleges, with a feeling that they are going to gradually develop into Universities, you have first the absence of finality, and also that during the period of transition we may have a Government which may have very little sympathy with such a solution, and there may be greater difficulties in accomplishing it in the future than exist at the present time. I feel that I am incapable of forming any view of the political possibilities of the present situation.

2900. Have you considered this point? You said that such a measure as you sketched would carry with it the hope of finality. But when you are recommending a measure to Parliament there is a considerable difference between a hope or prospect of finality and actual finality; especially as this hope or prospect of finality would, I suppose, depend to a certain extent, on what might happen during the period of probation between the establishment of the colleges and those colleges passing into Universities?—I think I have caused a misconception on your part, Professor Jebb, if I may be allowed to say so. You are confusing, pardon me, two separate statements of mine. The statement which I made about the suggestion (I should prefer you would not call it a scheme) was that this measure should bear upon its face the evident features of finality, without which any attempt to solve this difficult problem would fail. I did not use the word hope, but I spoke about that previously.

2901. I am sorry if I misunderstood you, but that explanation does not alter my argument in the least. You say that your suggestion would carry the evident features of finality. The evident features of finality mean, in fact, your intention that the colleges should ultimately become Universities?—I would have that stated in the measure clearly.

2902. They would not in the first instance be Universities?—No.

2903. The measure would be one for creating colleges, which, after a certain number of years, should become Universities? Whether they would become Universities or not would no doubt depend upon how far they had succeeded during the interval, and how far they had proved adequate for the purposes for which they were founded?—That would only be so if it was left an open question whether they would become Universities or not?

2904. What I want to suggest to you was that it would be much easier to recommend a measure which would be final on the face of it, which would settle the question then and there, by establishing two new Universities, than it would be to recommend a measure which pre-supposed a preparatory phase through which the institutions were to pass before they developed into Universities; because there would be a necessary element of uncertainty there, and no one could say that you were settling the question by such a measure?—I perfectly agree with you.

2905. As to the transfer of the Royal University graduates to the register of some other institution, which would be necessitated by the abolition of the Royal University, I think you suggested that they might possibly be willing to accept a transfer to the register of Trinity College, Dublin, or of the University of London. Why should they not be prepared to accept a transfer to the register of a Northern University, provided it was non-sectarian, and founded in such a manner as to afford a reasonable hope of its becoming an important and effective University, to be called the Queen's University? Would that not satisfy them?—I think it would, but when I expressed that opinion it was in the preliminary stage of our solution. I think that probably the suggestion mentioned last would meet their view; but I said that it would be necessary to have a guarantee that they would be transferred to Trinity College or to the London University, or some other University, before they could dispassionately consider the question at all.

2906. I come to the last question I wish to ask you. Have you considered what treatment should be accorded to the Queen's Colleges of Cork and Galway?—I have great difficulty in answering that. I have no hesitation about their future on one point, that Galway, as a Medical School, should cease to exist.

2907. But would you retain it as a College for the study of Arts?—That would simply come to be a question as to how far the new endowed Catholic University would drain the South and West of its supply.

2908. Professor BUTCHER.—I will only ask you one or two questions bearing in particular upon this solution or compromise of yours, and on your general evidence as to Medical education, about which you have given us some most important facts. Suppose the Royal University is abolished, and that the Medical graduates and those who are intending to graduate in Medicine in Ireland, have the prospect, as you, I think, expressed it, of being placed upon the blank register of a new University, do you think that will deter them from graduating henceforth in Medicine in the same way that the institution of a new and unrecognised degree seems to have deterred them in recent years, and sent them to Scotland?—I did not mean to convey—if I did convey it to anyone—that it was the fear of being placed on the register of a new University that sent them to Scotland. It was the impracticably high standard of the Royal University examinations that sent them to Scotland for Scotch diplomas.

2909. Do you not think that the prospect of having to take a degree, which, perhaps, for the next twenty or thirty years, would have no recognition or market value, would tend to perpetuate the tendency of students to go to Scotland?—It would depend entirely upon the curriculum of the new University, and the difficulty concerning the getting of the degree. I do not think a student looks at all upon the idea of a new University degree being objectionable, but a man being already established and holding a degree, does not like to be placed upon the blank register of a new University. What would make a graduate oppose this scheme would have little effect upon an intending student.

2910. I imagine that the intending student might say, "There is no prospect of finality; let us get a degree that is recognised and of permanent value"?—I think you are quite right, and I think he would say that, because he wants a University with the prospect of a long life on the face of it.

2911. That you think would make all the difference?—Certainly. There is, however, one danger. If you take it that a Northern University is bound to come; if we accept that, and if a measure be brought in without finality on the face of it, you will be starving the College in the North. It will have to pass through the same period that it is passing through now. Men will not come to it, the public confidence will not be in it, and when the time comes for making the Northern College into a University, it will not be in as good a position as it is to-day.

2912. I was much struck by what you told us about the Medical degrees in the Royal University. You pointed out that one subject, Natural Philosophy, which in most Universities is finished so far as the Medical student is concerned, in a course of three months, hangs over him through three examinations. Can you give us any explanation of the reasons for that system, or any justification of it?—I think it arose in the honest desire of the new Senators of the Royal University trying their hand at a very high state of perfection in a degree.

2913. They tried to pitch the standard of general culture and the Arts requirements rather high?—Yes.

2914. In almost all the Universities of the United Kingdom now, Trinity College being the most notable exception, a Medical student has not to graduate in Arts before he graduates in Medicine?—That is so.

2915. It would seem from your description of the requirements of the Royal University that it occupies a sort of intermediate position as regards Arts, between Trinity College, Dublin, on the one hand, and the Scotch and English Universities, including the Universities of the North of England, on the other hand. They try to require the greatest attainable amount of Arts culture?—Yes.

2916. And you think that is a real deterrent at present?—I believe it is, and I believe it operates very injuriously in another way. With the average student his mind is a very finite thing, and if you cram it in the two or three preliminary years of his five years' course, you do it at the expense of the practical parts of the student's course which are to fit him for his life's work.

2917. One can see that, in Ireland, there may be a possible defence of the system in the somewhat low state of Secondary Education. I think if that operates at all, it rather operates the other way; they should first be brought up to this standard. I think the Senators took the opposite view, but it was a mistake.

2918. You are well aware that, in the case of some of the Irish licensing bodies, questions have arisen in the General Medical Council as to the standard of Arts requirements in the Medical Preliminary Examination? I suppose, in relation to the Royal University, these questions have never arisen?—I do not know, but I could hardly see how they could arise.

2919. You would say, I suppose, that in the Royal University you go far beyond the requirements of the General Medical Council, and beyond the requirements of most of the Universities of the United Kingdom as regards preliminary culture as tested by the Arts examination?—Yes, certainly.

2920. You suggested that if the present system is continued, a man ought to be entitled to a B.A. in addition to his medical qualifications, in virtue of the amount of Arts training through which he had gone. Perhaps you would not insist upon that, because it seems an exceedingly slight equipment for an Arts graduate?—I quite agree with you in that, but I mean that it should be made a little more severe, and I would raise the standard. I believe in some Universities a B.A. can be got with as little knowledge in preliminary subjects as the Royal University student requires in his M.B. examination.

2921. Sir RICHARD JEBB.—The last question I intended to ask you was whether you had anything to say with regard to the probable future of the Cork College?—I am not prepared to answer that question. I have not been able to consider the matter sufficiently in my own mind, and I have not any information as to how far the new Catholic College in Dublin would drain the South and West. There would be no use in having a college where you would have no students.

2922. Professor EWING.—Dr. Whitla, we have heard an objection raised to the multiplication of Universities, on this ground, that their degrees, and especially their Medical degrees, might stand some danger of being held cheap—I mean reckoned of small value—on account of the comparative smallness of the University granting the degree. I should like to hear whether you consider there is much point in that objection?—

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If you turn to Scotland, I think the question is at once answered. You have a population equal to our own, and you have Edinburgh, Glasgow, Aberdeen, and St. Andrew's, all with Universities. I think that our University in the North would drain a very much larger area than any of those—that is, if you divide Scotland up amongst those four Universities.

2923. So you would expect the Medical and other degrees of the Northern University to take a thoroughly good place?—I should, certainly.

2924. Professor BUTCHER.—When you instance Edinburgh, you know that the Medical School of Edinburgh consists of 60 per cent. of Englishmen and Colonials—60 per cent. from places outside Scotland?—I have such faith in my country that when we would start a Northern University, we would draw a good many men from outside Ireland.

2925. Professor EWING.—We have heard exception taken on a slightly different ground perhaps, but a ground which has a bearing on this objection to the endowment of a Roman Catholic University, even on the part of people who would accept the principle of endowment of a Roman Catholic college. They say that a Catholic University would have a civic function, inasmuch as it grants degrees which have a civic value; and, moreover, that a Catholic University, such as is spoken of, might grant its degrees too easily?—That was one of the considerations that induced me to answer my lord Bishop as I did. I believe that the guarantee of Crown appointments comes in there, and, for the good of the University itself it is essential.

2926. I think my lord Bishop offered you an alternative guarantee in the form of a Crown veto on appointments?—I don't think that is so good.

2927. I noticed you preferred the other?—Yes.

2928. We may take it for granted the Crown veto would be a sort of guarantee?—Certainly; it would be better than nothing.

2929. I suppose a very considerable guarantee would be furnished by stipulating that there should be external Examiners, especially in Medical degrees?—Certainly. In all degrees I would have extern Examiners.

2930. But taking a general view of the whole thing, if a Catholic University were established, do you not think that, out of deference to public opinion, and in view of its somewhat unique position, it would be at pains to maintain a somewhat high standard in its degrees?—I believe it would. It would be its own interest to do that.

2931. Then, in regard to the attitude which the Royal University graduates take to the abolition of the Royal University, if that was part of any scheme, it was said they would be left without degrees—that means only they would be left without the body that granted them the degrees?—Yes.

2932. They would retain their degrees as graduates of the Royal University?—Certainly. And I may say my own opinion of that is totally different to that of the graduates. If you want to raise the value of a degree, the right way would be to destroy the University; in this way you break the mould, and no more can be coined; but they don't look at it that way.

2933. They would come to have a fancy value?—They would be like my own degree in the Queen's University.

2934. I suppose if the Royal University were done away with to-morrow, the present Medical graduates of the Royal University, who have, what, I think, we take it from you is, an exceptionally high medical qualification, would be rather proud of that qualification, and take care to let it be generally known it was from the now extinct Royal University they received it?—They would; and in the reformed Royal University they would be very adverse to the lowering of the standard, or to allow anyone to get in on a lower line.

2935. If the Royal University is retained, the standard ought to be lowered; the alternative is that the Royal University should be abolished and a new University created—which of the two would be the greater hardship, to the existing graduates of the Royal University?—Oh, I think one must feel that the question is one of pure sentiment. No injury would be done to them, but I think they would regard the dissolution of the University as the greater grievance.

2936. But, in point of fact, the lowering of the standard, and, therefore, the creation of a new body of graduates with a lower qualification, would be a grievance?—I would rather you would not use the term "lowering of the standard." I would raise the standard in the Medical subjects. I know that it may seem a distinction without a difference, but I would be sorry to appear an advocate for the lowering of the standard. It would be a lowering of the standard in the preliminary subjects only.

2937. I think you said in effect that if the question of the establishment of a Northern University, with the nucleus of Queen's College, were really considered on its own merits, there could be no two opinions about its desirability?—I think so.

2938. Well, looking at it simply on its own merits, there is one aspect of the matter which we have not heard touched on by you, and on which I should like your opinion. If the existing Queen's College were transformed into a University, of course with additional endowments and so on, would that not place it in a more advantageous position for meeting what one may call the highest technical needs of the district?—It would, greatly. One aspect of the question I did not touch on, and it is this. We have no University life in Ireland, in its highest sense, that is looking at it from the scientific or technical side. If a student takes a prize, and wants a higher prize of the University, he has got to go to Germany or somewhere else, because we have no facilities for carrying on research for students; nothing to tempt them to stay. In speaking of University life, I refer to *addition* to our knowledge, not a mere dissemination of it; and that is absolutely lacking in Ireland at the present time, and that would be greatly fostered by a Northern University in keeping with the spirit of the place in which it would be established.

2939. Under the present constitution of the Queen's Colleges, with the Royal University as the examining head, you are not able to do much for the cultivation of research?—Very little; and I really think—I speak under correction—this is one of the conditions of some of the prizes, that if we educate a man up to that state of perfection in which he is liable to increase his knowledge, he must go abroad. We have no University life in that sense.

2940. The formation of a Northern University would tend towards fostering the highest development of pure Science?—Most decidedly.

2941. In regard to Applied Science, the application of Science, more particularly, to the local industries, would you also expect that to be fostered?—Oh, decidedly; as regards Chemistry, for instance.

2942. You have, I think, a great deal of engineering interest in Belfast?—Yes, and shipbuilding.

2943. And, so far as we have seen, the Queen's College has not hitherto been particularly successful in placing itself in close touch with the engineering of the district. Would you say that a relation between the two would be fostered if the Queen's College were converted into a University and placed on a more popular basis?—I am certain it would, as opposed to a mere college.

2944. Professor RHYS.—And, on the commercial side, do you expect that a University at Belfast would also help and get help from the town?—I don't know whether any evidence has been already laid before the Commission, but Belfast, feeling the want that has been mentioned in the last question put to me—the want of a laboratory in Physics and Engineering—has been appealed to, and a sum of between £20,000 and £30,000 has been raised by the inhabitants of Belfast to meet these wants.

2945. So you have all the beginnings of a movement for a University, as far as I can judge?—I believe we have the germ, which only waits development.

2946. With regard to the examinations, what I understand you to say is, not exactly that you would like to see the standard lowered, but to be made more homogeneous; that a medical man should know his own subject as well as he does now, and be rid of some of the wider branches he has got to devote his time to now?—Quite so. For example, I mentioned the standard of Edinburgh University. There a student, as with us, enters for a period of five years—a medical student. He plunges directly into the professional life that is to be his life-work. With us he has to spend at least two years, and sometimes three years, in the study of the subjects of which I speak.

2947. Professor BUTCHER.—He has to study at Edinburgh his Natural Philosophy, you understand?—Oh, yes. What I would suggest instead of lowering the standard would be, that the Matriculation examinations should do away with a lot of these subjects, and allow him at once to give his real attention to the medical subjects, and in that way, I have no hesitation whatever in saying that you would get a far higher standard of purely medical work.

2948. That is not quite permitted in Scotland. I wish to say so. Certain subjects have to be taken in the University course, though a brief one, by the medical student?—That is not in the curriculum of Edinburgh University at all, I think.

Professor BUTCHER.—Yes; three months' course of Physics is compulsory.

CHAIRMAN.—You may take it for granted that Professor Butcher knows this accurately.

Dr. *William Whitla.*—I did not know he had to pass an examination in Physics.

Professor BUTCHER.—I am not speaking of examinations. He has to attend a three months' course.

2949. Professor RHYS.—That probably explains the difference between you. Do you refer to Pass and Honours equally, or are you thinking chiefly of the Pass men in Medicine?—The condition I have described as obtaining in the Royal University applies to both Pass and Honour.

2950. You would not, would you, like to reduce the standard in various directions in the Honour school?—Certainly not. I would be for raising the standard in all purely medical subjects.

2951. I am thinking of some other things. Now, the great medical men of the United Kingdom, Ireland included, have generally been men of wide education, even outside their own special subjects, men able to take the lead in any direction almost—you would not like to see that class of men done away with?—I would foster anything that would increase and multiply them by every means in my power.

2952. Would you not be rather lessening the chances of producing such men?—I don't think we would under that scheme.

2953. Coming to the question of the graduates of the Royal University, it appears they would, even after the last explanation, have perhaps a grievance if the University were dissolved. Do you see any difficulty in continuing the name of the Royal University for the reformed University—would there not be an advantage in continuing the name?—I certainly think so. That would have to be left to those to whom that reformed Royal University ultimately was to pass.

2954. I am rather fond of these questions of names—too much so, perhaps. Would you call the other University the Queen's University?—Oh, certainly. If there is any sentiment in a name, I think in the North the Queen's College would merge into the Queen's University in a very natural sort of way.

2955. Would it not meet the case of the graduates to a considerable extent if you allowed them to choose, on the register of which of these Universities they should place their names, or even if it was found necessary, that they should do it on both?—Oh, I don't think they would attach very much value to that privilege; but I cannot answer for them.

2956. We have heard a great deal about the grievance of the men who belonged to the old Queen's University, which was superseded, in a sense, by the Royal University?—Of course, in dealing with this subject, you must remember that a great number of these men, the leaders of opinion amongst them, would be men who have already passed through that ordeal, and awoke one morning to find that they were members of a University that did not exist. They were graduates, and they naturally shun passing through the ordeal again. I was one of these myself.

2957. Don't you think if they could take their choice of these Universities with the great possibilities of the future, that it would to some extent meet their wishes?—It would, but I don't think it would meet it so well. If some arrangement could be made with some of the older Universities to transfer them, and there would be no difficulty in that.

2958. At present I have reason to believe, I am sorry to say, that this seems a highly impossible solution?—I remember, when the Queen's University was disestablished, it was suggested by some of the graduates to appeal to Trinity College to take them over, as they had no sympathy whatever with the new University, and I have heard the expression from men who were qualified to form a very good opinion, and that was, that if they had asked Trinity at the time—I cannot speak for Trinity—there would have been no difficulty, and that they would have been very pleased to put them on their register. I don't think, in Ireland, it would be an insuperable difficulty.

2959. I take it you do not consider that difficulty a very great one altogether?—No, I do not.

2960. Dr. STARKIE.—Dr. Whitla, in your proposed compromise you suggest that the Royal University, for some years, at any rate, should be reconstructed, and that a college in Dublin and a college in Belfast should remain in connection with it for some years, and Dr. Healy asked you whether you anticipated any friction between two colleges which were not quite homogeneous, and you stated you did not think so; but don't you think that the danger of friction would be reduced to vanishing point if you increase, as, indeed, you suggested, the autonomy of the colleges—you suggested, I believe, that the colleges should hold Pass examinations, conducted by their own teachers, with the help of some extern Examiners?—Yes.

2961. If colleges of that kind, with as much autonomy as possible, could work together under, we will say, a University Committee such as they suggested in Scotland in the Commission of 1878, don't you think that you would have practically two Universities, although they might be called colleges, with practically full autonomy, and that such a scheme would work very well?—I think it would work very well.

2962. I see in the Report of the Commission of 1878 they proposed a Universities Committee, "partly representative and partly nominated by the Crown, to act for the four Universities as a general Council of Education in relation to the four Universities, which would endeavour to attain a high progressive standard of graduation, which should be of equal value for corresponding degrees, though not necessarily uniform in the subjects of examination"—does it not appear to you, as a practical man, there would be advantages in creating a committee of that kind—would it not in all probability meet the present objections of the North of Ireland to the creation of two Universities—there being really only one University, and, again, would it not meet the views of the Catholics, who insist on getting an independent University. Such a college would be practically autonomous if it would fix its own courses, submitting some of them for sanction to the University Committee; it would conduct its own examinations, with the help of extern Examiners. Would such a scheme as that meet your views?—Would that University Committee be made up of any outsiders?

CHAIRMAN.—Might I interpose a remark, Dr. Starkie? Professor Butcher said that proposal, on paper, looks very plausible, but that it was condemned by University opinion in Scotland, and never pressed.

Professor BUTCHER.—It was; but because there were special difficulties in carrying it out.

2963. Dr. STARKIE.—Are not the circumstances of Scotland and Ireland so different that a scheme which, in my opinion as an outsider, was quite rightly condemned in Scotland, might be eminently suited to Ireland? In Scotland the great objection to such a scheme was that it interfered with the autonomy of the Universities?—Was this University Committee to be composed of men in connection with the Universities themselves, or were there to be any outsiders?

2964. I cannot say. It was never carried out. The Report says, "partly representative and partly nominated by the Crown"—I suppose, representatives of the authorities of the Universities.

2965. The conditions in Scotland are so different from those in Ireland that a scheme not suitable for Scotland might be eminently suited to Ireland. In Scotland there are four autonomous Universities, and it was thought undesirable to interfere with the individuality which had long characterised them, and to impair the spontaneous and healthy development of distinct centres of thought—but in Ireland, where the colleges are practically grinding institutions, don't you think such limited autonomy as was proposed by the 1878 Commissioners would be infinitely better than the present system in the Royal University?—I believe practically anything would be better than the present system.

2966. Don't you think autonomy merely limited by the obligation to submit courses of study to the Central Committee, who should not prescribe courses, nor dictate to the colleges, but merely take measures that the standard of education in each affiliated institution was *bona fide*, would satisfy the public?—I think it could be carried out in a better way than your question suggests; but if I suggested what my opinion is, and how it would be carried out, it might be an appalling one to this Commission. It would be that the present Commission should extend its sittings for a number of years, and take charge of the nursing of the two new Universities and the affiliated colleges, and you would then have an ideal condition of affairs.

2967. But, Dr. Whitla, I understood that you your-

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self proposed that in these colleges there should be a considerable measure of autonomy, for they were to conduct their own Pass examinations?—Certainly I did; but as colleges my idea certainly was that they are not to cease to exist as colleges when they pass into the University at the expiration of five, seven, or more years. They are not to cease to exist as colleges, but to pass into the University with the original colleges.

2968. They would be colleges in the sense that Trinity College is a college, and at the same time a University?—Yes, quite so.

2968A. Do you think it would be possible that in addition to the Pass examinations, the earlier Honour examinations should be conducted in the colleges with the help of extern Examiners and assessors, perhaps, from the central institution?—I think that might be worked out.

2969. And that, in fact, the inter-competition which some witnesses have described as very objectionable, might be reduced practically to the Honour examinations at the end of the course?—I believe there would be absolutely no difficulty in Pass degrees in the Royal University, or any Universities established in Ireland, were it not for the Honours.

2970. The Pass degrees might be held in the colleges, might they not?—Oh, certainly.

2971. It is not necessary to have competition for a Pass Degree?—No.

2971A. It is only in regard to higher Honour distinctions that difficulty would arise?—Yes.

2972. A man, for instance, exceedingly distinguished in the Dublin college would not think he had got the full advantage of his pre-eminent ability unless he were pitted against students from Belfast College?—I don't see how you could work him. You know you must have a uniform standard. It would be very difficult if they did not meet. I would wish it could be arranged otherwise, but I don't see how Honours can be arranged in a local place.

2973. In Oxford and Cambridge, where there are separate colleges, there are University Scholarships reserved for the very distinguished men?—There would be no difficulty about college Honours; the difficulty would be in University Honours.

2974. But the University Honours might be comparatively few and reserved for very distinguished men—I mean the ordinary run of Honour candidates might be satisfied with the distinctions they won in their colleges, which would be maintained by the presence of extern Examiners at a fairly high standard?—Yes.

2975. It would be only in the case of exceptionally distinguished men that it would be necessary to have inter-competition?—Yes.

2976. With regard to extern students I am glad to see that theoretically, at any rate, you are opposed to them. As a practical man you think it would be difficult to get rid of them?—Well, there is more than that: I think we should always keep before us that Ireland is a comparatively poor country, and I should be sorry to see snuffed out altogether the possibility of a man so educating himself in Art subjects, and carrying on at the same time his ordinary occupation in life. I think there is a little to be said on the other side. I would be sorry to see that wiped entirely out in this country.

2977. We all acknowledge that there is a little to be said on that side; but on the other side, is there not the patent fact that nearly all teaching institutions are being depleted by the grinding establishments?—Yes, I would not like that would qualify my previous statement. I think they should be safeguarded in the most rigid way. That goes to the very root of the matter. If you take the instance of a man who wants to improve himself, and get a University degree, and who is a clerk, a man in some occupation in life, with him there is no injustice in putting difficulties in the way of getting that degree for a good number of years. He is at no expense in pursuing it—at least, very little. He pursues it at home. It would not be just to wipe this privilege out altogether. It should be safeguarded. It would really not interfere with the working of the colleges. The number of cases could be made infinitesimal.

2978. What restrictions would you suggest?—One restriction I would suggest would be to put it over a longer period of years.

2979. Longer than three or four years?—Certainly; and I would make the examinations more frequent.

2980. An extern student would have to pass more examinations?—Yes, more frequently, just as it is in Trinity. I don't know I would go so far as to say I would charge him a higher fee. My plea would be only for the poor man, but at the same time it would be no hardship as regards his poverty to lengthen the period of time, and I should make it patent on his certificate that he got his degree by private study, so that the degree would not depreciate the value of the other degrees in the University, so that when a man applied for a position in a school, or any public position, his degree would show that he knew little or nothing of academic culture, and that his degree had a different value to that of the man who had attended the courses.

2981. You say, if a man is applying for a position his certificate is examined, but in most cases people never think of looking at a man's certificate; they would simply observe that he wrote himself down B.A. or M.A., as the case might be, and they would not know that he was not a residential graduate?—If a man applies for a position in England the first thing asked is his school. I would make it impossible for a man to get a higher degree than a B.A. of the University. I speak with diffidence, because I am not familiar with the Art side. It could be worked out, however, I think.

2982. With regard to Galway, you expressed a very strong opinion that the Medical School there should be extinguished. In what way would you suggest the £3,000 a year, or whatever particular sum is expended on medical teaching and equipment in Galway, should be disposed of—do you think it would be possible to have a technical department connected with Galway College?—I think there would be no difficulty in any of the Queen's Colleges in spending twice that sum on things absolutely necessary. My objection to Galway as a Medical School is its geographical position, and its population. You can have an Arts college in the middle of the Sahara, if you had students and a railway. You must have large numbers of sick people and a big hospital in order to have a proper Medical School.

2983. Professor DICKEY.—I think, Dr. Whitla, you said that the alternative scheme you suggested was intended to meet the Northern difficulty, and give the people in the North time so that they might prepare for the establishment of a Catholic University?—Also that they might be prepared for the establishment of their own Northern University.

2984. And the establishment of a Catholic University, which the establishment of a Northern University would entail?—Quite so.

2985. The opposition in the North is practically, and particularly to the endowment of sectarian institutions?—I believe so.

2986. And when they would see in the North as they would be quick enough to see what your scheme was leading to would it not be quite as objectionable and repugnant to them as the endowment of two Universities right off?—I think there would not be much difference, looked at from that point of view.

2987. Well, would not your scheme tell badly against the interests of the Queen's College, Belfast, in the meantime?—No; it would safeguard its interests in the meantime. I take it if a scheme without any finality, or hope of finality, in it were adopted our college would continue to be starved, and at the end of ten years you might have the germ of a new University in a very weakly condition. It has been starved by the Royal University: the Royal University has certainly starved the Queen's Colleges.

2988. Would not the duration of the new reconstructed Royal University—I am referring to your alternative scheme—depend on the Roman Catholics, who have asked for, and claimed as a matter of right and equality, a University for themselves?—I cannot say I have grasped your meaning in that question.

2989. Would not the duration of the new Royal University, under your alternative scheme, depend on the Roman Catholics—their goodwill and their working of it?—Yes.

2990. They have asked for and claimed, as a matter of right and equality, a University for themselves?—My idea would be that the new reformed Royal University would be reformed on such lines at the very start as would meet their wishes, so that it would merge without any further alteration into a Catholic University.

2991. Would it not be to their interest to bring the period of transition to a close as soon as possible?—I don't think it would.

2992. With regard to Galway, you think the Medical School should be closed. Would you not say the Arts School should be closed, inasmuch as the majority of the students attending the Arts Department come from the North of Ireland?—I would certainly, if such continued; but I would hope that possibly, in the altered

circumstances, such arrangements might be made in the removal of conditions as would tempt them to flock to it, and that is why I hesitated to express an opinion about Cork or Galway. That would have to be seriously thought out by the Board of the new Dublin central University in regard to drawing the students from the South and West.

2993. Are you aware that hitherto the students that go from Ulster to Galway College for Arts are second-rate students, who have no expectation or hope of obtaining any Scholarship in the Queen's College, Belfast?—That question really implies that they are far above the Pass men, or they would not go there seeking for Honours. I could not agree to call them second-class men, although I know nothing of the situation.

2994. Suppose a Northern University were established in Belfast, you would not object to the affiliation of Magee College, so far as the Arts Department is concerned in the University?—I have never thought of it. I should think it would be hailed with pleasure and delight. I could not conceive an objection to that.

2995. Lord RIDLEY.—There is one small point I should like to ask you about with reference to the number of men in Ireland who have taken a Medical degree, and in relation to the number of men who really exercise that profession in Ireland. We had some startling evidence yesterday from a witness, to the effect that there were more medical men turned out in Ireland—whether all satisfactory, I do not know—than there was room for in Ireland, and that a very large proportion of medical men licensed in Ireland were really employed in other places in the United Kingdom—do you think that is the case?—Ireland has been manufacturing men for export, but not, I should think, to the same extent that Scotland has been doing. I thought your question at first applied to whether men continually practise their profession after they get qualified.

2996. No, I don't mean that?—You cannot get a medical man in Ireland at present. I have no hesitation in saying many English medical men have not had any holiday for the last two years, because it was found practically impossible to get a *locum tenens*. The supply is far below the demand at present. There never was a period in medical education in which I could say this.

2997. I am glad I asked you the question. I think the gist of the evidence yesterday was rather the other way. It was also in the direction of your evidence that it is desirable to get as many men—young men—in Ireland as possible, who are going to be professional men in Medicine, to take the University degree, in which I agree with you; but certainly the evidence we had yesterday was that there was more of the finished article turned out than there was room for in Ireland, which makes a difference?—You may have noticed the figures I gave you. There are 1,000 men less in Ireland practising Medicine than in Scotland. That had no direct bearing on the point I was dwelling on at the time, and, therefore, I did not emphasise it.

2998. Professor BUTCHER.—There are fewer large towns in Ireland, and that may account for the smaller number?—Well, Glasgow is the only exception.

2999. Also Aberdeen, Dundee, and several minor ones?—Dublin and Belfast are two pretty large places.

3000. Lord RIDLEY.—Is the standard of medical fees lower or higher in Ireland than in Scotland—I mean fees paid by the patient?—I think it is rather higher in Ireland.

3001. Sir RICHARD JEBB.—I wish to ask one question, which is supplementary to the others. Much of your evidence has been occupied with the subject of medical education. I am anxious to understand your idea of medical education. In one respect I don't think I do quite clearly understand it. You said, in reply to Professor Rhys, that you would be very sorry to discourage the higher general education of medical men?—Yes.

3002. You would like to see medical men not only well educated professionally, but men of some general mental cultivation?—Certainly.

3003. On the other hand, you object to the examinations of the Royal University if they include such subjects as what is termed Natural Philosophy, Mathematics, Latin, English Literature, Modern Languages, and Greek, and subsequently you indicated a preference for a system of medical University Education, under which the medical student should be occupied exclusively, or almost exclusively, with professional subjects from the beginning of his University career to the end. Did I rightly understand that?—In general.

3004. How do you reconcile these two positions? If the medical student is to be occupied almost exclusively with professional subjects throughout his career at the University, how is his University education to improve his general culture?—By raising the standard of the Matriculation.

3005. Would you please develop that?—I don't object to his acquiring knowledge in Natural Philosophy, Latin, Greek, Modern Languages, and Mathematics, but I should like to see that so arranged that when he enters the University he can give his mind to the more practical subjects, in a way that is absolutely impossible for the average student to do.

3006. Under your proposed plan his general culture is to be got before he comes to the University?—Yes. It is taken for granted in the Scotch Universities that that is the case.

Professor BUTCHER.—That is so.

3007-8. Sir RICHARD JEBB.—General culture is to be received at school, not at the University?—It would not be quite fair to say he did not receive a large amount of culture in his medical education.

Professor BUTCHER.—This may a little explain the point. It is quite true that in Scotland and elsewhere now, linguistic subjects—English, Latin, Modern Languages, and Mathematics—are all got through at the preliminary examinations, and a student has no necessity for attending any of these subjects after he has once passed that examination, and that is the weakness of it—that there is no more Arts culture, except in the class of Natural Philosophy, which is compulsory.

Sir RICHARD JEBB.—That is exactly my point. The general culture the medical student receives is acquired before he enters the University.

Professor BUTCHER.—Yes, that is the weakness.

Dr. *Whitla*.—It amounts to this. It is hard to take a subject up like this without looking at both sides of it. Take my suggestion as part and parcel of the scheme, and that is, that our University continues to turn out a small number of men—fifty men a year, say—and permits the medical education of the country to go practically adrift, while, if you take a modified scheme, like the Scotch Universities, you educate up to a higher level a vastly larger number of men. That is the point I wanted to emphasise. I advocate an *adjustment*, not a lowering, of the standard. I would raise it in the medical subjects.

The Witness withdrew.

HENRY S. M'INTOSH, ESQ., M.A., Headmaster, Methodist College, Belfast, examined.

3009. CHAIRMAN.—You are the Headmaster of the Methodist College, Belfast?—Yes.

3010. How long have you been there?—Since 1890.

3011. As headmaster?—Yes.

3012. You are also, I think, here as the representative selected by the Protestant Schoolmasters' Association of Ireland?—Yes.

3013. Tell us what that Association is?—It consists, first of all, of all the Protestant headmasters in Ireland. They are proposed, seconded, and elected. There are also honorary members, and senior assistant masters are also eligible. They hold a meeting once a year, when the President is elected, and he is supposed to preside at the annual meeting, which is held at Christmas; and they discuss any changes in the educational system that may have occurred during the year.

3014. And knowing that we were to sit here, they decided to ask you to place their views before us?—There was no time for that. I imagine the reason they selected me was because I happened to be President for this current year.

3015. Would you, in your own way, give us your views on the matters that occur to you within our Reference?—I have to deal with the fact of the University system, outside Trinity, as it concerns Belfast, in which I am located, and with regard also to Ireland in general. Before going to Belfast, my experience of the Royal University system was chiefly in connection with a large Catholic College, where I was for a very long time.

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3016. Where?—University College, Blackrock, I was senior Classical master for eight years. I was English master in the Alexandra College for the same period, and I had a good deal of private grinding and coaching in connection with the Royal while I was in Dublin.

3017. You seem to know educational questions from various aspects?—I was a year as well at the Catholic University.

3018. Anything more?—I used to go as a sort of specialist in University work to Clongowes Wood College once a week for about a year. As I have said, the system is at fault. It affords no real University Education. We get rid of the boys and girls at Belfast, and we send them out from us, and they matriculate. The good ones—the best of them—compete for the Queen's College Scholarships, and if they get one, it enables them to have their education for quite a moderate fee; but those who are not equal to that go to a "coach," and some of them stay on with us, but very few.

3019. How many pupils have you got at the College?—All told, 220 boys, and from 110 to 120 girls. That is the whole school.

3020. What are the age limits?—We take them in as young as six, and keep them to nineteen, and then a few go to Trinity, a few matriculate in the Royal, but the bulk of our pupils go to various commercial pursuits—to business in Belfast.

3021. Do your matriculated boys go to the Queen's College?—All who can manage to get a Scholarship in the Queen's matriculate in the Royal—the very good ones go for a Royal University Scholarship. There are Science and Literary Scholarships in Queen's College, and a boy who gets that has his education practically free.

3022. There is a large Methodist body in the North?—Oh, yes, the Methodist body is fairly numerous, but it is quite insignificant compared to the Presbyterian body.

3023. But I was thinking of your own pupils—are they mostly Methodist, or are there some from other Churches?—The Presbyterians at the last Census in the day school formed a good deal over one-third, the Episcopalians exactly one-third, and the Methodists less than one-third.

3024. I am speaking of your own College?—Yes. The Presbyterians are the majority. Amongst the boarders we have a hall for lady resident pupils, and a boarding establishment for boys, and the Methodists there are in the majority, partly because, under certain conditions, they have to attend the Methodist place of worship, and partly because a great number of our pupils are the children of Methodist ministers, who have special privileges there.

3025. From what social class do the rest of the pupils come?—They are of all grades. We have the children of professional men and the children of the better class of business men, and we have some who are of a less wealthy class who are struggling to give their children a good education, and do not mind paying the fees.

3026. What are the majority of your boys going to be?—I think the vast majority are those whose fathers are in good business in the city. The average Belfast father, when bringing his boy to school, says, "I don't want him to be taught merely commercial subjects. He will learn that in my own office. I want him to get a good general education." Some of the boys go through the course of the Intermediate, some matriculate and go through the University, even those who eventually go to business. We have some who go in for the Civil Service appointments and for bank appointments.

3027. Have you got many who go in for the Civil Service?—Not very many. What they generally do is, they take our Commercial Class, and they supplement that by going to one of the grinding places, and make up for Class II. clerkships. But the main thing is about their future. When they leave our school, and not merely our school, but any Irish Protestant school, the clever boys, who are satisfied with a Pass degree, and think they can pull it off without the help of teachers, sit down at home and read, and you find them in the list of the Royal University Returns, marked "private study." They read the course from year to year, and have no mixing with students at all. Those who feel they are indifferently well up in the whole course, or in certain subjects, will go to the best "coach," who, in Belfast, is Mr. Finnegan, who bears the weight of the Royal University on his shoulders. And that is the main thing that I would like to see reformed. It is only a mockery to call that a University training. I think as long as the present system lasts that is the only way the bulk of these people will have a University education—to pass examinations merely every year. I think the proper thing is to do away with it altogether, and try to get something in its place. I should say that the evil I have pointed out is, perhaps, not so true in the case of the Catholic boy. He will stay on at one of his colleges. At Blackrock, when a boy matriculated, he generally came back and remained in the College for the First Arts, Second Arts, and B.A. He would, therefore, have a certain amount of college training, but he was not as well off as if there were a Catholic University to go to. In the case of the North, there is nothing of that kind. In the case of an Ulster country boy, he lives in lodgings, and goes to the grinder, and gets put through his work in that way. The best thing would be to let us have a Catholic University, which would not, of necessity, exclude Protestant students from Arts or professional classes, but under Catholic control; and the best site for that would be Cork. I would like to see that Catholic University a great success, and it would have a far better chance in Cork than in Dublin. As long as it is in Dublin there will always be the odious comparison, and it will always be contrasted with Dublin University. It must start on lines of its own, and run on lines of its own.

3028. The previous witnesses seem to have preferred Dublin?—Another powerful thing that would make it a success would be to locate it in the cleverest part of the country.

3029. Is not that Dublin?—No; I don't profess to give an explanation, but there is no doubt that, intellectually, Munster is the best part of Ireland, as far as quickness goes.

3030. Next to Ulster?—I put it ahead of Ulster. A Munster boy of, say, of fourteen, is as far advanced in ability as a Northerner of fifteen.

3031. Most Rev. Dr. HEALY.—What about Connaught?—I know, I am ashamed to say, nothing of Connaught whatever, although I have travelled half over Europe. I have not prepared statistics, because I had not time. Before the Southern gentry fell into evil ways, and took to sending their children across the water, to English schools, at the time I entered Dublin University, the record from Cork was—the two Roberts, the two Longfields, Rev. Richard Connor, Rev. Dr. Poole, Dr. Williamson, Rev. Dr. Jellett, and Dr. Salmon. That is not bad for one county.

3032. Mr. Justice MADDEN.—And nearly all from one school—Dr. Turpin's?—Yes. Rockwell College, in the County Tipperary, has done somewhat phenomenally, and when you take the Christian schools in Cork, their record is quite out of proportion to that of the other schools. Whether it is from climate, or the mixed races to which they belong, they are more intellectual in Munster. I would like to see the Belfast University a scientific University, so as to suit a great manufacturing centre, but to try and run a scientific University, say, in the South of Ireland, would be a complete mistake, for there is no use for it because there are no manufactures. I imagine the Catholic University will be largely connected with the professions—with those going to the Bar, or Medicine, or the Indian Civil Service, of which I hope to see a splendid class develop. On that account, when you are dealing with a Catholic University you should not regard it as very hopeful in the matter of Science.

3033. CHAIRMAN.—Do you attach any virtue to this provision: that the Catholic University is not to exclude Protestant students from its Arts or professional classes?—I attach the very greatest importance to it. I believe what is usually spoken of as antipathy between Catholic and Protestant in Ireland is not antipathy, but aloofness. I think it is a most deplorable thing that they do not mix more. The more they mix the better. I believe, if my idea was carried out, it would be extremely desirable that the Catholic University should open its doors to Protestant students who choose to go there, and I call your attention to the fact that the Catholic teaching bodies have never shown themselves in the least bit averse to have Protestants on their staff. We have a few striking cases of that—Professor Preston and Professor Stewart, at the Catholic University. Then you have Clongowes Wood College. When I was there the head and second Mathematical masters were not only Protestants, but resident in the College, and when at the French College, I had the post of first Classical master, the second Classical master was a Protestant, and the head Mathematical master was a Protestant. They have shown no disposition whatever to exclude Protestants

from the teaching staff. There is another thing which really comes in as a sort of side issue out of this. I am a Methodist, and, therefore, a Dissenter. In the South of Ireland, if you examine the statistics of the population, you will find that the farming class are mostly Catholic, the country gentry mostly Episcopalians, while in the country towns the shopkeepers are Nonconformists of some kind. There is either no Protestant school, or, at least, a very feeble one, and I believe the new system of Secondary Education will still further weaken these small schools. If the Protestants of the small towns would send their children to Protestant Boarding Schools their education would be provided for; but a good many of them cannot afford that, and I don't see any hope for the Protestants of the South of Ireland, unless they avail themselves of the Catholic schools. If a Protestant likes to send his boys there he can do so without their religious persuasion being interfered with. I know cases where Protestant boys have been sent to Catholic schools.

3034. According to your experience it does not require any regulation or compulsion on the Catholic authority in the school or college to secure the admission of Protestant teachers?—No, I don't think so; if left to themselves. In appointing a master in the Methodist College—the bulk of our teachers are not Methodists—all things being equal, we would give the preference to a Methodist, but we would choose a good man; Catholics would not, of course, choose a man who was known to entertain very extreme views.

3035. You say both places must be endowed—both Universities must be endowed?—Certainly; to make residence at a moderate rate.

3036. Would you have residence compulsory?—Yes.

3037. Do you mean within the college?—I would try to have it on the same lines as the English Universities. At present, of course, there is no such thing. You pass your examination in the Royal University once a year, and in Dublin twice a year, and you get your degree in that way. Within Dublin University there is a distinction drawn. The "backstairs" men are spoken of contemptuously, and the "steamboat degree" men, who come from England. I may mention a matter which perhaps cannot be introduced at all—I know there are certain of the Dublin University men who would gladly favour the Belfast Queen's College being affiliated with Dublin University.

3038. Would you have something done for the education of women?—I would have a residential house for lady students, and admit them to all the advantages—prizes, classes, examinations, and lectures. I think they should certainly be provided for.

3039. Your last point is that all Fellowships should be open to competition?—I think that would be the only way of developing the promising ones of the students, and, eventually, to build up a University. If I might take a parallel out of Dublin University, a clever student may go in for a Fellowship examination, and get into a position for life, and there would be no fear of any one being promoted over his head, or brought from afar, and in the Catholic University and the Belfast University I would have something like that to tempt the able student to stay on, and eventually become a Fellow in Classics, Mathematics, or Mental and Moral Philosophy.

3040. In saying you recommend the establishment of a Catholic University, of course, you mean a University where the governing body would be distinctly Roman Catholic?—Yes.

3041. And where the teaching would be such as the Roman Catholic Church could approve?—Yes.

3042. Now, in so speaking, do you think you are expressing the views of your colleagues in the Protestant Schoolmasters' Association?—That is a point I meant to mention. It is the view of some, and not of others. I spoke to the head master of the leading Belfast Protestant school—the Royal Academical Institution—Mr. Jones, who is a Royal University man himself, and he thinks that is the only solution of the University Question.

3043. Would you come here and offer your views if you thought you were acting against the opinion of any considerable number of your colleagues?—In the first place I don't presume to speak for those who have no connection with the Royal University, and it must be borne in mind there are some of these. In the case of the Royal Schools they have no connection with the Royal University; they send their pupils to Trinity.

3044. How many schoolmasters are there in your Association?—I suppose there must be forty.

3045. Of whom how many belong to the Royal University?—I could not answer that question. Some would.

3046. You live in Belfast?—Yes.

3047. And I dare say you could tell us how you think a new University would be received, if established?—There would be a good deal of fighting over it. I think that is a matter you would not get them to agree on; but, of course, I maintain it is not necessary to get them to agree. They have got to be educated up to that.

3048. There would be a certain amount of prejudice owing to this simultaneous establishment of a Roman Catholic University?—Naturally. The more bigoted Protestants would rather do without a Belfast University than see anything given to the Roman Catholics.

3049. Had there been any movement in the North for creating a University out of the Queen's College before this?—I don't think so; I never heard of any until the Dublin movement came.

3050. Do you think that there is sufficient material for a University in Belfast, whose degrees would command respect?—I think there is; I think, once a University were established the people would take it up warmly. There would be resistance at first, but after its establishment they would take it up warmly. There would always be the resistance of the body who prefer to get a degree by merely passing the examinations. There are a fair number of them who are in occupations during the day, and who could not attend a University.

3051. You would not continue any provision for giving degrees to externs?—I would not; I would let it be clearly understood they were to go and get the advantages of academic life, and if they did not do that they would have to do without the degree.

3052. Lord RIDLEY.—You are in favour, in fact, of a University on the model of the old Universities of Oxford and Cambridge, with various colleges and academic life?—Yes.

3053. Do you think that a practical thing in Belfast, supposing you get over the fight about the Catholic University?—I think it would be quite practicable, and easily carried out after you got over the initial difficulty.

3054. You think the University class—those who appreciate the advantages of University Education in the North of Ireland generally—would supply sufficient material for such a University?—Ulster would take it up warmly. I admit there is a difficulty, but, once started, Ulster would rally round it.

3055. Is there much friendly relation between the Queen's College, Belfast, and the Corporation of Belfast and the governing classes of Belfast?—I think so. They were always very proud of their position in the old Queen's University. I think, since the establishment of the Royal, Queen's College has not been so important. What started the whole business was put in the form President Hamilton put it—to revive the Queen's University in Belfast. Formerly it was the Queen's University of Ireland, now it would have to be the Queen's University, Belfast.

3056. Most Rev. Dr. HEALY.—Supposing this Catholic University were established, not in Cork, but in Dublin, you would still think it undesirable to exclude non-Catholics from attending its classes?—Certainly; I would not exclude them.

3057. Presbyterians, Methodists, and all who might choose to come?—Yes.

3058. You have had a good deal of experience of Catholic schools, as well as of Protestant schools?—Yes.

3059. Your answer to this question would therefore be particularly valuable—Do you think from your experience in both classes of schools—you were in schools managed by Catholic clergymen—do you think that Protestant boys would be practically as safe from interference with their faith as Catholics boys would be in Protestant schools?—Absolutely so. To give you a case in point. A certain Government official was shifted in course of changes to a town in which there was a good Catholic Diocesan College. He was struck with the advantages it offered, and he sent his boys there. They did extremely well, and were immensely popular. The eldest came up to us to prepare for Dublin University, and he assured me, in the course of conversation, that they were as well looked after as they possibly could be in a Protestant school, and that there was not the slightest hint of interference with their religious views.

3060. It would be an extremely harsh thing to exclude such a boy from the benefit of its Professors?—Certainly.

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3061. I suppose, if by law, which, I think, is improbable, non-Catholics were excluded from the halls of this college for Catholics, don't you think the possible danger would exist that some people might be found who would say: "Well, as they won't let us in here as Protestants, we will register ourselves as Catholics, and then they cannot keep us out?"—That is possible.

3062. Some of the very good Intermediate schools, like Blackrock, would like to get, directly or indirectly, some help from the money that will be going when these changes take place?—Yes.

3063. You consider that residence to get a degree should be compulsory in a University college?—I do.

3064. And so do I. Would you think it a feasible project that in those colleges with which you are acquainted, the better class colleges—suppose a boy at Matriculation got an Exhibition in the University, that residence for the first year in that superior Intermediate school should be recognised as satisfying the conditions of compulsory residence for one year only?—I think that the great advantage of having a University to which a boy goes immediately after Matriculation, is this: that he goes at an age when his nature is more plastic. He has been under very severe discipline, but now he has really become a man. He gets rooms to himself, and I think it would be ever so much better to go from the school after he matriculates, and mix with the boys from other schools and other parts of the island, and get the corners rubbed off him.

3065. From the educational point of view, you think the education in these superior Intermediate schools, might be fairly regarded as satisfying the conditions of University Education, only for the first year?—Of course he would be very well prepared as far as his course went. At Blackrock the First Arts work was done extremely well, and there were great pains taken, but I would prefer the student should go to the University.

3066. Mr. Justice MADDEN.—Although you don't profess to speak for every individual member of your body, you are here as the accredited representative of the Association of Protestant Schoolmasters?—Yes.

3067. Chosen by them to come here and assist us?—Yes.

3068. Is your body in favour of the extension to Ireland of the system of registration of Secondary teachers, established in England under the recent Act?—They have not officially committed themselves to that point. It is under consideration.

3069. Then I won't press it. It is a matter of very considerable importance?—Yes.

3070. Sir RICHARD JEBB.—In the Summary of your evidence you say the majority of those who leave your schools at eighteen place themselves in the hands of some able "coach"?—Yes.

3071. You are referring there to the youths who intend to seek a University degree?—Yes.

3072. That means for example: the youth who leaves school at eighteen, and proceeds to seek a degree in the Royal University, would place himself in the hands of a coach, or else take up private study, rather than go to lectures at a college?—Yes.

3073. That is the rule rather than the exception?—That is distinctly the rule.

3074. Then, with regard to the difficulty of starting a University in the North—do you think that that difficulty would be appreciably diminished by the lapse of a few years? Would it be more difficult to start a University in the near future than it would be seven or eight, or ten years hence? I know that is a difficult question to answer. What I want to get at is this:—Do you think that there are conditions already existing in the North under which a University—a Northern University—could be founded?—I think so. If it were possible to start next year the conditions are ripe.

3075. There would be difficulties if such a thing were contemplated; but you think that the country is ripe for it?—I think so. The North is decidedly ripe for it.

3076. There is just one other point. You think that those who wish to get a degree by merely passing examinations, would have no real grievance if the Royal Unisity were swept away, leaving no machinery for such a purpose—for the acquiring of degrees merely by examinations?—I don't think so. At once the supply and demand would become equal.

3077. There might be a residuum, a certain number of students, who would practically suffer a grievance if the change were made all at once. Would it not be desirable temporarily—only temporarily—to maintain some provisions of that kind?—That is one of the chief difficulties of detail, because, for instance, take the case of the student who has done his Matriculation and First and Second Arts, and contemplating a B.A., you would have to establish a sort of time limit for them.

3078. And a little more than that. Don't you think there would be some young men in the country, at all events, possibly a considerable number, who, under the present conditions of University Education in Ireland, until the new institutions had been matured, would find it difficult to find a degree by any other method?—I cannot see why they should not work the London as well as the Royal. It has never been tried to any great extent. It is very seldom that one gets a pupil. I remember when a grinder myself, I rarely got a pupil for London University.

3079. Professor BUTCHER.—Would it be a hardship for women to be obliged to go into residence at some college, in order to get a degree?—No. I don't think it would. Supposing they had a sort of Ladies' Hall, where they could reside, and where there would be a Lady Principal to see that they attended their lectures.

3080. That would suffice for women now scattered through the country, to reside in some recognised college or colleges?—Yes, where they reside, and attend the lectures.

3081. Professor EWING:—I was struck by the remark which you dropped incidentally, that if a Northern University were established it would develop largely on scientific lines?—Yes, I think so.

3082. You had reference to the special industrial possibilities and needs of the district?—Yes, everything connected with engineering. There are important places in Belfast, like the Island, Messrs Harland and Wolff; and Messrs. Combe and Barbour, to which many boys go to study engineering, and I imagine it would be an advantage to have a University where theoretical as well as practical work could be done.

3083. You think the conversion of the present Queen's College into a University would facilitate that?—Yes.

3084. By giving the University greater freedom?—Yes.

3085. You say a Catholic University is not hopeful as a school of Science. You don't mean to imply that Science should be left out?—Not at all. It would be very desirable that Southerns should learn something; but the need is not very pressing.

3086. But you don't mean to exclude from a Catholic University the cultivation of Science?—Certainly not, but I would rather put it that the Northern University would develop on scientific lines; but it is unlikely that a Catholic University would develop on scientific lines—they would rather develop on the Arts lines.

3087. When you say residence should be compulsory, I suppose you are referring to the kind of residence which consists in attending lectures. You are not suggesting that a residence in halls where the students live together should be compulsory?—I would consider it very desirable that they should have, not only teaching, but the discipline.

3088. But am I right in taking it that your idea that residence should be compulsory, is that you wish to shut out the present type of student who comes up without attending lectures?—I would go further than that. I would have the actual residence. Am I not correct in supposing that residence is compulsory in Oxford and Cambridge?

3089. It is; but in the Scotch Universities it is not?—I would like to see absolute residence. It could not be possible unless the Universities were endowed sufficiently to make it moderate in price. Ireland is not rich enough for a residential University.

3090. You have said that the Fellowships should be open to competition. I want just to put this difficulty, that Fellowships, as generally understood, give the Fellow a place in the governing body of the college, or lead to such a place?—Yes.

3091. Now if in a Catholic University the Fellowships were to be open to competition, and at the same time non-Catholic students were admitted, it might follow that through a large number of clever non-Catholic students coming forward, a preponderating part of the government would ultimately become non-Catholic. Do you see my point?—I do, and I did think of that. There would as a matter of fact have to be some restrictions made. In Dublin University the Fellowships are open to competition, but at the same time they are elected. The Board have never elected anybody but the man who got top marks, but they have power to elect the second, or third, or fourth.

3092. In other words you would supplement the competition by some co-option?—Yes.

3093. Professor RHYS.—The suggestion has been made—you don't want to encourage men to be externs—but the suggestion has been made that Bursaries and other aids must be instituted to help them to become interns. Would you approve of that? Have you thought of that?—Oh, yes, just like the Sizarships in Trinity.

3094. You have been teaching at Blackrock, I think?—Yes.

3095. That is an institution under Catholic management, is it not?—Yes, under an Order.

3096. What was your subject chiefly?—Classics, Latin, and Greek.

3097. Were you ever confined or cramped in your teaching by directions from your superiors in any way?—Never, never at all.

3098. There may be harassing of various kinds; a man disposed to take to a perverse way might find a good many things connected with Latin and Greek as to which he might propagate views that were not received with general approbation, perhaps, but you have never been interfered with?—No. A friend of the Dean of Studies, Father Reffé, once asked him did he think it wise to have a Protestant Classical and a Protestant Mathematical master there, and Father Reffé replied that the two men he had were careful only to teach what was in the University programme.

3099. I think you mentioned that the Belfast people have collected a large sum of money lately for education, £20,000 or £30,000?—It was not I mentioned that, but that is a fact.

3100. At all events you mentioned that parents frequently told you they did not want their boys to be confined in their studies to commercial subjects?—Yes.

3101. You agree with me those are very promising parents?—Yes; and I believe in the Belfast parent above every other parent for sound commonsense.

3102. I am inclined to agree with you; we often hear of parents of a different kind on the other side of the water, but these are good omens for a University at Belfast?—I think so.

3103. I have heard it said that a University education spoils a man for business. You don't think the Belfast people would be afraid of that?—I don't think they would.

3104. Professor LORRAIN SMITH.—Just one or two questions. You have been watching the relation of school to college in Belfast for a number of years?—Yes.

3105. Do you notice, what is said to be the case by some witnesses, that a good many students are going to Scotland?—I cannot say that I have noticed it. I have merely heard it. I don't think any of our fellows have.

3106. But, latterly, do you think the impression is growing, or that grounds of the impression are growing?—I really don't think so. I have not heard it spoken of at all.

3106A. You are familiar, I suppose, with the sort of wish that students have to belong to a National University?—Yes.

3107. Wherein does that consist?—Why do they want to belong to a National University?—Well, I suppose it is just the pride of patriotism.

3108. Do they feel that their distinction would be of higher value, the Degrees or Honours that they would gain from a National University?—I don't think students think much about that.

3109. One other point: you have told us a good deal about extern students, and I think you are in a favourable position to answer this question, which has not been asked yet. A good many of your boys go direct to business, you say?—Yes.

3110. Are there many of those who, in their business, are still trying to cover the ground for an Arts degree?—Some few, certainly.

3111. A considerable number?—A considerable number. I think a good many of them are not able to go on with it after being at work from 8 in the morning to 6 at night; the brain is too fagged to continue.

3112. But some of them, even under these conditions, manage to do it?—Yes.

3113. You would be sorry to prevent these men from getting a degree?—No, I would not be a bit sorry; I know it is heresy to say so, but I consider one of the worst things ever done for education was the establishment of London University. I wonder that at the time Oxford and Cambridge did not resist, and say, "We will allow you to start a thing and call it London University, and give them diplomas, but not degrees."

3114. I want to sketch the man for whom we would feel the most sympathy?—As it stands, he would have no grievance, because he can get up his degree in London.

3115. You think, as regards the number of students, there is quite sufficient material for a University in Belfast?—I think so.

3116. There is a point I would like to bring out before leaving the subject. There is only a certain proportion, a little over 50 per cent., of Presbyterians in the Queen's Colleges?—Yes.

3117. I think it comes to 60 per cent., so that the material is larger than the total number of Presbyterians in Ulster; you are quite familiar with all that?—Oh, yes.

3118. And other Protestant denominations—Episcopalians, Methodists, and other denominations—do send a large number of students?—They do.

3119. So that the material is larger than the Presbyterian body?—Considerably.

3120. Dr. STARKIE.—Dr. M'Intosh, I infer from your evidence that you are strongly opposed to the present centralised system of examinations in the Royal University, viz., under a Senate which prescribes courses to the College and the country generally, to which the teachers are compelled to adapt their teaching?—Oh, yes; I think that is a most dreadful system.

3121. You are of opinion that if the Commission should think it desirable to reconstruct, or propose the reconstruction of, the Royal University—continuing the Queen's Colleges, and, perhaps, founding an additional college in Dublin—that, in the interests of education, it would be necessary to make these Colleges, as far as possible, autonomous?—I am.

3122. That is, you would hold that they should conduct their own examinations with the assistance of extern teachers, and should be independent as far as possible?—Certainly.

3123. Mr. WILFRID WARD.—You said that if provision was made at once to found a University in Belfast, there would be a good deal of fighting. Do you think that would be a very serious objection to it, or do you think it would not last a long time?—I don't think it would last. Of course, I see Belfast men from the Southern point of view, and the longer I am there I am the more and more struck by the wonderful commonsense of the Belfast man, that brings him right in the long run.

3124. Therefore, you don't think it is a very serious objection?—I do not.

3125. It was suggested that we might break the fall, as it were, by having, first of all, a reconstituted Royal University of autonomous colleges, and providing that ultimately there should be two separate Universities. Are you inclined to think that would be better, or that it would be better at once to do the whole thing?—I think it would be better to take the plunge and get it over.

3126. What would become of Galway in that new scheme?—I am afraid that owing to the circumstances of the case, that you are not called upon to consider Galway. I think the number of students is so very, very few.

3127. You think it would not really matter if it was done away with altogether, and its endowments devoted to other purposes?—Yes.

3128. You said, I think, that it was very advantageous to the general interests of Ireland that Catholic and Protestant should mix together?—As much as possible.

3129. Are you inclined to think that that mixing is on the increase?—I think it is decidedly on the increase. For instance, we have had cases of Catholic boys coming to the Methodist College.

3130. And, therefore, some of the special difficulties with which we have to deal, perhaps, we might hope, as time goes on, to become somewhat less?—I should hope so; it is only fair to say that other men, wiser than myself, don't hope so.

3131. Don't think so?—Yes; perhaps I should not say "hope" so.

3132. Professor DICKEY.—In addition to the Methodist College in Belfast there are a good many fine Secondary schools?—There are three, of course—the Royal Academical Institution, the Royal Academy, and the Camubell College.

3133. But in Ulster?—Oh, in Ulster there are some very fine schools.

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3134. Am I right in saying that the Royal University, as at present constituted, is so unsatisfactory that the headmasters of those schools advise their boys to go to other Universities than the Royal University?—I think that is true. I think in Ulster the majority certainly of headmasters would prefer to see their good boys go elsewhere if they could afford it.

3135. Am I right in saying that that means that those boys who are so advised cannot go to the Queen's College, Belfast?—Oh, they could go to the Queen's College, Belfast, of course, and study there; but they would have to take out their degree in the Royal University.

3136. I am assuming that they are advised not to go to the Royal University—that means, they cannot go to the Queen's College?—Yes.

3137. Take Campbell College, it is a very fine school, and sends out some very brilliant boys. Those brilliant boys go, as a rule, now to Oxford and Cambridge?—Oh, yes, a fair sprinkling of them; but that always necessitates a certain amount of means.

3138. And some few are sent also to Trinity?—Yes.

3139. Those boys who never intend to graduate in the Royal University, but intend to go to Oxford or Cambridge, go to the Royal University for one or two examinations for the money prizes they can secure?—Yes; it is purely a matter of the loaves and fishes.

3140. Just to develop that a moment—it may not be generally understood—but a boy taking that course, not intending to go through the Royal University to get a degree, but intending to go to Oxford or Cambridge, can present himself at the Matriculation examination, and get an Exhibition, value £24, in June?—Yes.

3141. In the following October he can compete for a Scholarship, worth £40 a year for three years?—That is so.

3142. And in the following June he can present himself at the First Arts examination and get an Exhibition of £30?—Yes.

3143. And by the same examination qualify for retaining a second instalment of the Scholarship he gained in October?—That is so.

3144. So that in that way a boy intending to go to Oxford or Cambridge can take out of the Royal University a sum of £134, and carry it off to Oxford or Cambridge?—That is so.

3145. In that way he is materially assisted by the Royal University in taking a course at Cambridge?—Yes; but, of course, when the Royal University established its Scholarships and Exhibitions it was not meant that they were to be used that way.

3146. If the Queen's College, Belfast, were to be created a University properly endowed, equipped, and rendered in every way more satisfactory to the people of the North of Ireland, that tendency would be overcome to a large extent?—I think so, to a very large extent.

3147. So that we would retain in Ulster those brilliant boys who are being sent away to Oxford and Cambridge?—I think we would, but we must always be prepared for a certain number going; you cannot expect a boy whose father can afford to send him to Eton, or Harrow, or Rugby, to go to a Secondary school.

3148. But as to the boys I am speaking of, their fathers are not so well off?—No.

3149. CHAIRMAN.—Was there anybody else appointed with you to come forward to express the views of your body?—I believe Mr. Wilkins, of Harcourt-street.

3150. But he has not come?—I have not heard; I only got a note from the Secretary, Dr. White, of Multyfarnham, to say I was selected, and that Mr. Wilkins was the other.

3151. You don't know his views?—No; but he is not so much in touch with the Royal as with Trinity.

3152. Is he a Trinity man himself?—Yes, and I think most of the High School boys go to Trinity. I myself recommended Mr. Jones as a most suitable person; he would represent Belfast, and he knows the views of the Presbyterians.

3153. I have got the letter which he wrote in reply to the Secretary:—"In nominating me to give evidence, the Schoolmasters' Association has doubtless taken for granted that I should find it convenient to attend—which I should not—and that I had views worth expressing, which seems doubtful. So far as I have any view, it is, that what Ireland and Irish education want is to be let alone; that the disadvantage of every radical change is certain, and the advantage uncertain or entirely visionary?"—I have had no communication with him, but I could imagine that letter being written at a time when we are just passing through a terrible crisis with regard to the changes in the Intermediate system.

Professor JOHN ROBINSON LEEBODY, M.A., D.SC., F.I.C., President of Magee College, Londonderry, examined.

Professor John Robinson Leebody. M.A., D.SC., F.I.C.

3154. CHAIRMAN.—You are President of the Magee College?—Yes.

3155. And a member of the Senate of the Royal University?—Yes, and a member of the Standing Committee.

3156. How long have you been in the Senate?—Some ten or eleven years; I forget the exact period.

3157. How long have you been at Magee College?—Thirty-six years.

3158. Would you be so good as to give us your views about the means of University Education, outside Trinity College, Dublin?—Well, my lord, the term University is, of course, applied to three very different organisations. There is first a University like Oxford, or Cambridge, or Trinity College, where the students are resident, and have the advantages of social intercourse, as well as intercourse in games and societies, and so on, in addition to being taught and examined. The State, outside Trinity College, is practically doing nothing for that type of education in Ireland. It may be said to be doing a little in connection with University College, Dublin; the students there are resident, and, to some extent, that College is receiving State aid, but with that trifling exception, the State is doing nothing. Then the second type of University, of which the most conspicuous examples are the Scotch Universities, and the late Queen's University is one in which the students do not reside in any defined hall of residence, but reside in lodgings, meet in the class-rooms, meet in their games, and meet in the college societies. For that type of University Education the State is doing a great deal in Ireland for those who feel at liberty to accept it as supplied. In the three Queen's Colleges that type of education is provided and endowed by the State. However, as the majority of the Irish people do not feel at liberty to avail themselves of the education of the Queen's Colleges, what the State is practically doing for them is, of course, very little. Then the third type of University, the Examining Board, of which the University of London formerly, and, to a large extent, the University of Dublin, may be taken as typical examples (for the University of Dublin, it should be remembered, for at least one-half of its students, has always been a purely Examining Board. The half of its students do not reside in the College, do not reside in Dublin, and attend no lectures whatever.) As regards that type of University, the State is doing a good deal in Ireland; in fact, I think the Examining Board University has never been so satisfactorily developed, as is seen in the Royal University. The encouragements given to poor students by the Royal University are far in excess of anything that has hitherto been done in connection with Examining Boards. For instance, a student of ability at his Matriculation can obtain a £24 Exhibition, and proceed to a £40 Scholarship, both of which may be held simultaneously; and then, if he connect himself with a denominational college, he may hold a college Scholarship too. He could not, of course, simultaneously with University prizes, hold a Scholarship in a State-endowed institution, but he may hold a Scholarship in a denominational college. The result is that we have had students in our own College who held about £100 a year in their first year. Now, I am not aware of anything like that in Scotland or anywhere else. So that the facilities which poor students have for obtaining a University degree, through the medium of an Examining Board, are extremely good in Ireland. In considering the working of the Royal University, I may say I have had experience of the late Queen's University, being a graduate of it myself, and also having been employed, before I became a Professor, in coaching for its Scholarships. As regards the working of the Queen's University, as compared with the Royal, I would like to notice one or two points. The main difference between the Queen's University and the Royal

is this that in the Queen's University no person was eligible to compete for a degree unless a student of one of the three Queen's Colleges. In the Royal University all competitors for degrees are on the same footing, whether they are students of one of its recognised colleges, or whether they are not. Therefore, the Royal University omits what is, no doubt, a very useful adjunct to education, the necessity of the students having a college training and getting the education which arises from consorting with one another, but with that exception, anything which the Queen's University did is being done and, in my opinion, being better done by the Royal University. With regard to the standard for the ordinary Pass degrees, that is distinctly higher in the Royal University than it was in the late Queen's—distinctly higher. As regards the Honour degrees, in some departments the degree of the Royal represents a good deal more than it did in the late Queen's—I refer specially to the departments of Physics, Chemistry, and Biology. It was possibly the misfortune, rather than the fault, of the late Queen's University that there were no adequate means for teaching those subjects in the colleges, and no adequate means for examining in Dublin if they had been taught. Now, in the Royal University, we have most admirable means for examining in Physics, and for examining in Chemistry, and also for examining in Biology. A man who gets an Honour degree in any one of those three subjects in the Royal has a sound working knowledge of the subject. In the late Queen's it largely represented book knowledge. Therefore, as regards the standard for Pass degrees, and as regards the standard for Honour degrees in certain branches of knowledge, I place the Royal before the Queen's. In reference to the examinations of the Royal, it may have come before the Commission—it is one of those things that are floating in the air—that there is a trace of unfairness somehow. I have been a member of the Standing Committee for eight years—hardly ever absent from a meeting—and closely scrutinising everything, but I know of nothing to justify suspicion. The mechanical details of the examinations are admirably arranged by the Secretaries; anything like unfairness or copying by the students is impossible. In every University, if the Examiners are not men of honour, there may be a leakage of questions, but I regard the occurrence of this as out of belief altogether. I believe the examinations are conducted with extreme fairness. No doubt, the fact that the Examiners of all the candidates are also the teachers of one particular class of the candidates, cannot fail but to be objectionable to some extent, at least in certain subjects. I don't think it matters much in Mathematics or in Classics, especially when you come to the higher examinations, whether the teacher is or is not an Examiner. In subjects of such breadth, and in which no very special fads or views can be shown, it makes no difference. But, no doubt, in Mental Science it must make a difference; and then in the professional schools, especially in the Medical school, there is no doubt that a candidate who has been in Dublin, taking part of his Clinical instruction under his Examiner, has a decided advantage. It is in regard to Clinical teaching that the little peculiarities of a medical man will come out, and no doubt that has been justly felt to be a thing that affected our Medical schools outside Dublin a good deal; they do not just get an equal chance, but with these exceptions, I consider that the examinations are extremely well conducted. Then there is another point about the Royal University that should not be omitted, as in its favour, the Senate have shown a remarkable readiness to recognise the claims of their own men for appointments. If an Examiner is wanted, the man who has taken his Honours in the University is recognised. That was rather conspicuously absent in the late Queen's. I have stated what a poor student might do at Matriculation; that same liberal rewarding of work goes on. At his First Arts he can get an Exhibition of £30, and hold it with his Scholarship; one of £36 at his Second Arts; and when he has finished his undergraduate course, and taken his degree, at which he can get a substantial Exhibition of £42, he is eligible for a Studentship of £100 a year for three years. That is a fine chance for a clever young fellow; it enables him to go to Oxford or Cambridge—as many have gone—and opens up a career for him, with £100 a year secured to him for three years; his difficulties in working through Oxford or Cambridge are very much lightened. So much then for the working of the Royal University. When our disabilities are being considered, it is only fair to say they are often exaggerated. Really, if a young Irishman at present has brains and wants to get whatever benefit can be got from a University degree, I don't think that he has much to complain of. I may say I very largely educated myself at college; there were good Exhibitions going, but I had not at all the chances that are open to the working student now. The only thing that I regret about the Royal University is that it seems to me to have a tendency rather to induce students not to attend college lectures. The majority of the students, I believe, do attend colleges, and do get whatever benefit arises from association in classes, but there is a considerable tendency to patronise the crammer. I don't think that coaching for an Honour degree does much harm, because there the coacher's idea is to get as much knowledge into the candidate as possible, and even to take him into fields beyond the prescribed course, in order that he may come out high. But coaching for a Pass degree I consider bad, because there the coacher's idea is to select the minimum of knowledge that will enable the candidate to get through. The point, however, that I think it most desirable to lay stress on in evidence is what can be done to improve Irish University Education. Things are not so very bad as sometimes represented, but they undoubtedly need improvement. What is most undesirable in the whole situation is the unrest. We are making appointments in the Senate and Standing Committee to Examinerships and Fellowships, but we feel the uncertainty, the unrest, the doubt as to what is coming. I believe it would be an enormous boon to the higher education of the country if it could be placed upon something like a stable basis. Now, the schemes for University reforms in Ireland have been discussed a great deal, and I am happy to say it is one of the subjects that men of education seem to be able to discuss in Ireland without heat. There have been a good many newspaper discussions upon it, in some of which I have taken part; but I have seen no tendency in the discussion to be diverted to side issues, political or religious. The scheme that has been discussed longest is that which would make the University of Dublin a University for all Ireland—the scheme which wrecked Mr. Gladstone's Government in 1873. Of course the scheme, as then put forward, would not have been final, for it proposed merely to admit the denominational colleges to the right of competing for degrees, but with no provision for endowment; it might, however, have been accepted for a time, but it could not have been considered final. With regard to the possible schemes, I would say at first that there is no use in considering any scheme that does not at once recognise the necessity of endowing denominational colleges; nothing else is worth wasting time in discussing. That must be taken as an accepted fact. The two schemes which have been most discussed recently are a revival of Mr. Gladstone's scheme, very much modified, however, modified to the extent of bringing in largely endowed denominational colleges; then, Mr. Balfour's scheme, which would go upon the plan of leaving the University of Dublin alone, endowing a Catholic University in Dublin, and endowing a University in Ulster. Well, that scheme, after very careful consideration of it—I may say, my lord, I have been closely attending to these matters since the first scheme, in which I took a close interest, Mr. Gladstone's scheme in 1873, for it affected us very much in Magee College—that scheme, I believe, would not be beneficial to the cause of Catholic education, or the general interests of education; and I am quite convinced it would be highly detrimental to education in Ulster. I may now say a word on this scheme which, I have no doubt, will be advocated before you, as to the desirableness of recurring to Mr. Gladstone's scheme, with modifications, and making the University of Dublin the University for Ireland. I may say, theoretically, that is the best scheme, the scheme I would like to see adopted if possible; but mature consideration has convinced me that it is impracticable.

3159. CHAIRMAN.—We have decided that that scheme is not within the compass of our inquiry. At all events, you say that, in your opinion, it is impracticable?—Yes; I see no possibility of its being carried out.

3160-63. Proceed with the next head of your evidence?—The next is Mr. Balfour's scheme, which undoubtedly is popular in many circles, though not in Ulster. I may say that I take no exception to it at all on the ground that it involves a denominational endowment.

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There is not the smallest use in people protesting against the State beginning to do, openly and directly, what it has been for years doing privately and indirectly. I conversed with several influential politicians on both sides of the House at the time the Royal University scheme was proposed, and it was distinctly recognised by them that the real object was to promote denominational endowment. I had conversations with Lord O'Hagan, who represented largely the Irish Roman Catholics; and with several other leading politicians, and I can state from personal knowledge that the scheme was introduced for no other purpose than to provide denominational endowments; and in our working of it in the Royal University that has been always recognised. When a Fellowship becomes vacant we have to consider to what religious denomination the Fellowship belongs. Therefore, I take no objection to Mr. Balfour's scheme, on the ground that it involves denominational endowment; but I object to it because I do not consider it would be good for the interests of education generally. Now, the merits of a Catholic college alongside of Trinity College, and in the same University, were vigorously put by the late Mr. Isaac Butt; and he also quotes the opinion of a very eminent Roman Catholic ecclesiastic, who was also an eminent educationist, Monsignor Woodlock, afterwards Bishop Woodlock, and who was then the Rector of the Catholic University, in support of his view. I am quoting from a work entitled "The Problem of Irish Education," by Isaac Butt, M.P., which was published in 1875. He says, at page 58,

> "Anxious as I am to maintain the principle of a religious education, I do not wish to make a separation between Protestant and Catholic wider than the necessity of maintaining that principle involves. A newly-established Catholic University, no matter how well or successfully conducted, could not for many years acquire the prestige and character for its degrees or its distinctions which are attached by many great memories to those of our old University."

That is to say, he wants to establish a Catholic College in Dublin on equal standing with Trinity College.

> "Furthermore, I am sure that in the open competition of the members of each college with the members of the University at large a manly and independent spirit would be maintained. Anything like the narrowness of spirit, which might possibly result from an exclusive and separate training would be effectually guarded against, and the intellectual distinctions which were won in an arena in which all Irishmen were entitled to meet, and Irishmen of different persuasions were the judges, would have a value in the estimation of the country which could never belong to any awarded in a less national tribunal."

He goes on in the next page to quote Dr. Woodlock, and he cites a passage from a pamphlet published by Dr. Woodlock in 1869. I have not seen that pamphlet; but I will read a passage which Mr. Butt quotes from it:—

> "In a mixed community, such as exists in these countries, it is of the greatest moment that the University stamp should not be one which would ostracise the bearer, and cut him off from his fellow-countrymen, either by his own act or by their unwillingness to admit the value of the coinage. The literary and scientific coin should be such as would run current through the realm, because its value would be known to all. In other words, it is most important for the social interests of Catholics that the University degree borne by them should be a *bona fide* mark of distinction, won in open competition with their fellow-countrymen of all denominations; and not the result of a hole-and-corner examination, and the fruit of work done under the inspection of a few Catholic teachers, approved and rewarded by them, and of the value of which others would know little or nothing. It is also of the greatest importance that the true intellectual value of Catholic education should be publicly proved and recognised by all."

I will add this. I have said that I do not think it would be a good thing for Catholic education, and I do not think it would be for the interests of Catholic young men themselves, not to be able to get an Irish degree, except from a Catholic University. I say so for this reason—we are producing at present quite as many graduates in Arts, in Medicine, and other faculties, as we can find work for in Ireland—in fact more than can find work in Ireland; and the consequence is that our Irish graduates have to look for work in Scotland and England. I very much fear that very many young Irishmen who wanted work in Scotland and England would not find a Catholic University degree recognised there, as I have no doubt it ought to be recognised for its intrinsic worth. I have no doubt that the teaching in such an institution would be admirable, and that the degrees would be representations of actual knowledge on the part of those who obtained them. But to possess the knowledge and to get it recognised outside are two different things. However, what concerns me most is the effect of Mr. Balfour's scheme upon us in Ulster. I hold that a University in Ulster would be bound to be a failure, from causes which would be irresistible. One of them is that we have not the material, owing to the want of a sufficient number of students. An Ulster University would draw its Arts students practically from one section alone of the community—the Presbyterians. If we had a Catholic University there would not be the slightest chance of any Ulster Catholics who wanted education going to a University in Ulster, and neglecting their own University in Dublin. Nor would there be the slightest chance of Episcopalians deserting Trinity College for an Ulster University. It would practically have to subsist upon Presbyterian support and the support it would get from the Methodists, who are a small body. What would its chances be in Arts, Medicine, Law, and Engineering? In Arts it could not possibly have a large number of students, because the Ulster Presbyterians, as a rule, send very few of their sons to an Arts course, except those intended for the ministry of the Presbyterian Church. The Ulster Presbyterians consist of two classes—the farming class and the commercial class. Presbyterians of the farming class may be desirous to have some of their sons in the ministry; those of the commercial class prefer, as a rule, to put them in some mercantile business. Now, we require for our Church from twenty to thirty young men each year, and the Arts course extends over three years; so that, including all the men you would require for the Ministry and all the other students who might attend the Arts Course, I think it would be a very liberal estimate to say that the University could have 200 Arts students. In some of the Cambridge colleges the number is 600. Two hundred students in Arts may keep a college alive; but it is not enough to maintain a University; and I do not think any person would advocate the founding of a University which had only 200 students. As regards the Medical School, I do not think its prospects would be much better. In considering the prospects of an Ulster University Medical School, there is one point which we cannot keep out of sight. There are not many openings for young medical men in Ireland in the way of public appointments; but what there are, owing to the passing of the Local Government Act, have largely passed into the hands of one denomination. I do not believe, outside Antrim, Down, Londonderry, and Armagh, that a Protestant would have much chance of getting an appointment to a dispensary. I do not say this as any matter of blame to the Boards who have the power of making the appointments—I don't blame them, especially people who had for years to submit to the same treatment from others—if there be a vacancy for an appointment, and that there is a candidate of their own religious denomination, for giving him the appointment without entering minutely into the question whether he is the best fitted. But we must take things as they are; and the fact is that, as a rule, Protestant young men in Ireland must look for appointments outside Ireland. and so they do. A great many appointments are held in England and Scotland by young Irishmen. But when a young Irishman is looking for an appointment out of Ireland he will naturally try to get a University degree that will be recognised out of Ireland—a degree from a University that people in England and Scotland know something about; and not from a bran-new and little-known University. I believe that the result of the founding of an Ulster University would, as regards the Belfast Medical School, be disastrous; and that the bulk of the students would betake themselves to Glasgow and Edinburgh. I have no doubt whatever that the Medical School in connection with a University in Belfast would be admirably managed, and that the students would be well taught; but then, who would know that? The Royal University Medical

degree has already made its way to the front, the reason being that a large number of its graduates have gone to work in England and Scotland, and have proved what is in them; and consequently the Royal University degree has begun to be recognised. It may be said that the same thing would happen in the case of an Ulster University. I do not think it would for this reason—the number of its medical graduates would be too small to spread over a large area. In the second place, undoubtedly, the best men would not go to that University. Men who had friends to advise them would be told that the wise thing to do was to go to some well-recognised school, like Dublin University, Edinburgh, or Glasgow; and the result would be that Ulster would be drained of its best men, and only the men who could not go to the well-recognised schools would resort to the Ulster University. Then, as regards the Engineering School, that has been always very well managed in Belfast, as far is the teaching is concerned; but it has not been much of a success. In my opinion it is astonishing that there have not been more students in that school, from a centre so much engaged in different businesses connected with Engineering—shipbuilding and so on; but the fact is that Engineering, in the Belfast Queen's College, is a negligible quantity altogether. I therefore foresee that if any scheme of an Ulster University is carried out it will be a fiasco and a failure. It can be nothing else. Now, I have been arguing on the assumption that it would get hearty Presbyterian support; but, in my opinion, that is by no means certain. Anybody who looks carefully at Mr. Balfour's scheme will see that he intended a different scheme for the new Dublin University from that of the University in Ulster. He has used the phrase, in describing the constitution of the new University of Dublin, "A University for Catholics," and not a "Catholic University." Now, the functions of a University are two—examining and teaching. So far as examining is concerned a University for Catholics need not necessarily be a Catholic University. But as far as teaching is concerned it must be a Catholic University. There is not the slightest use, as far as teaching is concerned, in drawing any such distinction. The Catholic University must be Catholic to this extent, that there must be no man in it or about it who has not the approval of the Catholic prelates in Ireland. But the contemplated University for Ulster, so far as Mr. Balfour revealed his scheme, and so far as those who have advocated it in Ireland have spoken, was to be something entirely different. It was to be a University for Presbyterians. Now the Presbyterians have shown that a college for Presbyterians need not necessarily be a Presbyterian College. There is a marked difference between two colleges I may refer to, the Queen's College Cork, and the Queen's College, Belfast. The two started with exactly the same surroundings—Presbyterians in the one, and Catholics in the other. A Presbyterian President was appointed in Belfast and a Catholic in Cork; and that arrangement has remained. Over Belfast the Presbyterians have not the smallest control, and over Cork the Catholics have no direct control. But the history of the two colleges has been very different. The Catholics have not accepted Queen's College, Cork. The Presbyterians, although they have not had control over the college in Belfast, have been content to accept it. That intangible thing, atmosphere, would have been the same in the two. There would have been no difficulty if the Catholics had attended in numbers in Cork, to make the atmosphere there as Catholic as it was Presbyterian in Belfast. But the different attitude of the two religious bodies towards the Queen's Colleges was very clearly brought out. The scheme of Mr. Balfour, if carried out, would doubtless provide for a substantial control over the new Dublin University by the prelates, and rightly so; but evidently did not contemplate giving our General Assembly the least control over the Ulster University. A Bill embodying that might pass into law without our General Assembly opposing it very much, for probably they would be so much occupied in objecting to the concessions to Roman Catholics that they would not notice exactly how their own interests were involved; but I have not the slightest doubt that when the measure was passed into law, and they saw how effectually they were excluded from any control over the Ulster University, and how different the consideration with which they were treated was from that shown to the Catholics, their feeling towards the University would become decidedly cold. In the old times our students were all educated out of the country. They all went to Scotland for their education; and I have not the slightest doubt that very little would induce our Arts students to go to Scoland again; so that the prospects of the Ulster University, either in its School of Arts or Medicine would be the reverse of satisfactory, and anyone who has the real interests of education at heart would regret this. If it were not intruding, I would like to read on this point an opinion of the late Rev. Professor Witherow, Moderator of our General Assembly, and formerly a member of the Senate of the Royal University, a man of exceedingly calm and dispassionate judgment. This scheme of an Ulster University is not at all recent. On at least three occasions it has been brought forward prominently for discussion. The first was in 1883, by the late Dr. Porter, President of the Queen's College, Belfast. It was discussed at great length in the Ulster newspapers, and then dropped out of sight, as no change in University Education was made. It was again brought forward in 1888, largely by the influence also of Dr. Porter, the then President, and was discussed again in the newspapers; and a very remarkable thing happened then. There is a very flourishing literary society in Queen's College, Belfast, and a number of the old graduates retain membership with it. They don't, of course, attend the students' meetings, but they turn up when any prominent debate is on hand. The *pros* and *cons*, the advantages and disadvantages of an Ulster University were set down for discussion by that association. I have cut out a report from a newspaper of the time. The meeting was attended by a considerable number of prominent graduates. I see, among the names of the graduates there, Dr. Todd Martin, who was Moderator of our General Assembly recently. After discussing the matter fully, on a vote being taken, the result was that twenty-six of those present voted it would be a good thing to have an Ulster University, and 125 voted it would not. When one considers that that meeting contained in it the bulk of the supporters of an Ulster University, who are mainly resident in Belfast, it seems a very striking thing that on a division the number in favour of the scheme should have been only twenty-six, while there were 125 opposed to it. Dr. Witherow, in 1888, delivered an address on University Education, of which I have a verbatim copy. I heard the address, and I know that this copy I have is correct. It was printed from his manuscript, and his views upon the Ulster University I may read. He speaks of the demand for a Catholic University in Dublin, and says, if such a concession is first made to the Roman Catholics the Government may then grant a provincial University to Ulster as a sort of set-off, but not otherwise, and he says:—"Such an institution in the North of Ireland would have behind it a very feeble constituency. In considering the practicability of the Ulster project the divisions of the population on the religious side are not to be overlooked. Nearly half the people in Ulster are Roman Catholics, who will always look for the education which they want either in Maynooth or in some other seminary of their own. Half the remainder, or nearly so, are Episcopalians, who will naturally prefer Trinity College. An Ulster University could not count on as much as half a million, composed of Presbyterian and minor Protestant sects: a number sufficient to supply students to an ordinary college, but scarcely enough to maintain a University. Much enlargement of this constituency is not to be expected, for Ulster Protestantism is coped up as in an island, on three sides encircled by the sea, and on the fourth by a dense Roman Catholic population surging all around. We need only allude to other disadvantages. In a mere provincial University, practically limited to one or two religious denominations, students on a limited local arena would only compete with their neighbours, and be cut off from the opportunity of trying their strength against all Ireland. This would be bad for the interests of learning and bad for themselves. The struggle in a case of this kind would not be keen, and the victory won would not be glorious. The diminution of competition would destroy inducement to effort, and true Scholarship would not be advanced." And then he refers to the government of the University as supplied by the State remaining practically in the hands of the State. "Besides, the risk of misunderstanding and quarrels is inordinately great when it so happens that one body supplies the students, and an entirely different body has in its hands both the appointment of the Professors and the government of the University. It was this fruitful germ of mischief which ruined the college de-

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partment of the Belfast Institution nearly fifty years ago, and its potency for damage is as great as ever. An Ulster University would appear to the public as a mere provincial school, to which Presbyterians would supply students, but in which they could exercise no legitimate authority whatever."

3164. Most Rev. Dr. HEALY.—Who spoke that?—Dr. Witherow.

3165. Was not he from Derry?—He was one of our Professors, but also Moderator of the General Assembly, and a man of very calm and deliberate judgment. In his opinion an Ulster University must fail because it had no material. I feel that I have spent a great deal of time in telling you what we do not want, and what we consider not desirable, and I have, perhaps, no right to put forward at length my views as to what I believe might be a constructive scheme.

3166. CHAIRMAN.—All you have said up to now has been most useful, so I hope you won't stop?—I think I have really pointed out most of the things I wished to say regarding Mr. Balfour's scheme. The only other thing I will say about the Royal University before I leave it is, that the working of the governing body has been most harmonious, as far as I have seen. In all the time that I have been there there was never the slightest difference due to religious or political views intruding itself into our discussions. That leads me up to this: that the same governing body that has managed, under great difficulties, to work the Royal University, could continue to work it if it were very much modified in form. The scheme that I think, could be so managed as to meet the just claims of all Irishmen, and be a satisfactory working scheme, would be a reconstruction of the Royal University. That reconstruction would be of this nature: that instead of the indirect and very inadequate endowment of denominational colleges by Fellowships and Examinerships the open and honest endowment of denominational colleges should take its place. The first thing that recommends this scheme is that it gets rid of one very great difficulty I have not yet referred to in regard to Mr. Balfour's scheme. If Mr. Balfour's scheme were carried out what is to be done with the Royal University? Judge O'Connor Morris, in the *Fortnightly Review* of this month,* suggests that it might remain as a means of granting degrees to those who do not attend colleges, but it would seem to me preposterous to keep up a University with the large endowment of the Royal, and its splendid laboratories and other equipments, for the benefit of that very inconsiderable class who, as a rule, don't go to Honour examinations at all. This scheme of modifying the Royal would certainly get rid of that difficulty as to what is to be done with the Royal University. What is to be done is, not to destroy it, but to improve it, and the improvement which I would suggest would be, as I say, the direct endowment of a Catholic college in Dublin, properly equipped and properly endowed. Then the Queen's College, Belfast, would require additional aid, and, in coming to speak of the particular case of Magee College, I think we might fairly claim considerable help in endowment and equipment. I could point out the work we have been doing under great difficulties, but that we can do, as far as I can see, better than any other institution. Then the Queen's College, Cork—it always has seemed to me most pitiable that these fine buildings in such an admirable centre for University Education should not be more efficient. Queen's College, Cork, would require to be reconstructed. If anything could be done to bring the College into touch with the Catholic population surrounding it so that it could be availed of by Catholic students, I think it would have a future before it. I don't see any possibility of making a useful institution out of Queen's College, Galway. I don't say it is impossible, but I don't know how it could be done. The scheme that I have mentioned would provide for putting the four Colleges that I have named into working order, and I believe that these four colleges should provide for the educational wants of the country very well. It should be borne in mind, as far as women's education is concerned, that now the colleges for men are all practically thrown open to women. I don't know, but I think Dr. Delany did something last year in the way of giving lectures for women here in Dublin—but women's education would be provided for in four very good centres. We have had, in Magee College, always a considerable number of women students, who compete on exactly the same terms with the men. All our Scholarships are open to them, except where the Scholarships must be held by a candidate for the ministry. Those four Colleges, it seems to me, would provide sufficient collegiate facilities. Undoubtedly one drawback of the Queen's University was, that certain classes of the community—school teachers and others, who have no time to attend University classes—should have been excluded from degrees. I think that the reconstructed University should examine, not merely the students of its associated colleges, but also other students under different conditions. Further, I don't think the University should oblige the students of its associated colleges to come up for cepted for that, and for what is now called the First cepted for that, and for what is now called the First Arts. It should exact only two examinations for the B.A., the little-go and the B.A., and in other respects should accept the college examinations. The extern students of the University, however, should naturally be obliged to pass more examinations. But that is a detail that could be safely left to the Senate. When the Royal University would be reconstructed, of course there would be a considerable dip into the public purse, but the University would not need to retain for Fellowships all the funds that it now has. The Fellowships might be very properly allocated as they are in Oxford and Cambridge, as college Fellowships; but I would rather have some University Fellowships, too, but they would not need to be numerous. Now the senior Fellowships are given, not on examinations, but as an endowment to institutions. That would make a sum of money available; but if there could be a satisfactory settlement of the Irish University Question it is a thing that would be worth expending a little money on. As regards the governing body of the University the existing Senate would, I think, in the first instance, be a satisfactory body. The Senate would, after a time, be modified by introducing representation of the University. By degrees, men who have made their mark in the University would, as in Trinity College, and as in Cambridge and Oxford, by a natural process come to be on the governing body. The existing Senate would, I believe, be able to carry on the work most satisfactorily, and the work that would devolve upon the Senate would certainly be very much more agreeable than what it is now. I don't think many cases have arisen where a man who got a Fellowship was not an extremely good man. Still, there have been cases where one would have liked a little more freedom of action. In fact, I have felt, once or twice, on the Standing Committee, that I would have objected to a particular Fellow's appointment for some piece of negligence, except for the feeling that he represented a certain institution, and that, perhaps, they had no man to put in his place, and so one must swallow his objection. There is only just one other point. and it is this. It is only fair to mention it. In considering the relative sums that should be given to Catholic colleges and Presbyterian colleges it should be borne in mind that the relative populations would not give a fair amount, because there is a larger proportion of the Roman Catholics of Ireland belonging to the working classes and other classes which do not usually seek University Education. That is especially the case in Ulster. For instance, our population in the City of Derry, where I come from, is nearly about in equal numbers, Protestant and Catholic. But the great bulk of the Roman Catholic population consists of those employed in factories, large mills, or as domestic servants, so that the relative proportion of those seeking University Education would not be in the same ratio as the population. Three and a-half to one would represent the ratio of the numbers of Catholics to Protestants in Ireland, but that would not represent the ratio of those who are seeking University Education. I think I have mentioned the principal points I wished to bring before you. As to women's colleges the point will probably come before you from their representatives. My impression is women will be very well provided for by receiving training in the State colleges opened for men under the new scheme. They do largely avail themselves of that now.

3167. Are you going to tell us something about the Magee College?—Yes, I will now tell you something about the Magee College. Magee College is classed as a denominational college, but in its Arts Department, where I hold a Chair, its working is

* *The Fortnightly Review*, September, 1901, "The Irish University Commission and University Education in Ireland." By His Honour Judge O'Connor Morris.

exactly the same as in one of the State colleges. There is no religious test whatever for holding any Scholarship unless it has been expressly founded for candidates for the Presbyterian Ministry; and, as regards our women students, just as frequently as not the majority of them are not Presbyterians. The only difference from the Queen's College is this, that every morning a short religious service, of some ten minutes, is held, attendance at which is voluntary. Students who happen to have a class at the 10 o'clock hour, when the College work begins, attend voluntarily. Of course, we expect them to attend, and if we noticed that students were frequently absent, some Professor would speak to them privately about it, and ask them did they not think it their duty to be there. That meeting is before college work begins. In that respect alone do we differ from the working of the Queen's Colleges. The condition of things as regards the education of Presbyterian ministers in Ireland was very unsatisfactory until the last century was very well advanced. The usual way in which the Ulster students got their education was this. They are generally farmers' sons. Two of these lads would start carrying their trunk between them—for there were no railways then—and they would walk to Donaghadee and take their chance of getting a smack to Portpatrick, and then start carrying their trunk, which contained a supply of oatcake, until they arrived in Glasgow, and there they lived in the same fashion as Scotch students. The Government, early in the century, I presume, through the influence of Lord Castlereagh, founded an endowment for some collegiate classes in connection with what is now a Belfast school —the Academical Institution. But the Government appointed the men to the Chairs there, and they were not at all careful as to whether the persons appointed were *personæ gratæ* to the Presbyterians of Ulster or not, and that is what Dr. Witherow refers to in the statement I quoted, the rupture between the body appointing the Professors and the people supplying the students. The result was that some Professors, having expressed what are supposed to be heterodox views, our students were withdrawn practically, and then the Assembly met and decided to establish a college, with a complete curriculum in Arts Theology, for the education of their students. That was the origin of the Magee College. Just at the time that this was decided on the Government established the Queen's Colleges. Then one party in the Assembly said, "We will give the Queen's Colleges a trial," and another party said "We will continue with our scheme and found our own college." In carrying that out the Magee College was founded. It has been since working under the control of the Assembly, but in its Arts Department it is quite as undenominational as the Queen's Colleges. It works under immense difficulties. No doubt, the founding of the Royal University gave us what we had not before—a right for our students to compete for degrees; but we are tremendously handicapped in our work owing to insufficiency of funds. That difficulty is growing more and more every day. For instance, our curriculum only provides for the courses completely up to the First Arts. When I say completely I don't mean to say students cannot go through our courses for the B.A., but they are restricted in the choice of subjects after they pass the First Arts. For instance, there are twelve subjects to choose from for Second Arts, and of these there are six which we have no means of teaching. Therefore, our man is tied down to select from the other six. We have no Chair for History, that is one subject, and no Chair in Modern Languages. We have no laboratory for practical work in Experimental Physics, no Chair for Chemistry or Biology, and none for Geology. Therefore, a student when he comes to his Second Arts' course, is handicapped very much, because he is narrowed down to a limited range of subjects. He may know Physics very well theoretically, but he has no laboratory to do practical work in, and practical examinations are an essential part of the Second Arts course. In the B.A. the same thing holds. There are nine subjects, three of which we have no means of teaching at all, so that we have been working under great difficulties, notwithstanding which our students have been very successful in what is, after all, the test of education—success in after life. It is a sort of proof that our Assembly were not wrong in thinking that the education of candidates for the ministry should be under the control of the body for which they were intended to minister. I have not the slightest hesitation in saying, after thirty-six years' experience, the man we put through his entire course, when he passes out into the work of the ministry, is a more efficient man than the man who has gone through a different training. I have no hesitation in saying that. He drops more easily into ministerial work, and is altogether a more efficient man. With regard to the number of our students who graduate, students, although they have this disability of not being able to choose suitable subjects of examination in the University, may enter on their Theological studies without graduating, if they so choose; but not a very large number of them do. I notice that those who have passed the examination, which we exact as the equivalent of a degree in recent years, are not numerous. In 1900 there were four, and one of these graduated also, because we don't hinder a man from going in for this examination prior to graduating, and afterwards proceeding to his degree. There are certain small Scholarships attached to our examination. It not infrequently happens that a man goes in to our examination for the purpose of obtaining a Scholarship, who afterwards graduates. A year or two before, a man not only graduated, but proceeded to the M.A. degree. So a statement, made by Dr. M'Keown, that our Presbyterian students need not take degrees requires to be qualified. It is not compulsory to take a degree, but as a matter of fact the bulk of them do take degrees. What we require in Magee College to be really efficient in our work is additional Chairs, so as to enable us to take up the University curriculum. We also need expenditure on our buildings. Schools in Ireland are getting laboratories under the new Technical Act, and we ought to have good physical laboratories, a good laboratory for practical Chemistry, and so on. All we want in order to be a very efficient college is additional funds. The College is very well situated at the corner of the County Derry, which is very largely Presbyterian, at no great distance from Antrim, the north part of which is largely Presbyterian, so that we have good ground for gathering students from. I don't think that either the Magee College or the Queen's College, Belfast, can ever have a very large number of Arts students, because there are not large numbers seeking an Arts education, but we might be made into a very efficient College; and I believe that while the cause of education for the country is not helped by the undue multiplication of Universities, it is decidedly helped by the multiplication of colleges. What I would specially like to see in the case of our College, and I should say also in the case of the Queen's College, Belfast, and the Catholic University College, Dublin, is some help that would encourage the residence in college of students. Students' rooms, of the type of those of Oxford and Cambridge, represent something beyond the means of Irish students. Irish students are too poor to provide £150 a year or £200 for their University courses. Now, I would not like to see students reside in a place where they were supported entirely by public funds. But what I would like would be that the colleges should be so aided by the State as to be able to offer residence to students on such reasonable terms as to put it within their means. There is no doubt that in University education as much value attaches to the intercourse of mind with mind, in social life, as to the mere amount of knowledge received; and I would very much like to see, if possible, in Ireland, residence made possible for men who are too poor to get it for themselves, and if aid were given to the colleges of the University to enable them to offer residence to students on terms that were not outside their means, it would be a good thing. I don't believe in students getting residence for nothing. I like to see a man's self-respect kept up, and the feeling that he is making some little sacrifice for his education. I think, my lord, that is nearly all I wished to put forward, but if there are any points on which I am asked questions I will be happy to give any more information in my power.

3168. I am much obliged to you, and as I am certain that a number of questions will be put to you, I will only ask you one. In the project for a Belfast University, what was proposed to be done with the Magee College?—Most of those who were advocating it were very slow to make any suggestion whatever. I know, however, one eminent member of Parliament, who was considering the scheme—Mr. Haldane—thought Magee College should not be excluded from it, which, I think, was not going very far.

3169. I forget how far Derry is from Belfast by rail?—It is ninety-six miles; three hours by rail.

DUBLIN.

Sept. 26, 1901.

Professor John Robinson Leebody, M.A., D.Sc., F.I.C.

3170. Most Rev. Dr. HEALY.—I do not like to go to the North at all, because I find the eminent men who come from the North are very much divided among themselves. Is Derry any way educationally jealous of Belfast?—I would rather put it the other way, that Belfast was educationally jealous of Derry.

3171. Do you consider that Belfast is educationally jealous of Derry?—I think there is likely a sort of rivalry, because the question is, is there business for the two shops. In the matter of women's education there is very strong rivalry.

3172. About Galway, there are splendid buildings in Galway, are there not?—I have not seen them, but I believe they are very good.

3173. Well, Dr. Starkie will tell you about them—there are a splendid set of buildings. Might I ask how many students attended your classes in Arts last year; tell us in round numbers?—About sixty.

3174. Galway had something more than that?—That includes all schools—Arts, Medicine, and Engineering.

3175. A good deal more graduated though I find for the last fifteen years in Galway than in your place?—Yes.

3176. Thirty-two passed, and eight with Honours with you, whereas in Galway I find that sixty passed, and thirty-nine Honours graduates?—Of course, our students need not necessarily all take degrees with Honours. A number of those men in Galway were Ulster Presbyterians, because Galway has drawn a good many of its students from Ulster.

3177. You said a while ago, with which I cordially agree, that whereas there might be some question as to the propriety of multiplying Universities, there could be no question as to the desirability of multiplying colleges?—I quite think so.

3178. Would you not also think it desirable to help to preserve a college?—Certainly; I would be delighted to hear of any scheme by which Galway could be made a successful institution.

3179. Sir Robert Peel was anxious to kindle a light in every province in Ireland. You would not wish to extinguish that light in Galway?—Certainly not.

3180. It would be an illiberal thing at the beginning of this twentieth century to put out that light?—The only thing I said was I did not see how the place could be made a successful institution; but I hope someone may be able to suggest a scheme.

3181. I hope we shall be able to get the light to burn more brightly by admitting more of the external air, which is necessary for a proper clear flame. Suppose this were done—that it was thought desirable to preserve the Faculty of Arts in Galway, and, side by side with the Faculty of Arts, to have a Faculty of Technical Science, which would include a School of Agriculture, a School of Pisciculture; a School of Technical Science properly so-called, in the restricted sense, and that the Arts would assist the Science, and the Science would help the Arts Department; and, so far as I am concerned, you might get rid of the lawyers, because there are only two or three, and you might also get rid of the doctors, because there are plenty elsewhere; but I would like to keep the Arts, and I would like to keep the School of Technical Science, which is greatly needed in the West to develop the resources of the country, and improve the general social condition of the people. Would you not think it desirable to keep the Faculty of Arts, and institute this Faculty of Technical Science, and keep the endowment also?—I may say that is the first feasible scheme I have heard for making the College useful.

3182. We have been thinking about that in Galway for a good while?—I have not been paying much attention to it.

3183. And we hope we shall be able to work it somewhat on those lines, and interest the whole country in it by a reconstructed College on a more popular basis, which will fill its halls and make a perfectly satisfactory institution doing good work for the money it gets?—The Medical School there is not satisfactory—the difficulty is in getting sufficient hospital accommodation.

3184. Sir RICHARD JEBB.—Your statement has been so clear that there is very little I have to ask you. In order to be sure that I understand you fully, I would like to ask you this, with reference to the proposed reconstruction of the Royal University that you sketched. I think you said that the existing Senate of the Royal University would, in the first instance, be a suitable governing body?—That was my idea.

3185. Your idea, in effect, was, that the composition of the Senate could be gradually modified by introducing elements taken from the University itself?—Yes.

3186. What, exactly, do you contemplate doing—what would be these elements derived from the University itself?—I would still propose to retain University Fellowships, and it would seem to me, when a man obtained a Senior Fellowship by some natural process he should have a place on the governing body of the University. Of course, in the first instance a University cannot have from its own body proper governors. It is too young. But by degrees, as men became Senior Fellows, they would naturally rise to a share in the government of the University.

3187. And you would, I presume, give both Queen's College, Belfast, and the endowed Roman Catholic College, Dublin, direct representation on the governing body of the reformed Royal University?—They have that, to a certain extent, already.

3188. Is it direct representation?—They are not directly represented as colleges; but I would shelve that difficulty by just keeping the present Senate for some time.

3189. You would not introduce, as I understand, direct representation of the colleges as such at first?—Not at first, I think, but vacancies occur quickly, a man is generally not appointed a Senator until he is advancing somewhat in years, and there is no body in the world where seniority grows so rapidly. I don't know how many men have been appointed after me, but I have gradually risen up, and, as vacancies occur, the heads of the college would naturally be taken on. At present the heads of the colleges are on the Senate.

3190. You have doubtless considered the prospect of finality which such a scheme would afford,—the prospect of its being accepted as a final settlement?—Yes.

3191. I infer you believe it would be accepted as a satisfactory settlement in the North?—I believe it would. Of course, it rests entirely with the Catholic prelates—the Lord Bishop here, and others, to say whether or not it would be final. One thing which I would deprecate is, proposing any scheme which would not be accepted as conclusive. There is not the slightest use if the Catholic prelates ask for a definite thing, in giving them something else. Either let the scheme be what they ask for, or let the matter rest.

3192. If you had reason to think that such a scheme would not be accepted by the Roman Catholic prelates, you would no longer advocate it as a settlement?—No; I think the scheme so fair that if it were not accepted I would advocate leaving matters alone.

3193. Suppose the Royal University is reconstructed in the way you adumbrate, do you see reason to hope that the government of the University would be harmonious: that these two principal constituents of it, Belfast and Dublin, would co-operate harmoniously in the government of the University?—They have been doing so for twenty years. There would really be fewer points of friction under the new scheme than under the old, because this business of Fellowships is a thing that might always cause disagreements.

3194. You have given us, with great clearness, your views with respect to the founding of a Northern University, and you are very distinctly of opinion that it is not desirable?—Very distinctly.

3195. The materials for such a University are not sufficient?—Yes, on that ground alone.

3196. You have doubtless considered this point, which naturally occurs to one's mind with regard to such a proposal. Suppose, for the sake of argument, that such a University were founded, is it not conceivable that it might be taken up, if once started, as a great Ulster institution, and that local patriotism would induce men of wealth to support it? It might be they might come very soon to take a pride in it, and so foster it and develop it into a considerable University?—But a University could not be made without students. You could not hope to attract them from Scotland, where Mr. Carnegie has done so much, and you could not attract them from England.

3197. You think the dearth of students is the fundamental fact?—Yes; and, really, the interest that has been shown in University Education by the people in the North, is not very large. At present there is a movement on foot for the increased endowment of Queen's College, Belfast, but if you go outside the personal friends of the President and some others you will find there is very great apathy.

3198. As you know, one of our objects is to inquire whether the existing provision for University Education in Ireland is adequate to the needs of the people, and some reasons have been set before us for thinking that a very large number of youths in Ireland can be benefited by University Education who, for various reasons, do not now enjoy it?—I do not think so, because the Intermediate Education has so spread now, and the prizes are so large, that I think every corner of Ireland, where ability exists, is pretty well tapped. I am afraid, at present, instead of having unoccupied places for educated men, we have rather too many educated men for the places.

3199. Professor BUTCHER.—Under your scheme of a reconstructed Royal University you would, if I understand aright, reduce the amount of examination that is conducted by the University, and increase the importance of the collegiate teaching by placing some of the examining in the hands of the colleges?—Yes.

3200. That, I think, would be an essential part of the reform, would it not, for the better conduct of the examinations?—I believe it would. It would put examinations in their proper places.

3201. At present the examinations are, it is complained, too much in the hands of Examiners who are examining their own pupils under a competitive system, and that there is not a sufficient number of extern Examiners. The object, therefore, is to remove the evils that arise at present in the Royal University, owing to this competition?—I believe that would be secured by the scheme advocated. I would have no examining done by the University except the little-go and the B.A.

3202. Might I develop that, and ask you whether you approve of the idea that the Pass examinations should be carried out mainly through the colleges?—Yes, up to the little-go, and that would be a University examination.

3203. You would not deal so with the Pass examination for the degree?—Not in the college—only up to the little-go.

3204. But certain Pass examinations should be carried out by the college?—Yes.

3205. They would be a substitute for two of the University examinations?—Yes.

3206. In addition to that, would it be part of your plan that those who availed themselves of this permission accorded to the colleges, should receive certificates of regular attendance at lectures in the college?—Yes, it would be essential that they should have that. No person would be admitted under my scheme to the little-go who had not completed two years' course and passed all his examinations in the college.

3207. He should have a certificate of regular attendance at lectures during the course, and also, perhaps, of satisfactory performance of class work?—Yes, that was the exact scheme of the Queen's University. A man proceeded to his little-go as his first University examination, but before he was allowed to proceed to it he had to show his certificates, not only of attending class, but also of passing examinations.

3208. That is a very important point—not attendance only, but certificates of satisfactory performance in class. That in conjunction with the work carried on in college would be far more satisfactory than the examinations as now held?—Far more.

3209. You have stopped short before the B.A., but do you think, with proper safeguards, that one could go further. I will explain what I mean. Suppose for a Pass B.A.—I don't speak now of Honours—the Professors or teachers of the several colleges were authorised to conduct the examinations in concert with Examiners from outside, who were nominated by the University, do you think that this might be sufficient security for keeping up the standard of examinations?—I am afraid I would rather have a fixed standard for the B.A. One could not be sure that one college would be the same as another.

3210. The safeguard that I suggest would lie in this, that the University would nominate an extern Examiner or Examiners, and that these extern Examiners would be associated with the college Examiners. No doubt, these extern Examiners, who were the nominees of the University, would have to meet together for a comparison of papers, but if they were able by a comparison of papers to arrive at a common standard, do you think you might feel assured that there would be no lowering of the degree, and that you would get sufficient uniformity of standard?—I scarcely see any special advantage arising from it, and I certainly prefer a common examination for the little-go and B.A.

3211. I am glad to get an opinion on the point. The Matriculation examination, you think, should be done by the colleges themselves?—I think so, and also the examination for what is called First Arts.

3212. I dare say you must be aware that elsewhere great importance has been attached to a uniform standard of examinations for Matriculation, even more than for degrees, so that there should be no bribery to go to one college rather than another?—But if the Matriculation standard be not well kept up, the University would always test that at the little-go, and the students allowed in with an imperfect standard would come to grief at the little-go.

3213. But you would not wish to allow a number of University students to come in and then be ploughed?—I am afraid our besetting sin is here, to allow them in in Matriculation and come down on them in the First Arts. I am afraid there is something of the same thing in the London University. Often here in the results I would prefer to see more students stuck in the Matriculation.

3214. In all these statistics one sees a very remarkable shrinkage after the Matriculation; is that due to the influx of uneducated fellows who pass the Matriculation?—Partly that, and partly they change their minds, and do not proceed with a University course. A great many girls matriculate, and don't go any further.

3215. I will only throw this out as a suggestion—not my suggestion—which you might consider. In the Scottish Universities the last Commission found it necessary to raise the standard for Matriculation in the several Universities, and in order that they might maintain uniformity of standard, to establish joint examination by the four Universities. It is the only examination in which the four Universities are conjoined, and has proved to be a thing of the greatest importance as securing that the proper kind of students are admitted in the first instance?—I quite see the difficulty. No doubt, there would be a tendency for students to go where they could get into the University most easily.

3216. Perhaps you would not object to such a modification of your scheme as this; if the colleges carried on the Matriculation examination themselves, they should have associated with them some Examiners who would be representative of the University?—That is a thing, of course, that in the working of the University might be done. It would be a detail of management for the Senate to decide.

3217. But in the main what you are attempting to achieve under your scheme is that a general control should be exercised by the University as regards standard of examinations, with autonomy, as far as possible, granted to the several colleges?—Yes; but I wish to advocate fuller examining powers for the colleges, so as to save the students from having to travel more than is necessary. I know that £3 or £4 looks a small thing, but it is a considerable thing to a young fellow with limited means, and Irish students are very largely drawn from that class.

3218. Professor EWING.—You spoke of the apathy of the public towards Queen's College, Belfast. Can you explain that attitude?—It struck me when I was a student there, and I know the community very well, that they are more interested in acquiring money than in acquiring knowledge. That is the explanation. They are a commercial people.

3219. Would you put it down at all to the constitution of the college?—I don't think so.

3220. There does not seem to be in the present constitution any particular reason why the public should take an interest in it?—There is not, but I don't see how men engaged in business so much as many of the men there could be induced to take much interest in the College until they retire from business after making their pile. But I am often surprised at the very small number of students that the College draws from Belfast. It is a very large city, but there are very few students from the town itself, the reason being that they are more interested in business.

3221. Something might perhaps be done by bringing the teaching of the College into more direct contact with the interests of the city?—They are starting a big technical school, which should do that better. A University cannot do very much for commercial education. That is the work of a technical school.

3222. When you spoke of eighty or ninety students, you mean Arts students distinct from those engaged in a Theological course?—No, the eighty or ninety in-

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cludes Theological students. Over two-thirds, or three-fourths, of our students are not Theological. If you take those working for the Arts course it would be less by twenty or thirty.

3223. And of the other fifty or sixty is a considerable number going in for Theological study afterwards?—A considerable number will; but the Royal University expects the First Arts examination from Medical students, Engineering students, and so on. A man who comes to us and takes a year in Arts may go to Medicine afterwards, or go to Engineering, and so on.

3224. Professor LORRAIN SMITH.—What is the governing body of Magee College?—The Faculty, the Professors.

3225. Are these Presbyterians, necessarily Presbyterians?—They are not necessarily Presbyterians. There is a religious test, signing the confession of faith, which men might sign who are not Presbyterians. We have had candidates who were not Presbyterians, but practically the Professors all are, as the Assembly is the electing body.

3226. I wish to ask you could the Magee College be extended to technical work?—The work of a technical school should not be mixed up with a University college. No one would talk of a Chair of Brewing at Cambridge.

Professor EWING.—They are talking of it in connection with Birmingham.

3227. Professor LORRAIN SMITH.—They have a Department of Agriculture at Cambridge?—They have, but it is a very theoretical department, I think.

3228. Mr. WARD.—You spoke of the numbers, of the difficulty of founding a University in Belfast, as the numbers were likely to diminish?—There are not enough there to make a University now. I don't see where more could come from.

3229. Since the establishment of the Royal University, the numbers have a good deal fallen off?—That is so. Students have been preparing by coaching and not taking the classes.

3230. Would not the reconstituted University very much diminish that?—I would make it a decided advantage for them to attend college. I would not exact from them the frequent travelling to Dublin that would be exacted from those who did not attend college.

3231. The same reasons which made the numbers fall off after the foundation of the Royal University would make the numbers increase again if it were abolished?—The increase could not be very large, because one looks at the gathering ground. Practically the gathering ground is the Presbyterian people of Ulster, and that is a fixed quantity.

3232. Professor DICKEY.—In any comparison between Magee College and Queen's College, such as the Bishop of Clonfert drew, it should be borne in mind that the Queen's Colleges are completely equipped in Arts, Law, Engineering, and Medicine, and the Magee College has only Arts, so far as the University is concerned?—And that only half equipped.

3233. That is so?—That is so, and that has to be borne in mind.

The Commission adjourned until the following morning.

EIGHTH DAY.

FRIDAY, SEPTEMBER 27TH, 1901,

DUBLIN.
Sept. 27, 1901.

AT 10 O'CLOCK, A.M.,

At the Royal University of Ireland, Earlsfort-terrace, Dublin.

Present:—The Right Hon. Lord ROBERTSON, M.A., LL.D., P.C. (Chairman); The Right Hon. Viscount RIDLEY, M.A., LL.D., D.C.L., P.C.; The Most Rev. JOHN HEALY, D.D., Lord Bishop of Clonfert; The Right Hon. Mr. Justice MADDEN, M.A., LL.D., P.C.; Sir RICHARD CLAVERHOUSE JEBB, LITT.D., LL.D., D.C.L., M.P.; Professor S. H. BUTCHER, LITT.D., LL.D.; Professor J. A. EWING, M.A., LL.D., F.R.S.; Professor JOHN RHŶS, M.A., D.LITT.; Professor J. LORRAIN SMITH, M.A., M.D.; WILLIAM J. M. STARKIE Esq., LITT.D.; WILFRID WARD, Esq., B.A.; Rev. Professor R. H. F. DICKEY, M.A., D.D. and Mr. J. D. DALY, M.A., Secretary.

SIR CHRISTOPHER NIXON, M.D., President of the Royal College of Physicians, Member of the Senate of the Royal University of Ireland, examined.

Sir Christopher Nixon, M.D.

3234. CHAIRMAN.—Sir Christopher Nixon, you are President of the Royal College of Physicians of Ireland?—I am, my lord.

3235. And you are a member of the Senate of the Royal University?—Yes, and the representative of the University on the General Medical Council.

3236. Since when have you been a Senator?—Since 1887. Perhaps I may explain, my lord, that at the establishment of the University I held the post of Professor of Anatomy and Physiology in the Medical School of the Catholic University. I held that post until 1887, when Professor Lyons, a member of the Senate, died, and I succeeded him in the Chair of Medicine at the School of Medicine, and I was then appointed a member of the Senate. I held during the time I was Professor of Anatomy and Physiology the post of Medical Fellow in Anatomy in this University.

3237. Just to complete the personal information about yourself, you practise in Dublin?—Yes. I may mention that I am a graduate in Arts, Medicine, and Law, of the University of Dublin.

3238. Of the University of Dublin?—I am an LL.D. of the University of Dublin.

3239. I am told that some of your family have been, or are, at the University of Dublin; is that so?—My son was at one time in the University of Dublin, and passed his "little-go" examination. He attended the Law lectures given in the University, and was ultimately called to the Bar; but he obtained a Commission in the Royal Artillery, and he is now in the Horse Artillery in India. He was nominated by the Royal University. He was a student of this University as well as being a student of the University of Dublin.

3240. As you are aware, during the last few days we have received very complete information as to the appointment of Examiners, and on other matters relating to this University?—Yes.

3241. So that, if you look at your paper, of which I have a print, there are various heads, which, perhaps, it is unnecessary to run over, because it would really be a repetition; but we would wish to have your views, if you please, about the working of the system?—I will deal principally with the matter with which I am most familiar, viz.: the working of the system in reference to the Medical examinations.

3242. Very well. I see you have prepared a statement?—I have.

3243. Then I think the best plan will be to leave you to follow it, and to take your own order?—I specially dwell upon the way in which the examinations are carried on, inasmuch as complaint—which arose mainly from the Belfast Graduates Association, which is represented on the Senate by its President, Professor M'Keown, and was the main cause of this Commission being appointed—was that there was unfairness in the appointment of the Examiners, and also as to the way in which they conducted the examinations. I wish, briefly, to point out the way in which the Examiners are appointed in connection with the Medical curriculum and the way in which they conduct the examinations. With regard to the appointment of the Examiners, I have here a list of the Examiners appointed to test candidates for the Final Degrees examination, and that for the Third Medical examination. They are as follows: Thirteen Examiners are appointed to test candidates for the Final Degrees examination, and for the Honours and Exhibitions attached thereto. Of these, three are Teachers in Queen's College, Belfast; five are Teachers in Catholic University School of Medicine; two are Teachers in Queen's College, Cork; one is a Teacher in Queen's College, Galway; one is Surgeon to the House of Industry Hospitals; one is Physician to the House of Industry Hospitals. In the Third Medical examination the Examining Board consists of eight Examiners—three represent Belfast Queen's College; one represents Cork Queen's College; one represents Galway Queen's College; three represent Catholic University School of Medicine. Now, taking first of all the Third Medical examination, the subjects are Anatomy, Physiology, and *Materia Medica*. We have always recognised in the Standing Committee the importance of having representatives of at least two of these subjects on the Examining Board, that is, of the subjects of Anatomy and Physiology. It is recognised we lay down that the strictly scientific subjects of the purely Medical course are Anatomy, Physiology, Chemistry, and Pathology. Now, in reference to the appointment of Examiners in Anatomy and Physiology, if you take the four institutions that are connected with the University, viz.: the three Queen's Colleges, and the Medical School of the Catholic University, you will find that the representation of those scientific subjects is carried out as follows:—In Belfast you have an Examiner in Anatomy; the Professor of Anatomy is an Examiner, and also the Professor of Physiology. In the Catholic University the same rule holds good. In Cork and Galway the two subjects of Anatomy and Physiology are represented only by one Examiner, for this reason—that in Cork and Galway they have not separated Anatomy from Physiology; one Professor teaches both subjects. Professor Pye teaches Anatomy and Physiology in Galway, and Professor Charles teaches Anatomy and Physiology in Cork. We could not possibly ask the Professor in those two subjects to examine in both of them at the University. So what we have done is, that we have appointed Professor Pye to examine in Anatomy, and Professor Charles to examine in Physiology. If at any time there was a reconstruction of those subjects, and Anatomy was separated from Physiology, I have not the slightest doubt but that the Chairs would be represented upon the Examining Boards of the University. There is an important point in connection with the Third Medical examination, as especially applying to Belfast, and that is, that in addition to having an Examiner in Anatomy and Physiology, Belfast has also an Examiner in *Materia Medica*, Professor Whitla, a very distinguished Professor of the subject, and formerly a member of the Senate of the University. So that, if you contrast the condition as regards Examiners in the Third Medical examination, you find that Belfast is equally represented with the Catholic University School of Medicine; but the other Queen's Colleges are not equally represented.

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For instance, they have only one Examiner in the conjoint subjects of Anatomy and Physiology, and they have no Examiner in *Materia Medica*. So that in the Third Medical examination it may be said that Cork College and Galway College do not get adequate representation in the scientific subjects of Anatomy and Physiology, for the reason I have mentioned, and they are not represented as regards *Materia Medica*. Now with regard to the Examiners for the Final Degrees examination, it cannot be denied that the colleges have not been equitably dealt with. There is a preponderance of five Examiners in the Catholic University to three in Queen's College, Belfast. The Catholic University School of Medicine is represented in the following subjects:—Surgery, Midwifery, Pathology, Medical Jurisprudence and Hygiene, which is taken as one subject; and the comparatively minor subject of Ophthalmology—I say "minor subject," not in depreciation of its importance so much as from the fact that in some of the Examining Boards—for instance in the examination for the conjoint licences of the London Board—the subject is not dealt with specially at all. There are no requirements of attendance on an Ophthalmic hospital, and no requirement of a special systematic course of lectures on Ophthalmic Surgery. The question of eye diseases is treated as a part of General Surgery, which I think it ought to be. The Catholic University School of Medicine is not represented in the subject of Medicine, inasmuch as I hold the Professorship of Medicine in the School, but being a member of the Senate, I cannot hold any office of emolument in connection with the University. In fact, I am in the same position as the Professor of Surgery in Belfast is in with regard to the University. Professor Sinclair is a member of the Senate; therefore, it is not possible to give representation to Belfast in the subject of Surgery. It is not possible for the Catholic University School of Medicine to be represented in Medicine, and it is not possible for Belfast College to be represented in Surgery, for the reason I have mentioned. But if at any time—it is an understood thing—Professor Sinclair thought it wise to vacate his seat on the Senate, I have no doubt there would not be the slightest hesitation in appointing him an Examiner in Surgery in the University, in the same way as lately, on the representation of President Hamilton, we appointed an additional Examiner in Physiology, although we had already two; but, recognising the claim of Belfast, we appointed an extra Examiner in Physiology to give the College representation upon the Examining Board. Then, in reference to the important subject of Pathology, I should like to claim for this University that it was the first University in Great Britain that took steps to recognise Pathology as a special branch of Medicine and Surgery. It was the first University to introduce a special examination in this subject, to require special courses of lectures, both theoretical and practical, in the subject; and it was the first University to appoint a Specialist as an Examiner in the subject. I need not say that Pathology, taken with Physiology, are the most important branches of the whole Medical curriculum, viewed in the strictly scientific aspect. Your distinguished colleague, Professor Lorrain Smith, is associated with Dr. M'Weeney, Professor Lorrain Smith representing Belfast, and Professor M'Weeney representing the Catholic University School of Medicine. It would not be possible to give representatives on the Examining Board to either Cork or Galway in that subject, because they have not yet established a Chair of Pathology in either of those colleges, nor are there any means, I believe, or if the means exist they are very inadequate, of giving instruction in the subject. As a matter of fact, I believe there are only three members of the profession who devote themselves exclusively to Pathology in Ireland—Professor Lorrain Smith, in Queen's College, Belfast; Professor M'Weeney, of the Catholic University School of Medicine; and Professor O'Sullivan, Professor of Pathology in the University of Dublin. It is important, my lord, to bring before you, that if you take Belfast College—the college, which, upon its merits and upon its usefulness, has the greatest claim upon the University—points, I think, which you cannot urge in relation to either Cork or Galway—you will find that the representation on the Medical Boards of the various examinations is not so inequitable. To summarize, if you take the First Medical examination, which is composed of scientific subjects, that many members of the General Medical Council think ought to be outside strictly Medical education—I mean the subjects of Botany, Zoology, Physics, and Chemistry—if you take those four subjects, which are the subjects of the First Medical examination, Belfast has a representative in each of those subjects, just the same as the Catholic University School of Medicine. We could not do more for Belfast in that respect. Then take the Second Medical examination. The subjects there are Anatomy, Physiology, and Chemistry. Belfast is represented in Anatomy by Professor Symington, in Physiology by Professor Thompson, and in Chemistry by Professor Letts—just the same representation as the Catholic University School of Medicine has. In the Third Medical examination the subjects are Anatomy, Physiology, *Materia Medica*, with Pharmacology and Therapeutics. Belfast has one Examiner in Anatomy and Physiology; Professor Whitla is the Examiner in *Materia Medica* and Therapeutics. So that it is only in the Final Degree examination that a little inequality comes in. Belfast is not represented in Surgery for the reason I mentioned, that the Professor in Surgery is a member of the Senate of the University. In Pathology, Belfast is also represented. It is not represented in two comparative minor subjects, viz.: the subject of Medical Jurisprudence and Hygiene and the subject of Ophthalmology. I think, my lord, that is all I have to say in connection with the appointment of Medical Examiners. Now, with your permission, I should like to say a word as to my own experience as a Medical Fellow and Examiner of the University. Before doing so, I wish in the freest manner to state that there are some inequalities in connection with the appointment of Examiners, especially in reference to the Galway and Cork Colleges. I think that must be admitted. With regard to my own experience as an Examiner in the University, I am sure Professor Lorrain Smith will bear me out when I say that in every subject of the examinations there is the same rigid and inflexible fairness, and the desire to do the strictest justice to each individual student. At the time of the establishment of the University I held the post of Professor of Anatomy in the School of Medicine, Anatomy and Physiology having been divorced some years before. I held the post until 1887, when, on the death of Dr. Lyons, I succeeded to the Chair of Medicine, and became a Senator of the Royal University. So that I have the fullest knowledge of how the examination in Anatomy is conducted. I will detail it briefly to you. The examination consists of an examination by papers, and an oral examination. The marks for the examination are 100, and they are divided in this way: 60 marks are given for the paper, and 40 marks are given for the oral examination. Taking first the paper marks, each Examiner has 20 to distribute out of the 60. The questions set by each individual Examiner are sent to the others, to obtain the approval of all. In marking for the written portions of the examination, the Examiners meet, and they run their eye carefully over the sheet with the marks; if they see any discrepancy—for instance, if they see that a candidate is marked 10 and 2—they at once refer specially to the number of this candidate, and they re-read his papers to account for the discrepancy in the marking. Then, with regard to the oral examination. The oral examination is divided into three parts: First of all, there is dissection; that is, each candidate gets a certain part of the body to dissect, and for that dissection fifteen marks are assigned. The candidate then gets a special examination in Osteology, and for that ten marks are assigned. The third portion of the examination is what is called "round the room examination; that is, the candidate is brought around to various dissected portions of the human body by the Examiners, and he is examined upon those portions. Care is taken that the Examiner who examines the candidate on the bones does not examine him in the "round the room" examination. The three Examiners adjudicate on the merits of the candidate. With reference to the dissections, he gets a special part to dissect, and the three Examiners then examine how he has done this, and he is marked accordingly. That is the way the Pass examination is conducted. With regard to the Honours examination, all the papers are read by the three Examiners. All the marks are then carefully compared, and if there is a considerable discrepancy there is a consultation upon that individual candidate in regard to whom this discrepancy is met with. The examination for dissection is arranged, as far as possible, so that every candidate will get the same part to dissect—for instance, an orbit or a particular part of the brain—so as to secure uniformity

in the examination. Then with regard to the oral part of the examination, the three Examiners sit together, and they write down on little slips of paper the questions they propose to ask. These slips of paper are passed from one Examiner to another. They are given to the candidate, and each answer is carefully marked, after due consideration, by the three Examiners. An examination conducted in this way, I think it may be said, eliminates, as far as you can, any tendency that there might be in an individual Examiner to bias—a condition which I do not admit. I say, my lord, that it is an outrage upon our Examiners to make a charge of unfairness against them in marking. I do not believe that any man with whom I was associated at the time I was an Examiner in the University would be capable of doing so dishonourable a thing as to mark a candidate in disproportion to his merits simply because he knew the individual. I think the tendency in most men's minds would be rather the other way. It has over and over again happened at Honours examinations that a Belfast Examiner has urged the Examiner of another school to give a better mark than that Examiner had given to his own candidate, not knowing the individual in question. So that I do put before the members of this Commission, in the strongest way, that there is not the slightest ground for any charge of unfairness or partiality on the part of any of the Examiners. I do not think it necessary to deal further with the way in which the examinations are conducted. I have letters here from the Professor of Physiology and the Professor of Medicine, but I may say that the system adopted is practically identical, so that I hardly think I need go into it.

3244. Very well; unless any of the Commissioners desire to elicit further information, perhaps, in the meantime, you might pass to your next topic?—Well, my lord, I may mention that this question of the appointment of Examiners gave rise to very frequent expressions of opinion on the part of members of the Senate, and on the part, especially, of members of the Standing Committee. I am quite prepared to admit that the system of the appointment of Examiners might be altered for the better: that each college connected with the University—each constituent college—should have an equal representation on the Examining Boards. This has been the feeling of the Senate, and that, as far as possible, they have tried to deal with the difficulty is shown by what took place in reference to some action taken by the Bishop of Clonfert in this matter. There is no doubt that this question of the Examiners has given rise to a considerable amount of strife in regard to the different schools of the University. It is pretty similar to what occurred years ago, in the contention which arose between the various licensing bodies which was described by Sir Dominic Corrigan as the "battle of the shops"; but this seems to be a "battle of the schools." With reference to the views of the Senate in this matter, that I should like to quote a passage from the article in the *Dublin Review* of January, 1890, written by his lordship the Bishop of Clonfert.* In dealing with this question of the appointment of teachers as Examiners, he says:—

> "Considerations of this character are not forgotten by the Senators of the Royal University, and it is an undoubted fact that they are most anxious, as far as possible, to secure a set of Examiners who would have nothing to do with the teaching of any of the candidates in those subjects in which they examine. With this view the Senate of the Royal University quite recently made a regulation that the Examiners should not continue to examine in the same subject for a longer period than four consecutive years. This was done partly to give outsiders a chance, and partly to prevent the examinations running in the same groove for an indefinite period, with the obvious result that grinders and clever students made themselves perfectly up beforehand in all the points and crotchets of the Examiner as exhibited in his questions and in his lectures. Yet an eminent Dublin doctor, who is a Senator of the Royal University, and also a Professor in one of the Dublin Schools of Medicine, bitterly complained of this regulation, because, although there were eight Medical Examiners of the Royal University in that school, yet in their turn they should have to vacate the office at least one year out of five, and thereby lose the salary which, it was alleged, was given to the Examiners as an indirect endowment for that particular School of Medicine. This is precisely the root of the evil. The system of indirectly endowing a school or college by giving large salaries to its Professors as University Examiners, with the duty of testing the relative merits of their own pupils and of outsiders, is essentially a dangerous and unsatisfactory system. It cannot last in the Royal University, and it must be changed in the interests of justice and fair play. Endow the working colleges, by all means, so as to place them on a footing of equality in coming up for the Honours and rewards of the University, but let it be done some other way."†

Upon that, or in reference to that point, my lord, very definite action was taken by the Senate. I am now quoting from the Minutes of the Senate, vol. 2, page 80, when there was a recommendation submitted to it from the Standing Committee to this effect (this was on August 8th, 1887):—

> "(1) No Examiner appointed, or re-appointed, after January, 1886, shall remain in office for a longer period than four consecutive years from his first appointment after that date.
>
> "(2) No Examiner shall be eligible for re-election in the same department until the lapse of at least one year from the close of his previous term of office."

That was adopted unanimously; but at a meeting of the Senate, on May 13th, 1892, the Standing Committee, having realised that its action in this matter was practically shutting out the system of indirect endowment that had been given to the colleges and the Medical School, made the following recommendation:—

> "That the resolutions enacted on August 3rd, 1887, be rescinded."

That came before the Senate, was taken as a notice of motion, and on August 5th, 1892, the recommendation of the Standing Committee rescinding those resolutions was passed unanimously. The Senate did try to be extremely virtuous, but it was unable to carry out its high standard. This leads me to make a brief comment on the question raised by his lordship the Bishop of Clonfert, as to teachers examining their own pupils in University examinations—as it is said, "branding their own herrings." I must express my own view in the strongest way that the kind of University which I would desire to provide for a student is a professorial University, such as is represented by the University of Dublin, and by the Scotch and German Universities. It is in this type of University that you minimise the influence of the examination element, as opposed to the teaching element. You leave the teacher free to deal with his subject, you lessen the restrictions placed upon him by scheduling the subjects he is to teach, and you afford him facilities for awakening enthusiasm amongst his pupils. Let such a teacher examine his pupils, safeguarding the interests of the University by having with him during the examination an extern Examiner. By this you secure that a teacher will instruct his pupils to the greatest advantage, and according to the bent of his own mind, and that there will be no necessity forced upon him to study the vagaries or crotchets of another teacher with whose teaching he may have no sympathy. In this connection I may be permitted to quote a part of Lord Lister's evidence given before the London University Commission.‡ Lord Lister is asked:—

> "What Chair do you occupy at King's College?—I am Professor of Clinical Surgery.
>
> What have you to say to us specially about the medical profession, though I do not wish to limit you at all to that?—I have here a paper in which I have put down one or two points for your lordship's consideration (*handing in a paper*).
>
> I see that the first point here relates to your experience of the London and Scotch systems as Examining Boards and teaching Universities?—I have had considerable experience of both systems, having been a London student, and graduated in the University of London, and having afterwards been Professor in Scotland, first, for nine years, in Glasgow University as Professor of Surgery, then for eight years Professor of Clinical Surgery in the University of Edinburgh, and then, again, for eleven years I have been Professor of Clinical Surgery at King's College, London. My experience has had the effect of giving me a very decided preference for that system, which makes the Professor

* See page 302. † See page 307. ‡ University for London Commission (C.—5709.—I.), 1889, p. 43.

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or teacher examine his own students, not exclusively, but associated with some independent authority on the same subject."

Lord Lister, as you know, was a most brilliant and attractive teacher, and one specially remarkable for exciting enthusiasm amongst the students he taught. Yet here is his experience when, on coming to London, he ceased to be an Examiner:—

> "I came from Edinburgh by invitation of King's College, on the decease of Sir William Fergusson, and I undertook to teach Clinical Surgery on the same lines as I had taught it in Edinburgh; but I found here that as the students did not find that the material which I gave them seemed to be a direct preparation for the examination of the College of Surgeons, they did not come to me; and, instead of having a large class I have, at King's College, a very small class; I cannot calculate on having the same men for two consecutive days. I have my own dressers and clerks, those who serve under me; those are the only men I can reckon upon as regular attendants. You can see what an enormous difference this makes. If I had had no experience but this I should have attributed it entirely to my own utter inadequacy as a teacher; but, having had my previous experience in the two Scotch schools I cannot but attribute it largely, if not exclusively, to the system. The tendency as regards the student while he is learning under the general teachers, if he feels that he is to be examined by somebody who is not his teacher, is to distract his attention from the teacher, and to make him rather try to find out where he can get what are called 'tips' with regard to what is likely to be asked at the examination boards."

This was a matter which has been alluded to in connection with the Report of the Commissioners on the London University. It was felt that the University had been out of touch altogether with the teaching carried on in the various schools, and that was one of the main reasons that was urged for making London University a teaching University. It is for the reason just given that objections may be raised to the system adopted in federal Universities, the difficulties in connection with which are multiplied the more as you increase the number of constituent colleges. If the number is large it is impossible to have an equitable distribution of the Examiners in the different subjects. The University is obliged strictly to schedule the subjects for examination; the teacher is cramped and restricted in his work; jealousy and strife are engendered amongst the colleges, and the academic tone and status are lowered in value by unseemly charges of partiality and bias. It was in consequence of these considerations that the recommendation of the London University Commission was strictly to limit the number of colleges in connection with the new University to two, viz., University College and King's College, that they should be the only constituent colleges of the University, representing in it the professorial element; and that other colleges, consisting of one or more faculties, should simply hold the place of "associated" colleges. I may just mention one instance in connection with our own University, where this attempt has been made by more or less rival interests to control the examinations, to control the teaching of certain subjects. For instance, objection was raised—I think the objection came from Queen's College, Belfast—that in the examinations conducted in Physiology, a candidate was examined upon some new physiological instrument. At once there was an interpolation in the Senate, and after some time it was distinctly defined by an Order of the Senate that the text-books should be mentioned in the Calendar, and that the Examiners were not to be allowed to examine upon any instruments that were not mentioned in those text-books:—"The following are the text-books in which are described all the instruments and apparatus on which candidates will be liable to be examined at the oral examination on instruments:—Kirke's 'Physiology,' Foster's 'Physiology,' and Starling's 'Practical Physiology.'" So that the Examiners are strictly bound not to examine on any instruments which are not specially described in those text-books. I may mention that that regulation was made before Belfast had a representative in Physiology. The only way in which such objectionable restrictions upon teaching would be got rid of, at all events, to a large extent, would be the abolition of money prizes, Studentships, Scholarships, &c., in connection with the University. Alter Section 14 of the Charter, which gives power to the Senate of the University to found and endow Exhibitions, Scholarships, and other prizes. Let the power of granting these be given to the colleges, which, I hold, should be autonomous in their government. By doing this a great deal of the strife, jealousy, and bitterness of feeling—conditions so detrimental to higher education—would be eliminated. Now, my lord, I think that is all I have to say in connection with the point of a federal, as opposed to a professorial University. The next point is as to why the system of appointing Fellows is maintained. I think that is a point I need hardly dwell upon. The establishment of a mere examining University, with a grant of £20,000 a year, was admitted on all hands to be a means of giving some indirect endowment to the Catholic colleges, and I do not think I need waste your time, as no doubt that has been already dealt with. But I should like, as a matter of form, in connection with my evidence, to put in a letter of Mr. Dease to the *Spectator*.* I should like to put it in to make my evidence consecutive. It is a letter which was addressed to the *Spectator* by Mr. Dease, and it was in reference to the settlement of the University Question by this form of indirect endowment. It was entirely understood at the time that it was a method of giving an endowment to the Roman Catholic colleges. That it was understood at the time as a method of indirect endowment is shown by the fact that the scheme for appointing these Fellows was submitted to Parliament, that it lay on the table of the House, and received the sanction of Parliament, and year after year a statement is sent to the Treasury, showing the different heads of income and expenditure, and showing the amounts of money that are paid to Fellows who are teaching in Catholic colleges. The letter which Mr. Dease writes to the *Spectator*, is descriptive of an interview between Mr. Charles Langdale and Lord Beaconsfield. In that interview, Mr. Langdale remarked to the Premier that the Bill then before Parliament could never be regarded as a final settlement of the question. Lord Beaconsfield said, "Well, Mr. Langdale, I know as well as you do what would be the just and proper settlement of this question, and what, in justice, the Roman Catholics in Ireland are entitled to; but I am aware, which probably you are not, of all that can be done in the present temper of Parliament and the country, and I can assure you that this extension of the principles upon which the University of London rests is as much as can be carried at present. We cannot now induce Parliament to grant a suitable and direct endowment, but we are proposing to grant an indirect endowment, through the means of Fellowships, to a Roman Catholic college. This is done in such a way that it will not be understood; and when, in due time, the people of Great Britain find that they are virtually accepting the principle of an endowment which is quite inadequate, their sense of justice will cause them to admit that the Irish Roman Catholics are entitled to a properly-endowed University college as regards income, buildings, and appliances." He then added these remarkable words:—"In fact, Mr. Langdale, what we are doing is to place the ball at the feet of the Irish Roman Catholics, and if they do not kick it the fault will be theirs, and not ours."

3245. When was that letter published?—I cannot give you the date; I cut it out of a pamphlet, and I have omitted the date.

3246. I do not want the precise date of the letter, but it was after Lord Beaconsfield was dead, and I ask you do you attach any importance to gossip of that kind?—I do not, very much.

3247. What is the good of having that a second time in our notes?—I only put it in to make my evidence consecutive.

3248. We had all this gossip the other day told us?—I should not like at all, if it is against your wish, to put in the document.

3249. Oh, I have no wish about it. Just go on, please?—With regard to the amount which is stated to be given to the unendowed colleges—a sum of £7,000, including £1,000 to the School of Medicine—I do not want to detain you long over this matter. I merely want to point out, in connection with that £1,000 that is given to the School of Medicine, the amounts to the individual Examiners, given to the Medical Fellows, Fellows in Anatomy and Physiology,

* See page 382.

and one Fellow in Surgery, and the amounts given to Examiners in minor subjects like Medical Jurisprudence and Ophthalmology, vary from £150 to £75 a year, and those amounts are paid to these gentlemen for the work they do in connection with the University. If you take the amounts that are paid to the different Examiners, and contrast them with the amounts paid to the Examiners in the University of London, you will find that they amount practically to the same thing. So that I demur to the idea that this £1,000 which is given for the payment of Examiners from the School of Medicine can be regarded as an endowment. What I do admit is that it is an advantage to the school to have its Professors or teachers upon the Examining Board of the University. I admit that that is an advantage; but I do not hold that the entire £1,000 a year that is given to the School of Medicine is given as a matter of endowment. Now, I understand, my lord, that you have a considerable amount of statistics before you, and I do not intend to present many, but there are just one or two points I should like to refer to. There were about 1,100 Medical students in Ireland in 1900, and out of that total number 243 presented themselves for the Royal University examinations. That is about one-fifth of the entire number of Medical students in Ireland. Then there is a little table here, which I do not think it necessary to state in detail, giving the number of students attending the Catholic University School of Medicine, and the number that presented themselves for the examinations of this University. I may summarise it by saying that 40 per cent. only of our students in the Catholic University School of Medicine present themselves for the examinations of the University. There is another table, which is a very curious one, which I will refer to in the briefest way, and that is one giving a contrast between the number of Medical degrees conferred by the Queen's University and by the Royal University in the first ten years of its existence. In the last ten years of its existence, the Queen's University conferred 495 M.D. degrees. In the ten years, ending 1900, by a strange coincidence, the number of degrees conferred by the Royal University—including M.D., M.B., MCh., and B.A.O.—was exactly the same —495. Now, that brings me to the point in the evidence in connection with the diminution of the number of Medical undergraduates, especially in connection with the Queen's Colleges. There is a statement, published by Dr. Whitla, that whilst, under the old University not more than one-sixth of the students of Queen's College, Belfast, did not present themselves for the degrees of the Queen's University, now very little more than one-half of the students there present themselves for degrees in the Royal University; and, I believe, a very much smaller proportion come from Galway and Cork. It is alleged that the reason why the students of the Queen's Colleges, instead of presenting themselves for the examinations of this University, go, in the main, to Edinburgh and Glasgow, and a small proportion to the licensing bodies in Dublin, is the unpopularity of the University and the unfairness with regard to the representation of the colleges upon the Examining Boards. Now, I think, my lord, there is another reason, which is of much more importance, and I should like you to run your eye, after I have read them, over the tables I have prepared. The real reason why the men do not present themselves for our degrees is the extremely high standard, both with regard to curriculum and examination, of this University. The members of the Senate felt that, as it was strictly an examining University, the only way that value could be attached to the degrees would be to have a very stringent examination, and a very comprehensive and extensive curriculum; and it is interesting to contrast both the curriculum and the examination of the old Queen's University and that of the Royal University. The educational experts that I see around me will, I think, recognise that the old Queen's University provided the easiest road of obtaining an M.D. degree that existed in any University in the United Kingdom. For instance, before the four years' curriculum was established, it was quite possible to get an M.D. degree from Queen's University in three years. But take now the system under the four years' curriculum, and you find a very remarkable condition of things with regard to the subjects that were required as contrasted with what are now required by the Royal University. I will first give the subjects in the Queen's University. There were required a course of lectures upon Chemistry, theoretical and practical; a course of lectures on Experimental Physics; a course of lectures on Botany and Zoology; two courses of lectures on Anatomy and Physiology; two on Practical Anatomy; one on *Materia Medica*, one on Surgery, one on Medicine, one on Midwifery, Practical Midwifery, only three months; Medical Jurisprudence, a Modern Language, twenty-four months' Hospital. That embraces the entire of the courses required in the Queen's University for the M.D. degree—not the M.B. degree. Now, take, on the other hand, the Royal University. In the first place, you have a five years' curriculum. You have courses of lectures on Practical and Theoretical Chemistry; you have a special course of lectures on Physics, taught experimentally; you have two courses of lectures in Anatomy, two courses of lectures on Practical Anatomy, two courses of lectures on Physiology, an advanced as well as an elementary course; a special course of lectures on Histology, a special course on Practical Physiology, a special course on Pharmacy, Operative Surgery, introduced as a special course; an extension of teaching in connection with Midwifery, applied to diseases of women; Practical Midwifery, extended from three months to six months, from ten cases to twenty cases; attendance on Fever Hospital required—a certificate of six *post-mortems* required; a certificate of being a Clinical clerk; a special course of lectures required on Systematic Pathology and on Practical Pathology; a course of lectures required in Ophthalmology; and in reference to this particular subject, there is a requirement of this University that does not exist in any other University or licensing body in the world, and that is that a student is required not only to take out the ordinary course of instruction in an Ophthalmic hospital, but he is obliged to take out a special course of lectures in Ophthalmology and Otology—as if the Medical student had not already enough to learn in all the other courses that are legitimate for a physician and surgeon, but he is almost converted into a specialist. He has to have a special course of lectures in Sanitary Science, special attendance on a Mental Diseases Hospital, a certificate of Vaccinations; and another exceptional requirement in connection with the Royal University is thirty-three months' attendance at a general hospital. The hospital attendance in the Queen's University amounted to only twenty-four months, and in no institution, I believe, in the Empire is a longer attendance required than three nine months—twenty-seven months—except in this University, where we require thirty-three months. If you cast your eye over that list you will find that the courses marked with an "X" represent the differences in the curriculum of the Royal University, as contrasted with that of the Queen's University. But there is another point, still more remarkable, and I think it affords really the reason why so few men comparatively present themselves for our degrees. For the M.D. degree of the Queen's University there were only three Medical examinations required. After Matriculation a student takes the First University Examination in the ordinary Medical subjects—Botany, Zoology, Physics, Chemistry, and a Modern Language. That is the only approach to an Arts education that the curriculum of the Queen's University requires. Then you have the Second University Examination, and on the Third examination the student gets, not the M.B. degree, but the M.D. and M.Ch. I think I am justified in saying that upon that course you have an extremely easy method of getting the highest Medical degree. Now, take the Royal University. After Matriculation, a student is obliged to devote a year to Arts, and to pass at the end of that year his First examination in Arts. If the members of the Commission would look at the Calendar they would see that there is really not very much difference between the First University examination in Arts and the Michaelmas examination of the Senior Freshmen's year in the University of Dublin—what is known as the "Little-go" examination. I do not say that it has as high a standard. You have not, for instance, in our First examination in Arts, the subject of Logic. You have in the "Little-go"—at least, they had in my time—Murray's "Logic," and Mansel's "Metaphysics." I am not sure whether any alteration has been made. But the Classics and the Mathematics are the same in both, and against the absence of Logic and Metaphysics in the First examination in Arts in the Royal University, there is a pretty extensive course of Natural Philosophy, and you will find that the course in English is very much greater than is required at the "Little-go" examination. I do not

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mean to say that it is up to the standard of the "Littlego," but it is very near it. Our Medical students have to pass that examination; a year after his First Arts examination the student presents himself for his First Medical examination; a year afterwards his Second Medical; a year afterwards, his Third Medical; and then, two years after the Third Medical he presents himself for his Final Degrees examination. So that, from the time he enters as a matriculated student of the University, by our regulations he cannot present himself for his Medical degrees examination until an interval of six years has elapsed. The bulk of the students take six and a-half years, and very many of them seven years. Admitting that a student goes to the profession at seventeen, that leaves him twenty-four years of age before he can get his M.B. degree, and he cannot get his M.D. degree until three years afterwards. I think that has a great deal to do, my lord, with the comparatively small number of students who present themselves for the degrees of this University. Our object has been to try to secure quality rather than quantity with regard to students. Now, I think the next point is in connection with a subject which has been brought before you —that is the question of appointing extern Examiners. It must be admitted that if you have extern Examiners in Medicine, acting on the same principle, you must have them in all the other departments of the University. I myself am strongly in favour of the principle of appointing extern Examiners, but at the present time I consider it inopportune. Until all the different colleges are represented equally upon the Examining Boards, that is, a system to be adopted by which each student will have the advantage of being examined by his own teacher, the appointment of extern Examiners would only add another element of uncertainty to our examinations, and it would work, I think, disadvantageously to both teachers and students. For instance, take the case of a student of the Catholic University School of Medicine. He has now the advantage, which I would like to see extended to all other students, of being examined by his teacher. He is examined in the presence of another Examiner, who is, to all intents and purposes, an extern Examiner, because the extern Examiner is the representative of another college with diverse, and not rival, interests. In that way the interests of the University are safeguarded. But suppose you appoint an extern Examiner not connected with any of the colleges, then it may happen that the student is examined by two Examiners, each of whom, as regards that student, is extern, so that the result of the examination may not be a strictly fair one. You introduce an Examiner, who may have peculiar notions of his own with regard to teaching, with which the students are not familiar and, as I say, you increase the uncertainty of the examination. I myself proposed, in the Standing Committee, an arrangement which, I think, could be carried out, and which ought to be carried out; that is, to establish Boards of Examination in the various subjects—I am talking, now, of Medical subjects—which will be representative of the teachers in the various colleges. Of course, that would mean some considerable amount of income expended, but I do not think it would be a very large sum, or such a sum as the Universiy could not pay. If it were understood that the slender pittance that is at present given to the School of Medicine of the Catholic University should not be interfered with, I think it could be arranged that the old system that was adopted in the Queen's University, of asking each of the teachers in the various colleges to examine in his own subject should be followed. I think there could be no difficulty about that. Each student, as he presented himself for examination, would name the college that he came from, and be examined by the Professor of that subject in that college. Then when you had that system equitably established, giving every college the same footing in connection with the University then by all means appoint extern Examiners. I am in favour of the principle, but I think it is an inopportune time to adopt it. Now, my lord, I think I have discussed the point with regard to the extern Examiners. I do not know that I particularly desire to say much in connection with the School of Medicine of the Catholic University. I am Dean of Faculty of the School, as well as Professor of Medicine, but Monsignor Molloy, the Rector of the Catholic University, is one of the governors of the Medical School, and I think it would come better from him that any of the facts that might be interesting to the Commission should be laid before you. I will only say one thing in connection with the School of Medicine of the Catholic University, and that is that the Royal University has been of great advantage to us in securing distinguished graduates for our scientific Chairs. We have four comparatively young men now who have been very distinguished graduates of the University in connection with the Chairs of Anatomy, Physiology, Pathology, and Chemistry. I do not think we could have selected a better type of men than the men we have selected. I should just like to mention the Honours that these men secured in the University. For instance, the Professor of Anatomy, Professor Birmingham, obtained First of First Honours, a First Exhibition in the Second Medical examination, First, of First Honours, and First Exhibition in the Final Degrees examination. Then the Professor of Pathology, Professor M'Weeney, obtained an Exhibition and Honours at the Matriculation examination, a Scholarship of £150 in the year following; First of First Honours, and Exhibition of £50 at the B.A. examination; Studentship in Modern Literature, value £500; first place, and First Honours, at the First Medical examination; £30 Exhibition and Second Honours and Exhibition of £25 at Final Degrees examination. Then the Lecturer on Physiology, Professor Coffey, obtained in the First Medical examination, First Honours and Exhibition value £30; in Second Arts, First Honours in Chemistry and Biology; in Second Medical examination, First Honours and Exhibition value £40; at B.A. examination, First Honours and Exhibition value £50; at Final Degrees examination, Second Honours and Second Exhibition value £25; at M.A. examination, First Honours, and Studentship value £300. The Professor of Chemistry was a student of Queen's College, Galway, and his record was an extremely distinguished one. I have got my papers mixed, so I cannot give his record; but in addition to the work done in the University he has done some interesting and valuable original work in connection with a German University, and under the special tuition of a German Professor. So that, I think, with this record of appointments of teachers, I may make a very mild protest against the terms in which the School of Medicine has been referred to by a Fellow and Professor of the University of Dublin; terms which do not represent the true view of the University of Dublin. Will you allow me to hand that to you? That gives a short account of the Medical School. The next point in the evidence is as to the settlement of the question. First, as to what Catholics do not want.

3250. I am not sure whether we have it on the notes: you are a Roman Catholic yourself?—I am. We do not want a Catholic University. I think that should be clearly understood.

3251. Lord RIDLEY.—You do not want a Catholic University?—We do not want a Catholic University. Many of us think that the time for strictly sectarian Universities has gone by. The demand of the Catholics is that they should be provided with a University which shall stand in relation to them in the same way as the University of Dublin stands towards Episcopalian Protestants, and that Oxford and Cambridge stand towards Anglicans. To put it in the words of the Bishop of Limerick, what is asked for is "the establishment by a Protestant Parliament of a University for teaching secular knowledge on such conditions as will render it at least tolerable for Catholics. We simply ask that it shall have a Catholic atmosphere, and not be positively offensive to our belief."* This, it should be borne in mind, is the demand formulated by the Bishops, and it is so just and moderate that I personally believe it fully represents the views of the Catholic laity in this matter. It would be a waste of the time of the Commission to point out what is fully known to them, that Primary and Intermediate Education in this country is carried out on strictly denominational lines, and that both systems are endowed as such by the State, although not acknowledged to be endowed. Although statesmen may say there are difficulties in regard to the endowment of denominational Universities, yet in practice there is an indirect endowment—no doubt to a paltry extent—of a Catholic college and of the Catholic University School of Medicine in Ireland. What I would venture most strongly to urge on the Commissioners is the vital importance of having this question settled, having regard to how vitally it is bound up with the future of

* *The Nineteenth Century*, January, 1899, "University Education for Irish Catholics," by the Bishop of Limerick, p. 79.

this country, and how much it is likely to influence it in the relations which exist between Ireland and England. The whole material and social welfare and prosperity of Ireland depend, I believe, on the development of University culture. When we bear in mind that Germany maintains twenty-seven Universities, and that to the influence exercised by those Universities can be traced Germany's commercial prosperity, and that England has now seven, and will shortly have eight, Universities—there is very little doubt but that Liverpool will succeed in its demand for a University—one cannot fail to recognise what a hardship and loss to this country are entailed by our not having a University which is acceptable to over 3,300,000 of the population. You may, if you like, argue that the conditions which exist should not necessarily be a barrier to Catholics making use of them; but you have to take things as you find them, and it must be admitted by every right-minded person that a system of University Education is being forced upon Catholics which they do not want, and which they will not accept. In the interests of the country, as statesmen, you are bound to develop the intellectual material which the country produces. You may regard such material as you would a mine. Part of it may give very poor returns; it may be a very low-grade ore; but there will surely be rich veins and pockets, and, perhaps, a main reef, that will give a good return for the expenditure. You are likely to have developed in the future men of the type of Tyndall and W. K. Sullivan, both of whom sprang from the people, and the means for whose education in Germany was, I believe, subscribed in the towns in which they were born. Upon these points I should like to give you two short quotations, one from Professor Starling's article in the *Nineteenth Century* for June last,* and the second from a speech delivered by Lord Playfair in Parliament. Professor Starling is a very distinguished Professor of Physiology in University College, London, and he says:—"The general attitude of the public towards Universities is that they are more or less of luxuries, to diffuse a smattering of general culture, and give a tone to, or label with a degree, a favoured few of our countrymen, and it has no conception that our very existence as a nation is bound up with the question of Universities." And in another place he writes:—"A nation desiring wealth, industrial and commercial supremacy, must first seek intellectual supremacy, and all these things shall be added unto her. The means to this end has already been shown to us. If we would compete on equal terms with Germany, we must, as she has done, found Universities, as many as possible, whose work shall be the increase of knowledge by discovery, by training to discover, and by spreading scientific methods amongst the intelligent population of the land. . . . The struggle in the twentieth century will be, not for lands, but for control over the forces of nature." He gives a very remarkable illustration of what scientific training in Universities leads to. A German company—the Badishe Company—employ some eighty chemists, all most skilled in research, and these have been working for some years in trying to manufacture indigo. I believe they did succeed in manufacturing this substance, but from elementary substances that were very expensive. However, they recently employed the method which is known as Perkins' Synthesis—Perkins being the English chemist who discovered the aniline dyes—and, as the result of their investigations, they have found that indigo can be produced from a coal-tar product very cheaply, and in very large amounts—from naphthalene—so that at present indigo can be supplied at a price which has driven the indigo planters out of the market: a loss to them of £3,000,000 sterling a year. It is owing to the same scientific progress that Germany has been able, practically, to monopolise the trade in drugs, explosives, dyes, scientific instruments, and glass ware. The other quotation I wish to make in reference to this is a very important one, as it affects our own country. It is from a speech made by Lord Playfair on the Irish University Bill. He said:—"It is indisputable that poor countries require greater facilities for education than rich ones, and that the only way in which a poor country without natural resources can be made prosperous is by extending the demand for intellectual labour so as to compensate for the absence of material industry. . . With small material resources, except those of agriculture, it is above all things essential that the intellectual resources of Ireland should supplement her natural resources." When Germany took possession of Alsace she spent upon the buildings of Strasburg University a capital sum of £700,000, in addition to a yearly grant of £47,000. There are but 1,000 students in the University. Berlin has from 4,000 to 5,000 students, and its grant is £120,000 a year. Vienna has £100,000 a year for the same number of students, while Heidelburg has £37,000 a year for 1,200 students. In other words, the grant from the State of Germany for each University student is from £20 to £50 a year. Does anyone think for a moment that the German will pay this money without being sure of getting a return for it? Now statesmen are disposed, in England, to follow the example set to us, and Universities are being multiplied with remarkable rapidity—the new London University, Victoria University, Wales, Birmingham, and Liverpool, in the near future. Are we to be told that what is useful in England is deleterious in Ireland, and that the difference in the two systems of higher education is to be explained by the width of the Irish Channel? I most earnestly hope that the solution of this momentous question will not be a single University. If I might depart from the formal tone of the procedure before a Royal Commission, I would implore of you not to adopt that system. You may have the idea of starting a National University for Ireland, but it will end in a universal pandemonium. If you will permit me, I would just briefly mention the solutions that I think would be acceptable. The first solution which I would briefly consider would be that of establishing a college in connection with the Royal University. Of course, that would be a solution of the difficulty that would be, to some extent, satisfactory to the Catholics. It would put us in a very much better position than we are in at the present time. But, to be a success, it would involve very considerable modifications of the constitution of the Royal University. I take it that if you adopted the solution of the question by the establishment of a college in connection with the Royal University you would have first to distinguish the class of colleges that you would have in connection with the University; that is, you would have to adopt the same classification as they have adopted in the London University, of having "constituent" colleges, and colleges which would represent one or more faculties of a University, and which would be spoken of under the name of "associated" colleges. They should not have the same privileges as constituent colleges. I think that constituent colleges in connection with the Royal University should be made to approach as much as possible to the professorial University. Then in connection with the colleges, I think it would be important to secure to each college autonomous government. Let it manage its own affairs; let it manage the great bulk of its own examinations; let it give the prizes in connection with the college; let these prizes not be given by the University. As long as you have competing colleges in connection with a common University, and that University grants prizes, there will always be friction and difficulty in carrying out the management of that University. And, after all, you must bear in mind that, taking a great model, the University of Dublin, I think I am correct in stating that the number of University examinations there for a degree is very small. The Matriculation examination, as I understand, is a University examination; there is the "Little-go"—that is, the Michaelmas examination of the Senior Freshmen's year, and the degree examination. So far as I know—I shall be corrected by some of the members of the Commission if I am wrong—there are only three University examinations for the degree in the University of Dublin. So that in the proposal to establish a college in connection with the Royal University I would have most of the work done in the college, and the prizes and distinctions given by the college, merely having the University examination for the degrees. Of course, the objection to this solution is obvious. The multiplication of the number of colleges under one University must necessarily lead to considerable difficulty in carrying on that University and regulating the curricula of studies, &c. I may be permitted to say that from the Catholic point of view the settlement of the University question by the establishment of a college in connection with the Royal University does not appear to be as equitable as if that college were established in connection with the ancient University of Dublin. I do not think that a college in connection with the Royal University would have the same prestige as a college in connection with the

* *The Nineteenth Century*, June, 1901, "The Pressing Need for more Universities," by Professor Ernest H. Starling, F.R.S., pp. 1031–32.

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University of Dublin—in other words, a revival of the old idea of King's College in connection with the University of Dublin. I am not sure whether you would permit me to state that that, too, would not be a system that would work. Perhaps I might say it very briefly. I am afraid we are not wanted in the University of Dublin. I might quote the saying of a very old and very dear friend of mine who, in talking over this matter, said, in the most emphatic way, "I would rather see the University razed to the ground than see a Catholic college in connection with Trinity College."

3252. CHAIRMAN.—This is not within the scope of our inquiry, therefore, I hope you will pass from it?—I think it only just to my friend to mention the reason why he said that, because I might otherwise be doing him an injustice. He thought that what was now a glorious institution for one sect and class. would be perfectly useless if it was made available for two.

3253. I am afraid this is beyond the limits of our inquiry, and we had better pass on?—There is one point more in reference to the question of having a college for Catholics in connection with the Royal University, and that is, that I do not think they could accept that settlement as final. I think if the Catholic College were a great success, it would be certain to claim University powers, and would be entitled to them, and we should then have before us a period of unrest which has been so detrimental to higher education in this country. It would be much better to settle the question finally, and let us start upon our own particular course and try to make the best of it. Then, again, you would have to take into consideration the position of the Queen's Colleges in Cork and Galway. Cork, I think, has pretensions that would justify it in being recognised as a constituent college of the University; but I do not think Galway can maintain the same claim, and the most that you could really claim for Galway would be that it should be an associated college, representing the Faculties of Arts and Science in a University, and you certainly ought not to maintain Galway College as a Medical School. It is a monstrous waste of money in this poor country paying the expenses of a Medical School in Galway. When some question came before the Standing Committee within the past two or three years, it was stated that the Professor of Midwifery—a very able man, it was no fault of his—had to deliver his course of lectures to one student only. I do not know what would have happened if that one student had not turned up; but I think it is a monstrous waste of money having a Medical School in connection with Galway College. Some people think it is a waste of money having a college there at all, but there are some economic and local interests there which are very much bound up with the maintenance of Galway College. At all events, there would be something to look forward to in connection with Galway College as being a centre of Arts and Science teaching in the western province of Ireland, and in future developments that College could be made a Technical and Agricultural College, so that there might be some reason for maintaining it in a modified way. Whilst I think that the scheme of adopting a college in connection with the Royal University, amply endowed for Catholics, would be one which they could accept, the great objection I see to it is its want of finality, and that leads me to the third proposal, which, I think, is the best of all, and it is the establishment of the Royal University under a changed condition which would be acceptable to the Catholics. I mean that you should have a Senate constituted mainly of Catholics—I do not say exclusively Catholic—and, personally, I think it would be an advantage to have a certain representation of Protestants, to be appointed by the Crown, who would have a certain voice in the University concerns, that, in connection with that Royal University, so modified as to be mainly Catholic, there should be an endowed college in Dublin, representing a professorial college of the University; and that Cork should be a constituent college, and Galway an associated college of the University. If that course were adopted, you have to consider the position of Queen's College, Belfast, and I take it that there are two ways in which Queen's College, Belfast, could be dealt with—one is to deal with it in connection with the University of Dublin. If, as I understand, the University of Dublin agreed that Belfast College should become a college of the University. I think that the finances of the University of Dublin would suffer. Education in the Belfast College is very much cheaper than it is in the University of Dublin, where the fees come to £15 a year; and if that settlement were made, I do not think it would be fair that the University should suffer through taking in this new college. But I think there is a better solution than that. Bearing in mind what the multiplication of Universities in England has accomplished, and the great need which there is for these Universities, I do not think it is too much that Ireland should claim to have three Universities when Scotland has four and England seven. I think the best solution of the whole difficulty would be to have a revival of the old Queen's University in connection with Belfast College. If you did that you would have three practically denominational Universities—one for the Catholics, one for the Episcopalian Protestants, and one for the Presbyterians in the North of Ireland. It is to be clearly understood that when you speak of a denominational University for Catholics, that we do not claim any more than the Oxford and Cambridge Universities have at present in regard to the Anglican Church, and no more than what Trinity College has in connection with the Protestants. There would be no tests of any kind; all students might come to us. I may mention that in the Catholic University School of Medicine we have a number of female students of Medicine, and amongst those students is the daughter of the late Provost of Trinity College. I think that would be the best solution of the question. I would strongly urge that if you had the Royal University so modified, that in the constitution of the Senate a good deal of power ought to be given, in time, to the members of the University. I think the graduates ought to have the power of electing a fair proportion of representatives on the Senate; the Crown should appoint a certain number, the Bishops a certain number, and the faculties should also elect a certain number. That is a solution I would put most strongly, as being one that would be most satisfactory to all parties; and, above all, it is one that would have the merit of finality.

3254. Lord RIDLEY.—I have only one or two questions to ask you. You did not say anything in your evidence about your objection to collegiate training. As I understood you, I think you do entertain an objection to collegiate training. One of your objects is, I understand, to abolish any requirement as to collegiate training. Is it your view that students should not be encouraged to take advantage of collegiate training?—No, quite the opposite, my lord. I think there was some point in reference to the constitution of the Royal University that it did away with collegiate training. So strongly am I in favour of collegiate training that I would be most strongly disposed to urge upon the Senate that, in any arrangement that may be made no student should get his degree unless he showed some evidence of having undergone a collegiate training. I say that in the new University you should require collegiate training, and provide halls of residence for students in the University. I think University Education without collegiate training is a misnomer.

3255. Would you go as far as one of the witnesses did yesterday, who said that he would make collegiate training compulsory, and that if a student wanted to get a degree without it, let him go to the London University?—I would be inclined to go so far as that. I see no advantage in giving a degree to men who stop up late at night, and obtain a smattering of knowledge sufficient to obtain a degree, and when they get that degree they consider themselves persons of high educational importance. This system only makes their life miserable afterwards. I see no advantage in it.

3256. You would include women in that, and are you in favour of the establishment of halls of residence for them?—I would, my lord. I do not see why they should not get a collegiate education.

3257. I do not quite understand the nature of this University which you suggest. You say very truly that education in Ireland has assumed, or is assuming, more and more of a denominational character, both in the lower Primary, and in Secondary Education, and that now the Catholics ask for denominational teaching to be extended to Universities?—Yes, to complete the edifice.

3258. But in another sentence you say you do not want a Catholic University, but you want a University acceptable to Catholics to which they can go; and in defining that you say the Senate should be formed in a certain way, and that the majority should be Catholics. Is not that distinctly a denominational Catholic University?—Well, it is no more denominational than the University of Dublin is a Protestant University, where all the members of the governing body are Protestants.

3259. But that is not by Statute, but simply by the history of the place. I think you mentioned Oxford?—Yes; it is by tradition that it is carried on in Oxford. As Mr. Courtenay pointed out in his speech, you should start the new University with a Catholic constitution, and then trust to the influences which that University will create by its own teaching, and the way its graduates are influenced, to maintain its Catholic spirit, or not to maintain it, as things turn out.

3260. You would not apply the principle of the Tests Act to the governing body?—No.

3261. You would not make that a condition?—No; no condition whatever. There should be no tests or conditions either for students or Professors, and there should be no special conditions in regard to the taking of prizes. It would be Catholic only in the sense that the University had a majority of Catholics on the governing body at first, and the spirit of it would be more or less Catholic. There would be instruction given in the faith and morals in connection with the Catholic Church, and that is all. I would go so far as to say that most likely there would be a number of Protestant Professors in the new University. It is just possible, considering the backward state of the Catholics with regard to higher education, and the difficulties they have had to contend with, that they may not be able at the start to procure Catholics that are sufficiently distinguished, either in Arts or Science, or in some of the professional departments of the University, who would be qualified to hold Chairs and do their work with distinction as University Professors. I do not see why we should not accept a certain number of Protestants for the Chairs.

3262. It is quite plain that in such a University a great deal depends upon the constitution of the governing body?—Yes, everything depends upon it.

3263. I do not desire to argue against your claim, but might it not be said, if a governing body was established, thoroughly satisfactory, in the first instance, to Catholics, that they might manage affairs so that there never would be any Protestants at all on the governing body?—I think that difficulty would be got rid of by vesting the appointment of a certain number of representatives in the Crown. The Crown would feel that that element was useful in the constitution of the Senate, and could maintain it. I think you would be quite safe in leaving that in the hands of the Crown.

3264. Most Rev. Dr. HEALY.—On the general question you regard a final and satisfactory solution of this question as most important for the highest interests of Ireland?—Yes, most important; and I think any attempt that would not be final would be more or less mischievous.

3265. I suppose you regard it as most important also for the maintenance of friendly relations with England?—I do. I think, if there had been more attention given to the intellectual development of the country, especially in connection with higher education, that there would be a different feeling on the part of Irishmen towards England than there is at the present time.

3266. I suppose you would also regard a general settlement of this question from a pecuniary point of view as, after all, rather a restitution for the destruction of Catholic institutions, or what I will call the absorption of Catholic funds for higher education, in the past—I mean in the distant past?—Yes, I do; but what I look to more than anything else is not a question of restitution, but the development of the country. You have an intellectual material derived from over three millions people in Ireland, and statesmen and the Government are bound to make as much as they can out of that intellectual material.

3267. It has been suggested to us by witnesses yesterday and the day before, that in the case of two University institutions—I will say, for the present, one in Dublin and one in Belfast—it would be very likely that the University institution in Belfast would develop itself on scientific lines, Belfast being a great commercial and industrial centre; and, on the other hand, that the University institution in Dublin might rather develop itself on literary and professional lines. Do you think that this development, if desirable, would be likely to be wider and more fruitful if these institutions were to be independent of each other, with perfect liberty of action, than if they were to be hampered by connection with a common University?—I do, my lord.

3268. I think that is manifest. There was another question raised here yesterday, and I should like to have your opinion on it, because I do not know anything about it myself. It was suggested to us by a medical witness that the Medical degrees of what might be called a National University would have more value, especially for students who would have to leave Ireland and go to England or Scotland, or abroad, than the degrees of mere local or provincial institutions. What is your opinion upon that point?—I think the value of a University degree depends entirely upon the provision which the University makes for granting that degree. If it secured a high standard of curriculum, if it secured a high standard of examination, in a very few years the degrees of that University, although of a local character, would be valued, and would be useful to those who obtained them. Everything depends upon the University itself.

3269. And the character it makes for itself?—Yes.

3270. You know a good deal about the Medical Schools of Dublin and Belfast. Do you anticipate that it would be possible for these two institutions to work harmoniously in the future under a common teaching University?—That is to have Belfast College and the new endowed college in Dublin in connection with one University?

3271. Yes, with a single University?—I am afraid, my lord, that the same friction that has arisen of late in connection with the examinations and the appointment of Examiners, would be sure to crop up again, and that you would have the Senate of the University impeded in its action so as to satisfy the different Examiners' claims, and the claims of the different institutions. I do not think it would work satisfactorily.

3272. You think such a solution would not be regarded as final and satisfactory in Dublin?—That is what I have stated.

3273. We have had some evidence, too, that it would scarcely be regarded as final for the future in Belfast?—Yes.

3274. Mr. Justice MADDEN.—In discussing the question of founding an endowed college for Catholics in connection with the Royal University, you said it would be, to some extent, and for the present, satisfactory to Roman Catholics?—Yes.

3275. I suppose, if you regard it purely from an educational point of view, without having regard to the question of finality, it has some advantages?—It would have advantages.

3276. While fully recognising the advantage of finality, if you can attain it, would you, as a gentleman who has given attention to such matters, agree with me when I say that finality is not always attainable in legislation?—I quite agree with you; and I would recall a statement made by Lord Salisbury, who stated that the time for legislation by great measures has passed, and that great questions can only be dealt with piecemeal.

3277. There is something to be said for the proposition that statesmen, in many cases, can only provide for the present needs of the day, so far as circumstances permit, leaving the question of finality to be settled by time?—Yes.

3278. In answer to Lord Ridley, you made a statement that I would wish to give you an opportunity of correcting. Speaking of the University of Dublin, you stated that all the members of the Senate were Protestants. I think you meant all the Senior Fellows who are the members of the Board?—Yes, I meant that. I am obliged to you for correcting me.

3279. In order to make your answer quite intelligible, let me state that there are three bodies that have been spoken of. These three bodies are the Senate, which you have described; the Council, which is also a governing body of the University, dealing with the regulation of studies, and with the appointment and duties of Professors. That body is not exclusively Protestant, although the third, the governing board of the College, is. But you are aware that there is nothing in the constitution of the University now that secures its being Protestant in the future?—Had the Catholics used the University from the first, I think by this time many Catholics would have been members of its governing body.

3280. There is nothing to secure that it should be Protestant in the future?—Nothing whatever.

3281. If the Catholics had come in twenty-five years ago they would have established a great claim for representation on the Board now?—Quite so; an irresistible claim.

3282. I ask you these questions in order to get a clear conception of your suggestion with regard to a Univer-

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sity. You say that you do not want a Catholic University, but a University bearing the same relation to Catholics that the University of Dublin bears to Protestants?—Yes, distinctly.

3283. But surely you would not be content with a University for Roman Catholics, without some provision, either in the Statutes, or by the necessary operation of certain influences, which would ensure a Catholic majority on the governing body?—I think if you started a University with a Catholic constitution, you would have such an enormous number in a short space of time of Catholic graduates that that would be quite sufficient to maintain the Catholic character of the University, and carry down its traditions as such, in the same way as the traditions are carried down in Oxford and Cambridge by the Anglicans, without there being anything in the Statutes.

3284. You regard it as essential to the University which you contemplate, that, whether by positive enactment in the Statutes, or by the operation of such influences as you have described, the governing body should be essentially Catholic?—Certainly.

3285. So I understood you?—Certainly.

3286. Sir RICHARD JEBB.—You have suggested that the Queen's College, Belfast, might become the nucleus of a revived Queen's University?—Yes.

3287. And you consider that the best way of dealing with it?—I think so.

3288. Mr. Justice MADDEN.—I omitted a question of some importance. I see you were present at a meeting of the Medical Association, a report of which I have here, in the year 1899. I am not going to refer to your interesting speech on that occasion, but to a speech which was made by the late Professor George FitzGerald, a man of European reputation, who had devoted a great deal of attention to educational questions. He was a member of the National Board, and for too short a time a member of the Intermediate Board. Can you tell me whether this extract correctly represents what he said? "When one considered the immense sums of money which were being spent in providing the best means of education in other countries, one could not help thinking that there was a considerable risk of University Education and of higher education in Dublin being left behind. He would himself, personally, welcome very much the institution of what had been suggested as a large new college of University rank founded in the city of Dublin—an independent institution, founded so as to be acceptable to a large number of his fellow-countrymen, who found that they could not conscientiously use the advantages provided for them by the University of Dublin. He would expect such a University College would start on the most modern lines, and would stir up the older institutions by a more vigorous life, by the competition and example of a younger and more energetic rival"?—Yes, I think so.

3289. Although you might go somewhat further, you would adopt these words as far as they go?—Yes, certainly.

Mr. Justice MADDEN.—I wish to have that passage on the notes. Unfortunately we cannot have Professor FitzGerald before us.

3290. Sir RICHARD JEBB.—You told us that you thought the Queen's College, Belfast, might with advantage become the nucleus of a new Queen's University. We have heard the opinion expressed that the restoration of a Queen's University as a Northern University is practically impossible at present, and is not likely to become possible in the near future, for this reason, among others, that there would not be enough students for it. Can you judge how far that opinion is well founded?—No, Sir Richard, I have not any special information upon that point. If that were so the solution would be to make Belfast College a College of the University of Dublin, and give the funds that would be necessary for the establishment of a University in Belfast to the University of Dublin to compensate it for any loss it might sustain by accepting Belfast as another college.

3291. Have you any reason to think that such a proposal would be accepted by the University of Dublin, of which the consent, I presume, would be necessary?—I have no claim to speak in any way for the University of Dublin, but I have heard it mooted. I mentioned the matter to the late Rev. Dr. Haughton, and he stated that it was altogether a matter of pounds, shillings, and pence; and of the Junior Fellows' income.

3292. We will assume for the sake of argument that it is impossible to found a Northern University, and impossible to carry out the second proposal to which you have just referred: what would have to be done then? Do you not think that the fact of Queen's College, Belfast, being left in isolation would be a very serious difficulty in the way of adopting that solution which you would prefer—the reformation of the Royal University and its transmutation into a University such as would be acceptable to Catholics? For it is part of that proposal, as you have laid it before us, that Cork College should be a constituent College of the Reformed Royal University, and that Galway College should be an Associated College. Assuming the impracticability of the two methods of dealing with Belfast which you have referred to, can you suggest how that difficulty can be overcome?—I think, Sir Richard, you would have to maintain the Royal University more or less, as it is with a modification requiring collegiate training from all the Colleges of the University, giving an autonomous form of government to each college, and letting each college distribute the prizes and exhibitions, and minimising as much as possible the work of the University itself in connection with examinations, so as to lessen as far as possible the sources of friction.

3293. If that solution were adopted as being the only one that appeared practicable, do you think that that would satisfy the Catholic sentiment, or that such a solution of the question would still be liable to the defect to which you adverted in your evidence, that it would lack finality?—I think that would be the objection to it; that it would lack finality.

3294. With regard to the autonomy of the colleges, you have pointed out a distinction between a Constituent and an Associated College. Would you give autonomy to the same extent to both Constituent Colleges and Associated Colleges; and if not, what difference would you make?—I am afraid that is a question, Sir Richard, upon which my information, as an expert on education, is of a very limited character, and it would hardly enable me to give an answer. I see that there might be some difficulties, but I do not think they would be very grave ones. If you had Galway College a College in connection with the University, I would restrict its privileges, so that it should not have the same representation on the Examining Boards, for it is not entitled to it; but, I think, it should have a form of government more or less complete in itself.

3295. There is one question I should like to ask about the constitution of the governing body of a reformed Royal University. It should be a University for Roman Catholics?—Yes.

3296. It would, I presume, be a primary condition that the majority of the governing body should be of the Roman Catholic religion?—Yes.

3297. But, as I gather, you would not make it a necessary condition that all members of the governing body should be Roman Catholics?—Certainly not.

3298. As the Graduate body might include others than Roman Catholics, the representation of the Graduates on the governing body of the University might possibly, in some cases, lead to the introduction on that governing body of non-Catholics?—I think, bearing in mind the large number of the present members of the Royal University, it would not be strictly fair to give all those members the right at once to elect a large number of members to the Senate. There should be a provision that only a certain number of members of the Senate would be elected by convocation, until a lapse of years had occurred, by which time the Catholics would have a fair representation in Convocation. You could not start at once by giving Convocation the rights of all the Graduates of the Royal University. You could not start by giving them the power of nomination of the members of the Senate.

3299. I have only one other question to ask. You have expressed an opinion unfavourable to the granting of degrees by examination alone?—I have, and I am very strong upon that point.

3300. Do you think it would do to abolish the system of granting degrees merely by examination all at once? Would you do it all at once, or would you allow an interval?—An interval should be allowed to those who had already commenced their University career to finish it by examination alone.

3301. You think that for some time to come provision should be made for those who want to obtain degrees by examination?—Well, yes, for a time. But I don't think it would be necessary to continue it in Ireland for any lengthened period. If you have a provision for the three great classes in the country, I do not see that you require to make any special arrangement for granting degrees upon an easy plan to persons who have had no collegiate training

whatever, but have simply crammed up for a degree, the possession of which only renders them more discontented after they have got it.

3302. Then you would not make provision for the examination of students who have not been at any college?—I would not, subject to the reservations made.

3303. Supposing the old Queen's University should be revived, would you leave to that University the function of examining students privately prepared?—That I would leave to the Belfast body to deal with.

3304. Professor BUTCHER.—I will confine myself to some questions you raised with regard to Medical education. There seem to be some problems in connection with this which do not arise in connection with Arts in the Royal University. The suggestions that you made were on the basis, I think, that the Royal University, as an examining body, should continue to exist, and that there should be constituent colleges affiliated with it?—Yes.

3305. You expressed a rather strong opinion that each of these constituent colleges should manage the great bulk of its own examinations?—Yes.

3306. It has been suggested to us, as regards the Arts degree, that each of these colleges should be empowered to conduct part of the examination for the degree in asscciation with the Examiners of the University?—Yes.

3307. Do you think that is applicable also to degrees for Medicine?—I do.

3308. And to what extent—could you tell me a little in detail?—In the first place, the colleges would only have a right to examine in connection with Medicine where they had a Medical school attached. I do not see any reason whatever why such colleges with those Medical schools attached to them, should not conduct the First University examination in Medicine, and the Second and Third examination, but not the Final. The way it would be done would be that the students would be examined by their own Professors in Anatomy, Physiology, Chemistry, Physics, Zoology, and *Materia Medica*.

3309. In Anatomy, Physiology, Chemistry, and Physics?—Yes, they would be examined by their own Professors, and the College Professor would have with him an Extern Examiner appointed by the University. This would be a guarantee to the University that the standard would be sufficiently high, and as the Extern Examiner would go about to the different colleges, he could see that the examinations would be more or less uniform. I may mention that, in connection with our Medical Examination in the Royal University, really the standard is, to some extent, an impossible one for the average student.

3310. I will come to that in a moment. I was going to ask you that question, for it is exactly what I wanted to elicit. You would have an examination of this kind conducted jointly by the recognised colleges and by the Extern Examiner as representing the University. Do you think that this plan would have the confidence of the Medical Profession?—Yes, I think it is what is done in connection with the Colleges of the Victoria University, where examinations are conducted by the College Professors, in the presence of an Extern Examiner, appointed by the University.

3311. That is an important fact, and you think it is not likely to raise any irritating questions?—Certainly not as regards the rival colleges in Ireland.

3312. But in relation to the General Medical Council?—I think I can answer that question, because I am a member of the General Medical Council. It has never interfered with the examinations of the Colleges of the Victoria University, which are considered perfectly satisfactory. Of course the examinations conducted by all the colleges in connection with the University of which I speak, are high-class examinations, and scarcely comparable to the examinations conducted by the licensing bodies. I may mention that there is a proposition which a number of us on the General Medical Council favour very strongly, and which we would like to see carried out, as showing the importance of University examinations in Medicine, as contrasted with others—that there should be established a State examination in Medicine, which would be conducted by Examiners chosen from the various licensing bodies, and that the Universities should not give a degree in Medicine that would be registerable, that each University examination should be a Honour examination, and not merely one that would qualify the men who took it to practise.

3313. In connection with the reform of the system of Extern Examiners you suggested, I think, something to the effect that all the teachers should be put on the Examining Board?—I think that would be only fair.

3314. How would that work out? Would it mean under some such plan as you have sketched, that each College Professor should *ipso facto* be an Examiner in conjunction with Extern Examiners?—It would work out almost as a matter of routine. Take the subject of Anatomy. You have four Examiners appointed by the University, one the Professor in the Catholic University School, and one in each of the three Queen's Colleges in Belfast, Cork, and Galway. It would be the same in Physiology. They would constitute the members of the Examining Boards, and these members would represent the colleges in an equal proportion. If a student presents himself for examination from Cork, let it be arranged that he is examined by his Teacher from Cork, with an Extern Examiner appointed by the University.

3315. I do not see how that works in with the plan of utilising the colleges?—I was talking of altering the present system.

3316. That is what I want to bring out?—That would not be necessary in the case of the colleges conducting their own examinations.

3317. These are two distinct and mutual exclusive solutions?—Yes.

3318. Taking the scheme which you propose, you would put all teachers on the Examining Board. Would not that make it a very unwieldy Board?—It would be a very expensive one.

3319. Would that not lead to an undue preponderance of such colleges as could afford to add to their teaching staff—each addition to their staff means a new Examiner?—Yes; but the subjects are strictly limited to the University curriculum, so you cannot have more than one teacher for each subject.

3320. The subjects are extremely numerous, and all the colleges do not teach all the subjects?—No.

3321. Is there not a crux as to the Clinical examination in the Royal University?—As I understand it, the Medical students who go up for their Clinical examinations have to come to the Dublin hospitals. There is a complaint or grievance that the cases which they are called upon to examine are cases which are familiar to a certain number of Medical students in Dublin, but sometimes quite unfamiliar to the Belfast student trained in his own city?—That is not a consideration that, really, the University can take cognizance of. The University is not bound to consider the peculiar interests of a special college as opposed to the interests of the University itself. The interests of the University are that the men who present themselves for these examinations shall be highly trained, and it is impossible that those students can get a high class training in Clinical work in some of the provincial colleges, and they must come to Dublin. It is to their advantage to come to Dublin, and it is an advantage to the University that they should come to Dublin. As regards the difficulty in connection with the Clinical examinations, that is a thing that has worried Examining Boards everywhere. What is done in London is, that a number of patients are drafted, on the morning of the examination, from the large London hospitals, with their 500 or 600 beds, and those patients are put into a building on the Thames Embankment. A patient is brought into the examination hall, and the students examine that patient, and, no doubt, the Examiners have facilities there of preventing the students knowing the cases. I do not think that there is very much importance to be attached to the student knowing merely the name of the disease which the patient is suffering from. I have, over and over again, rejected men who made a right diagnosis of a case, and I have passed men who were totally wrong in their diagnosis, because the value of a clinical examination is not in a student making a correct "shot" as to the name of the disease, but the reasons he gives you for his diagnosis.

3322. Not to go into details on these points, I only wish to know what your answer would be to the objection that we have heard here, at this table.—A patient may be in a Dublin hospital, and a student, belonging to a particular college in Dublin, has had the advantage of previously hearing about this rare case. The students from Belfast have heard nothing of it before. Would your reply be to this effect: that an Examiner who is at all a sensible man would not count such a failure as any serious bar to passing the student from the Northern city?—I do not think you ought to assume that an Examiner, because

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he is an Examiner, is bereft of commonsense. The Examiner in this particular case is a gentleman of exceedingly sound judgment, most scrupulous in his awards, and, I may add, that he is not connected as a teacher with any college in Dublin.

3323. I would only ask about the Clinical examinations, whether this reform is at all possible—whether Clinical, as well as other examinations for the degree, should be conducted in both cities, according to the proposal which you have previously made, that each college should carry on in its own city a certain number of its Medical examinations?—Yes; but then a University would have to take care that each city had sufficient facilities for conducting them. For instance, you have not got facilities for conducting a Clinical examination in Galway.

3324. I am speaking, now, of Belfast and Dublin?—I would certainly allow Belfast to conduct its own Clinical examinations.

3325. If that were allowed it might obviate some of the difficulties raised by Belfast as regards this question?—It would.

3326. There is one other thing, which I wish to put as briefly as possible, and it is in connection with the standard. You have already referred to the very high standard of the Royal examinations in Medicine. You pointed out that in two respects the standard is higher than that of other Universities, first, as regards Arts, owing to the fact that for a year after Matriculation an examination is required in those subjects, and secondly, that the standard in professional subjects is on much too high a level?—I think it is.

3327. You think seriously that those two points deserve careful consideration?—I do; and what I think is, that we might with advantage have allowed our Medical undergraduates to have passed in groups of subjects. For instance, at the First Medical examination, if a man qualified, I would allow him to pass in Botany and Zoology, although he did not pass in Chemistry and Physics. In the Second and Third examinations, if a man passed in Anatomy and Physiology, and failed in the other subjects, I would give him credit for having passed in those subjects. Then in the Final Degree examination, where a man is examined in the three main subjects of Medicine, including Pathology and Mental Diseases; Surgery, and Midwifery, in the Royal University, if a man passes some of the subjects he does not get credit for it, unless he passes in all. He will not get credit for any except in exceptional circumstances. I think that is a great hardship upon our students.

3328. Professor EWING.—I understand that you desire to preserve in your scheme for the new University some sort of historical continuity with the Royal University?—Yes.

3329. Do you suggest that all the existing graduates from the Royal University should remain graduates of what you still call the Royal University?—If you establish a second University, to be called the Queen's University, I would give them the option of attaching themselves to either. Some of the old Queen's University graduates would like to have the tradition maintained of being connected with the Queen's University, and I have no doubt that they would attach themselves to the new University in Belfast.

3330. In that way you would get over the difficulty which might be raised, that graduates of the Royal University who, perhaps, became graduates on account of its secular character, would find themselves transformed into graduates of a University which was avowedly not secular?—Yes.

3331. I suppose, if the Royal University were reconstituted upon that basis it would become essentially a University suited to the requirements of Catholics; but Cork College would have to be reconstituted so as to be a constituent part of that University?—Certainly; you should reconstitute Cork College in such a way that it could be availed of by the people it was intended for, viz., the Roman Catholics.

3332. In the event of having a federation of colleges more or less autonomous in regard to examinations, but still connected by the link of an Examining Board, what would be the position of Cork College?—I think, if you alter the constitution of Cork College you would have a very active and intellectual revival there, and I think Cork, after a couple of years' time, would establish itself as an important constituent College of the University, because it is an important centre.

3333. In that case you would recommend an entire alteration in its constitution?—Yes, there should be an alteration, to make it acceptable to Catholics.

3334. In either case Cork must be made acceptable to Catholics?—Yes.

3335. According to the federal scheme you would have a college in Dublin and another in Cork, and in both of them the constitution would be essentially Catholic?—Yes.

3336. And the only College which would preserve its present secular character would be Queen's College, Belfast?—But that College is not secular; it is denominational to all intents and purposes. Its professoriate is Presbyterian, and the great bulk of its students are Presbyterians. I do not think you can regard it as a secular college.

3337. Under the federal scheme would you propose any alteration in the constitution of the Belfast College?—That ought to be left to the Presbyterians to suggest; I do not think we should meddle in any affairs except our own. Our affairs have been interfered with and meddled with by others, but we ought not to take a lesson from them.

3338. Professor RHYS.—With regard to the examination system you distinguish, in Medicine, between the Pass men and the men who go in for Honours?—Yes, the examination is more rigid, and greater care is taken with regard to the examination for Honours. In the Pass examinations the Examiner only reads his own paper, and the answers to his own questions, but in the Honours examination the Examiners read the answers to all the questions. Each Examiner gives marks, and then he compares with his fellows.

3339. That refers to the marking, but I was thinking of your strictures on the impracticability of the whole curriculum?—I would not raise any objection to the higher standard in connection with the Honours examinations. It is chiefly with regard to the Pass examination that I consider the curriculum is impracticable. With regard to the Honours examination, have it as high a standard as you can.

3340. Besides knowing all about the Medical examinations you have had a long acquaintance with other examinations, for instance, in Arts. You have been a member of the Senate since 1877?—Yes.

3341. Did a Memorandum, addressed by certain leading educational ladies, come under your cognizance in 1895?*—It was addressed to the Standing Committee of the Royal University. I recollect the memorial.

3342. They advanced very serious objections to the way the examinations were carried on, in that memorial. They state, for instance, that very lately they have found a very large number of able, and industrious students who have failed unaccountably to win Honours and Degrees, while on other occasions students of much lower merit obtained Honours. Then they go on to state some very obvious objections to the way the examination was carried on. They state, in that memorial, that large and important parts of the course were not examined in at all, and that questions were set on books not included in the course. Do these objections still stand?—I know the Standing Committee carefully considered them, and did not see any ground for interfering with the examinations. In every University where examinations are carried on there will always be these objections. The man who does not pass in Anatomy thinks he was rejected because he does not know of some particular nerve or some new-fangled notion. It is always easy to criticise and find fault. I recollect that memorial distinctly, and I do not think, on investigation, there were found sufficient grounds for interfering with the method of conducting the examination. That, however, is a matter you can elicit more fully from the Examiners themselves in those subjects.

3343. What are the objects of the examinations of the Royal University? Are they to test whether the candidate is up to a certain standard, or are they also intended to decide whether he has won some prize in a competition?—I think it is both.

3344. Do you think that is practical?—We try it, at all events, though we may not have succeeded.

3345. Do you think it is practical?—I think the system of giving a University degree and University prizes without ensuring collegiate training is a vicious one.

3346. Do you think that the competitive element, and the examination to test whether the candidates are up to a certain standard ought to be kept distinct?—Yes.

3347. I have in my mind what is done in Oxford, more or less. We are supposed to have a certain standard, and when men are up to that standard they are put in

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a certain class. If it is a case of competition for University Scholarships there has to be a separate examination?—Yes; but that is done here.

3348. I gathered that you tried to get both things done by the same examination?—Perhaps I have conveyed my meaning wrongly. Take, for instance, the Honours examination in connection with Medicine. You have for that a special and distinct examination, both paper and oral; but in estimating the marks the candidate who has passed, and presented himself for the Honours examination, gets half his Pass marks added to his Honour marks. You have the special examination for each for Pass and Honours, but you make use of the marks in both.

3349. Lord RIDLEY.—Do I understand that the man going up for a Medical degree goes up for Pass as well as Honour examinations?—He must pass first, before he can present himself for the Honours.

3350. The Pass gives him his degree?—Yes; it gives him the right to go up for Honours.

3350A. If he is good enough to get Honours, surely he must be good enough to pass?—He cannot go in for Honours until he has passed the ordinary Pass examination. That is the system adopted. If a man does not reach a certain standard, he will not be allowed to present himself for Honours.

3351. Professor RHŶS.—But every man who comes up to a certain standard should be acknowledged as having done so?—But there is a competition to reach that standard. You cannot get rid of the competitive element altogether.

3352. One of the complaints in this memorial is that there is a laxity about the standard of the examination?—I think you will find that that is hardly correct. With regard to the Honours standard, in conferring Honours we always refer back to the marks which have been given at previous examinations, and we try to maintain a fairly uniform standard.

3353. That you did not maintain a fixity of the standard is what is complained of in this Memorandum?—But is what is stated there true? I do not think we can be charged with not trying to maintain a fixity of standard.

3354. Professor LORRAIN SMITH.—There is one point upon which I think you will allow me to correct your statement. You mentioned that the only two colleges in the Royal University which had made provision for the special teaching of Pathology were the University College and Belfast?—I know there was a temporary arrangement with regard to Galway, but I have not heard that they have established a Chair in Cork.

3355. They have not established a Chair, but I understand that they have a permanent member of the staff who gives his whole time to the subject. Another point which you emphasise is the falling off in the number of the students?—The unpopularity of the Royal University.

3356. I think it has been proved that this is due to the difficulty of the examinations?—I presume it is, partly.

3357. You were asked about the friction which has arisen in regard to the examinerships in the Medical Department?—Yes.

3358. The President of the Queen's College, Belfast, was asked this question, and he said that, owing to the action of the Senate, the friction had disappeared?—I think it would be better to say that it was smouldering, for a little thing would revive it again.

3359. What I wanted to suggest is this: the arrangement of examinations?——(*Witness*).—Pardon my interruption, but I feel bound to say that no friction in connection with Belfast originated with the President of that College, for nothing could be more harmonious than his action during the time that I have been a member of the Senate. The Senate is one of the bodies I am always proud of, because you meet members there of different religious views; and we have never had the slightest element of friction amongst us.

3360. Would not the system of Examiners suggested make friction impossible practically?—It ought to make friction impossible, but still it might be possible sometimes. I think the friction arises in connection with the distribution of the prizes, and the rivalry of the colleges, when the Pass lists are published in the journals, where comments are made as to the wonderful success of one college over the other.

3361. I understood that it was in the distribution of the Examinerships that you had isolated some of the colleges?—With regard to these two colleges in Cork and Galway, have they established a reasonable claim to be represented in the University? Can Cork or Galway, with their comparatively small Medical Schools, claim to have an equal representation to Queen's College, Belfast, in the University?

3362. I admit the argument; the claim is put forward, apart from the number of students?—Yes.

3363. I will pass to another point. I am not quite clear as to the extent to which you admit the course in Medicine in the University should be simplified. Let me put a point which has been put before us in evidence. There are three examinations in Physics. There is the Matriculation, the First University, and the First Medical. It has been suggested that the examination in Physics might be terminated in the Matriculation examination, which could be made equivalent to the result obtained by this cumbrous mechanism?—You could not do that, for this reason: the General Medical Council make certain regulations with regard to the first year of Medical studies, and it lays down amongst those requirements that an examination must be passed in Physics. The four subjects are Botany, Zoology, Chemistry, and Physics, and it would not be possible, adhering to the rules of the General Medical Council, that a man could be done with Physics after Matriculation.

3364. We seem to have an excess of that subject?—Yes, that is quite admitted. The question has been before the Council to put those subjects outside the Medical curriculum, which, in my opinion, ought to be done.

3365. One other question. The multiplication of Universities has been suggested as bearing upon the subject—that we should have a State examination in Medicine. If you multiply Universities you make the institution of these State examinations more likely?—It would have a tendency in that direction, and it would be a useful tendency.

3366. You object to a federal University?—I do: because of the great difficulty there is in representing conflicting interests on the governing body.

3367. But the University you have to propose is practically a federal University?—The University I have proposed is a University in the direction of a professorial University.

3368. But it is essentially federal?—To a certain extent it is, inasmuch as you have colleges not in the same locality in connection with it. You cannot have a purely professorial University in Dublin, Cork, and Galway, and it is really a mixture of both.

3369. With regard to the Presbyterian character of the Northern University, I think you said that you would not increase it?—I think it is fairly well represented.

3370. You would not make it more Presbyterian than it is at present?—I should say not; but it is a matter altogether for itself.

3371. You understand that the people of the North deny that it is in any sense Presbyterian?—Yes, but certainly facts tell against that view.

3372. Dr. STARKIE.—You told Professor Rhys that it was the endeavour of the Standing Committee of the Royal University to preserve a uniform standard for Honours?—I think so.

3373. In what way do they attempt it?—I think the examinations are conducted in a uniform manner. Also in the distribution of marks, which are kept up to a certain uniform standard.

3374. Is there a fixed number of marks for first class and second class respectively?—You must bear in mind, Dr. Starkie, that I do not appear here as an expert in connection with the Arts Department of the University. The time that I have given to the Standing Committee and to the Senate has been chiefly in connection with my own line. I do not pretend to be a University expert in any way, so that I cannot give you as full and accurate an explanation in connection with Arts examinations as I think would be useful for the purposes of the Commission.

3375. Your main objection, as it seeems to me, to the alternative solution which you suggested for the reconstruction of the Royal University with autonomous colleges in connection, was on the ground of its lacking finality?—Yes, and that it would probably lead to difficulties in working, and friction, such as has arisen lately in connection with Belfast.

3376. But supposing that the Senate of the Royal University should not have the very extended powers which it has at present, but that it should be merely a general Council of Education, which should take measures to secure a high standard of education all over the country, and should provide that the standard of graduation should be of equal value for correspond-

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ing degrees, though not necessarily in the same subjects of examination. Supposing that the Central Council of Education has only these powers, and, in addition, the appointment of extern Examiners; and supposing that almost complete autonomy should be left to the colleges, so that they should hold their own examinations with the assistance of a few extern Examiners; and that the teachers of these colleges should examine their own pupils, and that prizes and Honours should be awarded to the students attending each college, not in competition with other colleges outside—I put it to you whether that solution would differ very much from your first proposal of two Universities, because the system I suggest would mean practically two Universities under the mask of one?—Would the University you propose, which is merely a council, be a University at all? There is one thing which you left out as proposing a solution of the question. I presume that you mean that there would be a college for Catholics endowed?

3377. Certainly?—It would be a great boon to Catholics, of course, and I am perfectly sure that the Catholics would accept it; but I do not think that the institution which you propose would be, strictly speaking, a University at all.

3378. As a practical man, do you not think that, although that University would not resemble Oxford or Cambridge, still a certain amount of uniformity would be preserved by means of the central body, and the presence of extern Examiners? A single University would obviate certain objections. It is well known to you that public feeling in the North of Ireland has set very strongly against two Universities?—But, Dr. Starkie, do you not think that public feeling has been worked up with a special object?

3379. I do not deny that; but do you not think that this popular opposition may have a very strong effect upon those who have the power of proposing legislation?—There will be the greatest difficulty in dealing with it on that account.

3380. This University would be controlled by a General Council of Education, which should have supervisory powers to see that the standard of education was maintained, and to satisfy public opinion as to the *bona fide* character of the degrees?—I would go so far as to say that it would be a boon to Roman Catholics. I do not think that it would be as satisfactory as the two Universities, for the reasons I have mentioned.

3381. Perhaps either of the solutions you propose would be ideally preferable, but we have to consider what is practical?—I think the scheme you propose, of having this Central Council that you call a University next to the settlement I propose, would, perhaps, be the one most acceptable to Protestants.

3382. Would it seem to you that it would be a much easier scheme than the others?—If that be so, then pass it.

3383. I am asking your opinion?—I will not go further than to say that after the scheme that I suggested of having a democratic Catholic University, or a University for Catholics; then I think the scheme which you suggest would be the best.

3384. You quoted the Bishop of Limerick, to the effect that what the Catholics wanted was a University in which the tone should not be "positively offensive" to Catholics?—Yes.

3385. That statement would imply that institutions providing higher education at present have a tone that is "positively offensive" to Catholics. You are a graduate of Trinity College, and your son has been there. Is it your opinion that the tone there is "positively offensive"?—It is to some, but not to the majority of my friends. Some people would object even to the ringing of the College bell there.

3386. It is your own experience I want?—I never saw anything that hurt my feelings as a Catholic in the University of Dublin while I was there.

3387. You said a good deal as to the constitution of the new college and as to its tone. You approved of the abolition of tests of all kinds, and in fact you wish to have a college as open as Trinity College is open?—Yes.

3388. It has been suggested to us that the tone of Trinity College has been created by the undergraduates, and not by the governing body?—That ought to be the case in every University.

3389. It has been suggested that Catholics might have altered that by capturing Trinity College. If the new college for Catholics is as open as Trinity College, is it not possible that Protestants may be attracted to it, and thus create an atmosphere which would be by no means Catholic? Would you therefore exclude Protestants?—Certainly not. Let them come in and take prizes, and we will welcome them. We have at our School of Medicine a number of ladies who are nearly all Protestants.

3390. Mr. WILFRID WARD.—A question has been raised as to whether the University should be called denominational or not?—Yes.

3391. You would be satisfied with having it started with a predominantly denominational governing body?—Yes.

3392. And be content to leave it to the natural force of circumstances to keep a sufficiently strong Catholic element in it?—I would not go so far as Mr. Courtney in his conception of a University, to have all the vacancies on the Senate filled up by Convocation. I think there should be certain restrictions with regard to appointments. For instance, I think the Bishops, who have been asserting the right of their Church to have a certain control as regards faith and morals, should have a representation on the Senate. They don't ask a large representation, but of a body consisting, say, of thirty or thirty-five members, I understand they would be satisfied to have a representation of five. And then, again, I think you should have the faculties represented. So if you had the Crown represented, and the Bishops, and the faculties. I think the bulk of the Senate should be elected by Convocation, and let the University take its chance as to whether it will have this Catholic atmosphere maintained or not.

3393. I want to get at the principles involved. At all events, you would consider, to a large extent, that the very causes which make it desirable that the atmosphere should be predominantly Catholic—namely, the large proportion of Catholics which the University would have to educate—would, in fact, make the atmosphere and the governing body continue to be Catholic?—A continuity of the same causes, and a continuity of the same spirit in the University as when it started.

3394. I will try to illustrate my meaning by a parallel. It will be admitted by all it would not be desirable that the atmosphere of the governing body of Trinity should be agnostic. The causes which make it undesirable—namely, the fact that agnostic views would be uncongenial to the large majority of members of the College—would also prevent it from ever becoming so, although the paper constitution would not prevent it?—I agree in this. I should like to be permitted to put in this paper referring to the distinctions gained by the Professor of Chemistry of the Catholic University. As I have given the distinctions of other scientific Professors of the Medical School I hand it in.*

The Witness withdrew.

The Commission adjourned for a short interval, and on resuming,

MICHAEL FRANCIS COX, ESQ., M.D., F.R.C.P.I., M.R.I.A., Member of the Senate of the Royal University of Ireland, examined.

Michael Francis Cox Esq., M.D. F.R.C.P.I. M.R.I.A.

3395. CHAIRMAN.—You are a Doctor of Medicine?—Yes, my lord.

3396. And a Fellow of the Royal College of Physicians in Ireland?—Yes.

3397. And a Senator of the Royal University of Ireland?—Yes.

3398. Are you a practising doctor?—Yes. I have been practising these twenty-five years.

3399. In Dublin?—I have been practising these twenty years in Dublin.

3400. When were you appointed a Senator?—About six years ago.

3401. And you have been, I believe, an Examiner?—Yes. I have examined in *Materia Medica* and in *Medical Jurisprudence*.

3402. You are a member of the Standing Committee, Finance Committee, and Medical Committee?—Yes.

3403. I think you propose to prove by way of illustration the difficulties under which the Roman Catholics labour in your career?—I thought I might take myself as an example of many of my class, who were in the old-time Catholic University, before the establishment of this University. There were many of them men who have risen to considerable distinction in the professions

*See page 383.

and in public life—men for example—if I might instance a few—in this University—Dr. O'Carroll, a distinguished medical man; and as an instance in public life, Mr. John Dillon. He was a surgeon and a fellow-student of my own in the Catholic University, but he particularly was a very scientific man. He got the highest Honours in Mathematics in the Catholic University—an Exhibition of £40 one year and a Gold Medal. Dr. O'Carroll was a very distinguished student of the old-time Catholic University. I might also mention Mr. M'Ardle, an eminent surgeon, and Mr. Gerald Griffin, Resident Magistrate. Many of us proceeded to a degree in the Catholic University as Arts students and we went through a period of, perhaps four years or more, studying there in the hope that some time or other the State would recognise the University, and our degrees would be recognised so that we might be able to proceed to a degree without violating our convictions. Our convictions were very strong, and they were formed honestly, and they were not in any way forced on us by others. We held rather tenaciously to them. After a time we formed a club, which we called, punningly, the C.U.I. Bono Club, for the benefit of the Catholic University. We had interviews with Isaac Butt and others, and discussed the question of University Education generally, and felt profoundly interested in the entire question. We felt, unquestionably, a wrong was done us by shutting us out from University education, and so strongly did we feel it, that in my own case, and in that of others, rather than go to the Queen's University or to Trinity College for a degree, some of us went to the London University, which was open and non-sectarian. I matriculated there myself, thinking of going for Law, but, changing my mind and going for Medicine, as the course would have taken me too far afield, I decided to stay at home and go into hospital. There were other men I might instance. There was the Secretary of this University, who got a degree in the London University, on similar lines, because he would not enter Trinity or the Queen's Colleges. Therefore many of us suffered grave inconvenience and material loss, and want of prestige, because from conscientious motives we thought ourselves precluded from availing ourselves either of the teaching in Trinity or the curriculum of the Queen's Colleges. I myself had to do without a degree for many years, a privation I felt very keenly indeed, and I may say honestly one of the reasons why I became connected with the Royal University was that it might obtain for me, as it did, through the courtesy of the Senate, the granting of an Honorary Degree. One feels one's self on a different footing with other men who may not be professionally any better, and looked down on unquestionably. I don't wish to enter into anything that would be controversial, but the Dublin University has had a great prestige, and graduates of it naturally occupied a better status than men without any degree. And those who had no degree, and yet knew they had gone through as severe a course and as honourable a course, felt themselves penalised for being Catholics, and naturally resented that penalisation very considerably. Then when after the lapse of time, many of us had got qualified, this Royal University was established, I felt it to be, for one, a makeshift, and I remember having a conversation with a distinguished man, Mr Parnell, rather accusing him with having given away the case in accepting the Royal University at the time. He explained how he had been induced against his better judgment at the time to put his name on the back of the Royal University Bill, and I felt if he had given such opposition to the measure—perhaps I was wrong—as was possible that he might have got relatively as good a measure as the Intermediate Education Act. The Royal was halting, insufficient, incomplete—practically leaving the Catholics out very largely. It was really the Queen's University called by another name, and was not, as we had no endowed college in Dublin or Ireland, available for Catholics. Catholics still continued to labour under the same disadvantages that they had laboured under previously. The Jesuits—I think it is to their credit, at a desperate moment—for it really was a desperate moment in the history of Irish education—undertook the Catholic University College when it was in very low water. They put themselves in the forefront of the fight, and by strenuous efforts they did a great deal to retrieve the fortunes of the day for the Catholics. They made it possible, at least, that a further demand should be made; and that there is a large body of Catholics in Ireland fit for University Education, and eager for it, and capable of profiting by it: for if the Royal University had done nothing else except to demonstrate, as it had demonstrated, the fitness of Irish Catholics for University education, it would have done a great deal; but, obviously the left-handed endowment, the underhand endowment of University College has disadvantages, and seeming unfairnesses, which should be set right, and which might be set right, I think, easily enough by legislation. That college has given an example, in many ways, of broad-mindedness and fairness in the fact that it has had Protestant Professors, and that it has had Protestant students, and that it has thrown open its doors to ladies, which it was the first to do amongst the Colleges of Ireland; and therefore it is scarcely possible to say—I have no brief for the Jesuits—I am not a Jesuit student—it is not possible to say that the Jesuits have not been in the forefront of education in Ireland. The University College has done a very great deal, but it has done very little compared with what it might have done, if it had proper Halls of residence, and if it could bring the students together, as it should bring them together in numbers, so that they might profit from a true academic course. In the old Catholic University we thought, whether we were right or wrong, that the chief benefit we derived arose from the fact that many of us lived in the University College—forty or fifty in the Catholic University—and had a debating society and other societies, where we pitted ourselves one against the other; and if that be some of the advantages of academic education we benefited in a measure from the opportunities offered us. These opportunities have existed to a very slight extent, and it seems a crime—nothing short of a crime—to dwarf and cripple the brains and the minds of the Catholic people of this country. The question has been agitating us, without going into remote times, for a very long time. It is a historical question for three hundred years. Amongst the demands made by the famous Earl of Tyrone, when he waged war against Queen Elizabeth, was a demand for a University in Dublin. The demand is to be found in the Buccleuch and Queensberry Manuscripts. It was one of the conditions precedent to his laying down his arms, that a University should be granted to Ireland, and that demand made by him, and ever since by the majority of the Catholic people of Ireland, has been again and again denied and refused, and has been delayed in a manner not consonant with the principles of Magna Charta. It is worthy of note also that in the middle of the eighteenth century the famous Bishop Berkeley, who was one of the wisest and greatest of mankind, among his many Queries on the condition of Ireland, asked why it should not be possible to found a Catholic College within the system of the University of Dublin, equal to Trinity College, in the same manner as the Jesuits of Paris had allowed to be founded a college for the Protestants in the University of Paris. Many Catholics have often since thought similarly, and it has been a matter of honest regret—for we don't desire the destruction of Trinity College—that Trinity College should be put outside the pale, that it should be fenced round by palisades, like the Pale in Ireland long ago, against the Irish enemy, lest they might get over; or that, like the fly in amber, it should be crystallised, instead of taking its place in the life of the country. Our only desire—my desire as a Catholic layman—is that the Catholic people of Ireland—all the people of Ireland in fact—for we are as anxious for the well-being of others as we are of our own—should have an equal right to education, and an equal opportunity to be educated. These are the general views which I have always held on the question; without any desire for the pre-eminence of any one part of the country over the other, or any section of the country over the other. We don't want to put Catholics in a position of pre-eminence, we only want that reproach removed which the Government has alleged, again and again, that educated Catholics cannot be had. For the Government of the country to make us poor, and taunt us with our poverty; to refuse us opportunities for getting educated, and taunt us with our ignorance, is adding insult to injury. Through the darkness of the Penal days we were kept ignorant, perforce. We were felons if we got education at home, and traitors if we went abroad to be educated; and we are really the heirs of the penal days in that respect, and we are still penalised—negatively now more than positively—but none the less penalised because we are Catholics in our own country. It is our right to hold our own religious opinions, as it is the right of others to hold theirs. We cannot admit that we should be deprived of education because we honestly hold by our own religious tenets. That others think we should be satisfied does not concern us. We surely, at least, have as much right to decide for ourselves as

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they have to decide for themselves. Liberty of conscience is as sacred to us as to them, and our consciences may be as sensitive as theirs. Let them apply their consciences to their own affairs, let them leave us to determine what will satisfy our consciences. That is all I should ask to say on the general question of the disabilities affecting Catholics.

3004. Is there anything further you want to mention to the Commission—This strikes me: Trinity College and the University of Dublin are excluded from the Commission's Reference. Being excluded from the terms of the Commission, that is from the inquiry, we are put in this position, that in Dublin, leaving Trinity College and the University of Dublin out of sight, there is absolutely no provision whatever for University Education for men, except the provision that is provided by the University College. Now that provision is not adequate, and is not sufficient. It is utterly inadequate for the needs of the country at large, and I think no stronger argument in favour of the necessity of having some proper provision for University Education for Irish Catholics in Dublin can be afforded, than by the fact that Trinity College and the University of Dublin are left out of consideration. It emphasises our demand, I think, very strongly indeed, and makes our claim appear all the more striking and all the more just. If I might refer to the condition of the country generally, and to the other colleges in Cork and Galway—I think we may leave Belfast to take care of itself—Cork and Galway have been, if I might say, sterilised. They have been largely useless under the present regime. Galway has produced some notoriously able men, but it has certainly not catered for the wants of the province of Connaught. That province, while being one of the most Irish, is also the poorest in Ireland, and it should be no part of our programme to desire the destruction of Galway College, but rather its preservation and its extension, possibly on other lines than at present. The same argument would apply to Cork. Cork has not done the work that might be expected of it, and under a proper scheme Cork may be expected to take a very forward place in the University system in Ireland. It would be, of course, a matter for consideration how far these institutions should be remodelled, but as centres of light and leading, and of enlightenment generally for the provinces of Connaught and Munster, there is urgent necessity for their continued existence, under improved conditions. As I say Belfast is so capable of minding itself, whilst we wish it nothing but prosperity and success, it is unnecessary for me to suggest anything with regard to it.

3405. Most Rev. Dr. HEALY.—I don't wish to trouble you with many questions, but it is important to have Catholic lay gentlemen like yourself to give expression to your opinion before this Commission, and those general views you have so clearly and admirably expressed; but at the same time it is not convenient for us to multiply witnesses, and with a view, perhaps, of enabling the Commission to some extent, at least, to dispense with this multiplication of lay witnesses, I will ask you merely this question, whether you are satisfied or not that the sentiments you have expressed are really the sentiments of all those gentlemen who went through the same experience as yourself, who suffered in the same way, who were imperfectly educated in the same way, who had tried to make up for those deficiencies, and who at present occupy distinguished positions throughout the country—don't you think you really express the sentiments of them all?—I think I do. I think I can speak for them. Many of them are personal friends of my own. I have not, I know, expressed those opinions so well as some of them could, but I have expressed honestly and justly their views on the general question.

3406. Professor RHYS.—Ó Ṗuil Ġaeḋilge agad?—Tá Ġaeḋilge agam.

3407. What do you think of the Celtic movement of which one hears so much now—I mean, in so far as it may have a bearing on the questions under our consideration?—When I was a student in the old Catholic University, the famous O'Curry had recently died, but the memory of his name was fresh, and under that inspiration I devoted myself a good deal to Irish, studying as best I could "The Manners and Customs," which were then passing through the press, and his lectures on "The Manuscript Materials of Irish History." I had the privilege of the acquaintance of a man who was an honour to Irish education and Ireland generally in intellect—that is, the late President of the Queen's College, Cork, Professor Sullivan, famous as a linguist, and in many fields.

3407A. Was he the author of the introductory volume to O'Curry's lectures?—Yes.

3408. I knew him. Well, proceed?—He was a very remarkable man. He would have been remarkable in any country, at any time. I had the honour of his acquaintance, and I was examined by him and by Cardinal Moran in Irish. I had a peculiar experience, I may mention. I was rather fond of languages, and I was fortunate enough one year to get an Exhibition of £30 in Classical Languages—Greek and Latin—and at the same time in English Language, Literature, and History, and in Irish Language, History, and Literature, and for two successive years I won them. I am the only one who competed for both—in Irish Language, and English Language History. I mention that not for any personal glorification, but it shows there was no antagonism in my mind as to the literatures of both countries, but that one may succeed in the one and succeed in the other. I had the privilege of being examined by Cardinal Moran, and, by a strange coincidence, Father Delany mentioned to me yesterday that he had come across the Cardinal's report on my examination. I have been acquainted with Irish all my life. I was not a native-born Irish speaker. I have always taken a profound interest in the labours of the Celtic scholars on the Continent, and of yourself, sir, who have done so much abroad for Irish studies. It seems a disgrace that whilst so much was being done by German scholars, and French scholars, and Welsh scholars for the elucidation of the past of Ireland, so little was being done at home. Therefore, I thought it a duty that we should do what we could towards elucidating the past history of our country. It is notorious that in a bygone time it was a glorious history in the annals of the civilisation of Europe. A distinguished German scholar has shown conclusively that for several centuries the influence of Ireland on the civilisation of Europe was a predominant factor, and in the Courts of the Kaisers and Kings, the Irish missionaries were omnipotent. Anything which illustrates that is worthy of notice and attention, and I was happy to have had an opportunity at the first meeting of the Senate I attended, with Dr. Healy, O'Conor Don, and others, of proposing Dr. Douglas Hyde as Examiner in Irish here. I have always taken the very greatest interest in the extension of Irish studies in Ireland, and in this University, and I was therefore personally gratified when I was able, in co-operation with others—with the approval of others—to have succeeded in getting established a Studentship in this Language in this Royal University quite lately. I spoke generally from the historical, from the linguistic, and from the philological point of view, in what I said hitherto. With regard to the study of Modern Irish, one cannot exaggerate the importance of it. There are many habits of thought and turns of phrase which, from without, one never can get the key of. One can never succeed in knowing the Irish as a dead language as one should know it as a living language. When the spirit of the language has vanished and ceased to exist as a spoken tongue, much of its charm must be lost, and I might be permitted to remind you of what is well known, that no less a person than the poet of poets, Spenser, found an indescribable charm in Irish, and in many Irish lays, which, he said, he had had translated for him during his famous Secretaryship in Ireland, when he was singing the praises of "The Faerie Queen." By means of Irish as it exists at present, so largely in the West, in the South, in the North, and in parts of the East of Ireland, a great light would be cast back on the ancient literature of Ireland, which, as you know, is a great literature in every essential feature of literature—great in extent, to an extent which is not believed by those who know little or nothing of the subject; great, too, in the themes which inspired it. I know a little of the literatures of some European countries, of English, and Classic literature, and I know bits of Irish literature which are quite worthy of being placed alongside any literature of which we have knowledge. In order, therefore, to elucidate and illustrate that literature in the first place, and in the second place, to give a spirit, and an inspiration, and an occupation to the youth of this country, and to teach them that they have no reason to be ashamed of their race or of their past history, I hail with satisfaction the extension of the movement in favour of the cultivation of Irish as a spoken language. The tide is rising higher than anyone would have thought. Possibly Canute and his courtiers were not more astonished at the rising of the tide,

than many in Ireland have been at the rising of the tide of the Celtic movement. The tide is rising high and sweeping still upwards. How high it may reach I do not know, but to me it is an omen of satisfaction that the people are taking an interest in the past of their race, and of their country, and of their language, and I hope much benefit will arise from the cultivation of the language, and much healthful recreation may be afforded to many jaded minds, perhaps, from a visit to Galway, Connemara, Donegal, or the outlying parts of the country. Many a vacation could be filled by such a recreation.

3409. I will not ask you any more questions, as you have given a full idea of what you think of the subject. Only just this: I wish to ask you if any new University founded in Ireland would be complete without a place for Celtic and Celtic Literature?—Certainly not. The part of Hamlet would be left out.

3410. Professor LORRAIN SMITH.—It has been put before us that the ideal of Medical knowledge involved in the Medical examinations instituted by the Senate is rather high for the needs of Ireland. I want to know your individual opinion?—That admits of two points of view. That the standard should be high was first thought necessary, in order to remove a prejudice which was inevitable, as against a new University, and, notoriously, the standard was pitched high as—if I may say so—the standard of the London University was pitched high—in fact, relatively speaking, too high. It was found necessary to lower it—the Matriculation examination was so high they had to lower it. The Senate has had, I may say, under its notice this fact, that many of our Irish students, many from the North of Ireland especially, have gone across to Scotland because they obtained qualifications, if not degrees, on easier terms in Scotland than in Ireland. Therefore, I think the suggestion you make is quite clear, and quite important. If the standard of Scotland be sufficiently high—and the Scotch being a shrewd people, as Dr. Johnson and others thought, and knew their own business well—one might think their standard sufficiently high. If that is so, our standards might be considered rather to err on the side of elevation than of depression. If the standard for Honours were left as it is, the Pass standard might be considered to be higher than it needs be.

3411. It has been suggested that the courses might be developed more in the direction of the strictly Professional subjects?—I agree with that. I think it would be a matter of vital importance, if possible, as it is possible, to develop the practical side, rather than the theoretical side, because any of us engaged in practice, or in teaching even, must recognise the fact that for a physician or surgeon the vitally important matter is that he should know his cases thoroughly well, that he should know human beings thoroughly well, and diseases well, rather than that he should know shifting theories well. If I may say so, many theories are put forward from day to day, even in Physiology and Pathology, which are scaffolding only, and fall down. Theories have to be learned carefully by students, although they may not stand the test of time; but facts always stand the test of time, and what we want students to learn in hospitals is the facts of disease, and the application of remedies; and if the University can extend these studies in the direction of practice rather than theory, it would be a distinct gain to the public weal, to the students themselves, and to their patients.

3412. Do you regard it as a weakness that Medical qualifications should be obtainable in so many ways?—I think it is. I think the portals are too many.

3413. Would that argue against the multiplication of Universities?—It might not. It would rather argue against the multiplication of licensing bodies than Universities, which are not purely Medical Schools. There is much, fortunately, in the matter besides Medical studies.

The Witness withdrew.

MISS H. M. WHITE, Lady Principal, Alexandra College, Dublin, examined.

Miss White.

3414. Mr. Justice MADDEN.—You are the Lady Principal of Alexandra College, Dublin?—Yes.

3415. You have for some time taken a warm interest in questions relating to the higher education of women?—Yes, certainly.

3416. You yourself received your education, or the completion of your education, in England?—Yes; at Newnham College, Cambridge.

3417. Alexandra College was established some years ago. Tell us exactly how long ago it was established in the interests of the higher education of women in Ireland?—In 1866.

3418. And it was incorporated in 1887 under the Educational Endowments Act?—Yes.

3419. The Royal University is the only University in Ireland the degrees of which are open to women?—Yes. We have tried, as you know, to get the degrees opened to us at Trinity College, but have been unsuccessful. There was an agitation with that object in view carried on from June, 1892, to July, 1895, and I have a pamphlet here which gives an account of the struggle.

3420. I think the account of the struggle would not be of importance for our present purposes. At present the Royal University, with which we are dealing, is the only University in Ireland open to women?—This pamphlet would show that we had done all we possibly could with regard to Trinity, and that for all practical purposes, it is closed to women.

3421. It is not necessary to go into that question, Miss White, but the circumstance that the Royal University is the only University open to women, gives you an interest in the continuance of that University?—A deep interest.

3422. Is there a special necessity in Ireland for University education open to women?—Yes. A large number of women of the upper and middle classes are dependent on their own efforts for their maintenance. There would probably not have been as many distressed "Irish ladies" if University education had been open to them.

3423. A large number of women have got the degrees of the Royal University?—A very large number, and the statistics are rather interesting. In the Matriculation of 1897, 486 men matriculated, and 174 women—that is about 73 per cent. of men and 26 per cent. of women. When that same class came to take B.A. degree in 1901 there were 84 men, or 59 per cent., and 61 women, or 41 per cent.—that is to say, the percentage of men in Matriculation fell from 73 to 59 per cent., while women increased from 26 per cent. to 41 per cent. Roughly speaking, to women were 1:3 at Matriculation, and 3:4 at B.A.

3424. But, speaking generally, is it not the case that the number of women who take degrees is rapidly increasing?—Very much so.

3425. I mean in the Royal University?—Yes.

3426. And a very considerable number of women have not only taken degrees, but obtained high distinctions?—Yes. In proof of this I may be permitted to give the distinctions obtained by our College. The successes have been striking. We have gained two Studentships, the highest place in the M.A. degree, to which is attached a prize of £500; one Junior Fellowship, sixteen M.A. degrees (eight with Honours, and first place twice), one B.Sc. degree, one LL.B., 125 B.A. degrees (forty-five with Honours). Eight times we were first at the B.A. degree. It must be remembered that we go into the field with richly-endowed colleges—the Queen's Colleges, and the University College—and notwithstanding this, at certain examinations, we have had more distinctions than any other college. At the Matriculation examinations in 1897, Alexandra College stood absolutely first, with more distinctions than any other. The same happened at the First Arts examination in 1898, and the Second Arts examination in 1899; so that, I think, we may fairly say that the women who have entered the Royal University from Alexandra College have gained a very large measure of success.

3427. There are also women graduates from other institutions in Ireland—I mean students from other educational institutions in Ireland—who have attained degrees at the Royal University?—Yes.

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3428. You are speaking on behalf not only of Alexandra College, but of the cause generally of the higher education of women?—Certainly.

3429. Tell us what these other institutions are?—Victoria College, Belfast, Loreto College, Stephen's-green, and St. Mary's University College have gained a large number of Honours.

3430. That is a Roman Catholic College in connection with the Dominicans?—Yes.

3431. And there is also a college in Londonderry?—Yes, but the distinctions gained by it have not been quite the same.

3432. We are not comparing them, but there is in Londonderry, as a matter of fact, a college that sends students to the Royal University?—They send a very small number of students in, I believe.

3433. You are aware, I am sure, that one of the proposed solutions of the University Question is the establishment of a University—a Catholic University, or University for Catholics, in Dublin. Now, if that scheme involved the discontinuance of the Royal University, do you consider that the Protestant women of Ireland would be placed at a disadvantage?—I consider that they would be placed at a most serious disadvantage. For instance, if we were obliged to send students who entered with us to a college of that kind, it would cause the most serious dissatisfaction amongst the parents.

3434. Give us, in your own language, your suggestions with regard to the future of these colleges?—That would be difficult, unless I knew what was going to be done. I certainly think that the women's colleges that have gained so large a measure of success ought to receive some endowments.

3435. Do you think they should be affiliated to the Royal University, assuming the Royal University to be continued?—I should approve of that, and that they should receive endowments as the other Colleges.

3436. Do many women who are not studying in the Colleges obtain degrees, as the result of private study?—Yes; and having passed the earlier examinations, they come to the College to get their final teaching. That is an extremely bad arrangement, as owing to their inadequate preparation one feels what bad teachers they would make.

3437. You say what bad teachers they would make. Do the majority of the women students who graduate at the Royal University adopt teaching as their vocation in life?—I may fairly say they do. Very few girls take out their degrees, except with a view to a livelihood.

3438. I understand, from your answer, that you prefer study in the College to private study?—Yes, I prefer that.

3439. Alexandra College has no State endowment of any kind?—None whatever.

3440. Do you advocate the State endowment of women's colleges?—I do, very strongly, because it would be impossible to provide University Education, and to make it self-supporting, without some endowment. The only way it can be done is to have lower classes, which do pay. In that way we manage in Alexandra College, and that is also done in other colleges. If we had nothing in our College but University classes there would be a heavy deficit at the end of each year.

3441. I think you are prepared to suggest some reforms in the Royal University?—Yes; I have mentioned the question regarding the election of the Fellows.

3442. Well, kindly develop your ideas on that subject?—The feeling is that the Fellows have not been very satisfactorily chosen. One of the late appointments was to a Fellowship in English. The Fellow appointed obtained a Pass M.A. degree in Metaphysics, and during his whole course in the Royal University he obtained one Second Honour in English, and yet the papers will be set by him, and he will control the English to a large extent.

3443. You object to that particular appointment—have you any general reforms to suggest?—I would suggest that only men whose University qualifications fit them for the post should be appointed. Then there has been grave discontent, from time to time, about the examinations, and if appointments to Fellowships are made in the way I have pointed out, there must be discontent about the examinations. We, in Alexandra College, sent in a memorial on that very subject,* in which we complain of the varying standard of the examinations. Our memorial contained the following passage:—

> "We wish specially to draw your attention to the very severe standard of marking adopted this year in French, in the Modern Literature Scholarship, and the Honour B.A. Degree examinations. In proof of this we may mention the cases of two candidates who presented themselves for the Scholarship examination in 1897, and again in 1898. Having studied French with the best instruction during the intervening year, they received, in the one case, 29 per cent., and in the other, 23 per cent. lower marks, in 1898, than in 1897."

We further pointed out in our memorial that "unaccountable variations of this kind do not tend to inspire confidence either in the teachers or the candidates, and have a depressing and discouraging effect upon both."

3444. The Fellowships in the Royal University are of two classes—those called, not, perhaps, accurately, Senior Fellowships, which are worth £400 a year, and the other Fellowships, called Junior Fellowships, with a sum of £200 a year attached to them for four years?—Yes.

3445. These Junior Fellowships have been obtained by women?—Yes; one of our own students, and other women, have obtained them.

3446. Obtained them by competitive examinations?—And we feel it a hardship that the same man that was beaten by one of our students at the Junior Fellowship examination should have been appointed to a Senior Fellowship.

3447. You don't consider that fair?—No, I do not.

3448. These Fellowships, which are not Junior Fellowships, known as Senior Fellowships, are not open to women?—No. I think it would be advisable to open them to women, and that they should be allowed to teach in women's colleges.

3449. Have you any views to present on the subject of the system under which students are examined by Professors who have taught them?—I feel that a grave injustice is done by that: that some students can be prepared almost entirely by their own Examiners. At certain colleges there are as many as thirteen Examiners teaching, whereas, in a college like our own, and in many others, not a single Fellow is appointed to lecture by the University, and the students have no opportunity of being taught by them.

3450. Have you any practical suggestions for the reform of that system?—Some of the women might be made Senior Fellows, and appointed to teach at certain colleges. I think I should prefer that an endowment should be given to each women's college, rather than that they should receive endowments in the form of Fellows teaching; but if women were appointed Fellows it might be easier to obtain the teaching.

3451. You would prefer a system under which women's colleges should receive an endowment, and should, out of that endowment, provide the college teaching?—I think it would be more satisfactory.

3452. Do you think that college examinations might be usefully substituted for any of the University examinations now carried on in the Royal?—Yes; I have thought over that. As at Trinity, some of the lectures at the College might count as examinations.

3453. You are not enamoured of the system of competitive examinations?—No.

3454. You regard it as a necessary evil?—Very much so.

3455. You think the evils attendant on the system, which is, perhaps, necessary, might be minimised in the way you suggest?—Yes, I think they could be. It would be very useful to have in the affiliated colleges some of the lectures counting as examinations, as is done at Trinity College and in some other Universities.

3456. Is the general result of your evidence this: that no University system would be satisfactory to Ireland that did not make suitable provision for the higher education of women?—Yes; I would like to emphasise that very strongly.

3457. Have you anything further to add?—I don't think so.

3458. Lord RIDLEY.—What are the duties of a Junior Fellow in the Royal University, or has he got any duties?—The Junior Fellows set examination papers. I think that is all. The women Junior Fellows do not lecture in the endowed colleges.

3459. The Senior Fellow teaches and examines, and the Junior Fellow examines?—Yes, I think so.

* See page 389.

3460. Do you think that a desirable state of things?—That the division should be maintained?

3461. That the Junior should set papers and not be allowed to teach?—No. Of course, the women Junior Fellows may teach privately.

3462. Is it regarded in the nature of a prize, as in the English Universities—one carrying not much duty with it?—It is regarded as a prize. It lasts four years, and during that time the Fellows get £200 a year.

3463. Married and unmarried?—I think both.

3464. Four years, whether married or unmarried?—Yes. The ones I know have been unmarried. I think the system is unsatisfactory.

3465. I understand the Alexandra College is not affiliated, or recognised as a college—it is merely a private college?—Yes. It is incorporated under the Educational Endowments Act, but it gets no endowment whatever.

3466. And it has no special privileges in connection with this University?—No, absolutely none.

3467. The students that go up from your College take the same chance as a girl living in her own home?—Yes.

3468. You would like an endowment?—Very much.

3469. Bedford College, in London, has an endowment?—Yes, it has £1,200 a year from the Treasury.

3470. Has Hampstead?—No. The only one that has an endowment is Bedford College.

3471. I understand your position to be this: that in any change in consequence of this Commission, or any other way, with reference to the Royal University, that there should be a means open for women to get a University degree?—Decidedly.

3472. And that, if any solution such as Mr. Justice Madden referred to—a Catholic University—were arrived at, that it should be such a solution as would be acceptable to Protestant women?—Yes.

3473. As you understand, the proposals made by the Roman Catholics, if they take the form of a Catholic University in Dublin, which should be acceptable generally to Catholics, would the possibility of taking a degree there be acceptable to you in Alexandra College?—I am afraid it would be unacceptable. As I have understood it, it is to be controlled by the Roman Catholic Church, and that could not possibly be satisfactory to the Protestant women. There are so many subjects in which dissatisfaction might arise—Metaphysics, History, Science, and even English Literature.

3474. So then, the establishment of a University for Catholics, but not exclusively Catholic, and having no tests, would not be, in your point of view, satisfactory?—I don't think it would be satisfactory to Protestant women at all.

3475. In the event of it being considered, for other reasons, desirable to establish a University more acceptable to the Catholics of Ireland, in Dublin, what would, in your view, meet the case of colleges like your own, mainly Protestant?—Do you mean if the Royal University were taken away?

3476. I imagine no one would imagine that the two should have the power of granting degrees in Dublin. That would be the *reductio ad absurdum* of University Education. But on the assumption that there is established a Catholic University acceptable to Catholics, and that, from the nature of the thing it could not be satisfactory to you, as representing Alexandra College, what would you think the best way of meeting the difficulty—of getting degrees in a University open to women?—I have not contemplated that; I hope the Royal University will be continued. I think perhaps a solution would be found by endowing the colleges and continuing the Royal University.

3477. That is to say, by endowing a Roman Catholic College, but keeping the Royal University?—Yes.

3478. Most Rev. Dr. HEALY.—Suppose that the Royal University were reconstructed as a teaching University, with one great college in Dublin, and another in Belfast, do any means occur to you of obtaining degrees for women in such a case?—That is, in the event of the Royal University being reconstructed.

3479. Yes, as a teaching University?—I should want to know what is meant by the Royal University being reconstructed?—Would it be under Catholic control?

3480. Not exclusively.—Would it be mainly under Catholic control?

3481. It would, mainly?—I think it would be difficult to make that satisfactory to Protestants.

3482. So that, as a matter of fact, you see considerable difficulty in having your students examined, and getting degrees, either with the reconstruction of the Royal University as a single University, or its reconstruction as a double University?—I should have to know what "reconstruction" exactly meant. As at present constructed I see no difficulty in getting degrees; but it might be so reconstructed that I should feel some difficulty regarding it.

3483. That is to say, as an examining body you feel it is more satisfactory to you than as a teaching University?—No, not necessarily; I don't say that.

3484. I am afraid it occurs to me that either the one or the other alternative should have to be adopted. If it were reconstructed at all it would be reconstructed as a teaching University, with two great colleges—one in Dublin and one in Belfast—or reconstructed as two Universities—one in Dublin and one in Belfast—both teaching Universities. In either case, as far as I understand, you see grave difficulties in making arrangements for the examination of your students?—I should have to know what the arrangements contemplated were. I could not accede to them till I knew what they were likely to be.

3485. Did it ever occur to you as a possibility that the gentlemen at Trinity College might, in that case, make arrangements to examine your students, and give them degrees practically on the same terms that you now get them at the Royal?—I have no reason to hope for that. We have received no encouragement from Trinity College, as I pointed out clearly at the beginning of my evidence. This last year the Matriculation examination was opened, and we sent in five candidates. I sent to the Registrar to know what provision was made for the five girls to go on with their courses in the University of Dublin, and the answer was, "No provision has been made." That is how the matter stands. I think it would be rash on our part to decide that Trinity College would be likely to do anything for us.

3486. All must admit, at any rate, that the governing body of the Royal University has shown much more consideration for ladies than the governing body of Trinity College?—There can be no doubt about that.

3487. We may hope, in the future, the governing body of Trinity College may become more liberally and considerately disposed towards the ladies?—I hope so.

3488. Professor BUTCHER.—I understand, from your answers, that the reconstruction of the Royal University as a teaching University through affiliated colleges which teach would meet your views provided that you were introduced into that system of affiliated colleges?—Yes, it would.

3489. If you were one of the recognised colleges, and got, which, I suppose is a further necessity, the endowment required for the carrying on of that teaching, you would be better satisfied with the Royal University than now?—I should. It is difficult to speak of reconstruction without any idea of what might be meant by it.

3490. By reconstruction I mean that particular form of change, viz., having teaching colleges with the University—teaching colleges which it would be necessary to attend for the purposes of a degree. On the other hand, supposing you got no endowment, and supposing you would be placed inside the system as a constituent college of the Royal, you would strongly plead for the present powers of the Royal being maintained?—Yes.

3491. By giving you degrees?—Yes.

3492. Otherwise, you could not get on?—If a girl goes to teach in England, or any part of the kingdom, the only thing she can take as a guarantee of her intellectual qualifications is a degree from the Royal University.

3493. By affiliation—is that what you would mean—roughly, that if you were affiliated you would have to submit your programme of studies or courses of lectures, and so forth, to the controlling University—call it the Royal—you would satisfy them in point of standard of teaching and the duration of these courses that you deserved to be recognised?—Exactly so; and that our teaching was up to the required standard, and that we had the proper teachers.

3494. In order to carry that out, I suppose it would be perfectly essential you should have more money?—Absolutely. I don't see how we could do it otherwise.

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3495. What are the numbers in the College?—In the College, last year, there were 268 students; but it must be remembered that we count every one who comes to the College. Many of these only come for lectures in such subjects as French, English Literature, and German. The University students would be a much smaller number than that.

3496. Lord RIDLEY.—A hundred?—About sixty or seventy.

3497. Professor BUTCHER.—What is your present teaching staff?—About forty; but they are required for more than University teaching—for instance, music, &c.

3498. But the teaching staff engaged in University work proper?—It is much smaller.

3499. If a difficulty were raised about giving you endowments, it does not seem easy to cite precedents from other women's colleges through the kingdom. Can you suggest any satisfactory answer?—I suggested Bedford College.

3500. How does that stand?—It gets £1,200 a year from the Treasury Grant.

3501. That is a good precedent. In the case of the older Universities—Oxford, Cambridge, and the Scotch Universities, and, also, I think, in the case of the Welsh Universities—I am afraid it holds good that there is practically no State money devoted to the instruction of women. But would this be a partial answer, in your opinion, to that objection: that these Universities throw open their lectures to women, provide the lecture rooms, and put them, as regards attendance at lectures, under the same conditions as the men—and that those Universities give them, in that way, a form of endowment, whereas you, in Dublin, at least, have got nothing of the same sort?—We have often urged that point, and brought it forward.

3502. Professor EWING.—You said, in answer to Mr. Justice Madden, that if the present Royal University gave place to a Catholic University, or a University predominantly Catholic in its atmosphere, women would be set at a serious disadvantage?—The Protestant women would. I have every reason to know that their parents would not be satisfied with their attendance at a University like that, and it would mean that the Protestant women would try to go to England, or some other University, and as many could not afford this they would be left without degrees.

3503. Would you have to look to some other University in that case?—Yes.

3504. If reconstruction were to occur, and supposing that part of it was to form, in Ireland, a second University, the atmosphere of which would not be distinctly Catholic—in that case, would it not be open to you to look to that University for degrees?—Certainly.

3505. A University that might, perhaps, be formed round Queen's College, Belfast, as a nucleus?—That would be hard on the Protestant women of Dublin and the South. There would be great difficulty for them.

3506. The geographical difficulty?—Yes.

3507. You don't see any other point of difficulty but the geographical point?—Possibly; the atmosphere there would be distinctively Presbyterian, would it not?

3508. I am afraid I cannot say?—I should say there would be some difficulty on that account.

3509. You wish to look to a University which has no atmosphere?—I should be satisfied with the Royal University, as at present constituted, giving degrees. It has certain faults, but we have much to be grateful for to the Royal University.

3510. I think you expressed a willingness, if only it could be done, to accept connection with Trinity College?—Yes, we have tried to obtain it.

3511. Does not the question of atmosphere come in there?—Not to me, nor to our College; but to many others it might.

3512. Professor RHŶS.—From what classes of the population of Ireland do you draw your students mostly?—From the upper and middle classes, daughters of the clergy, professional men, commercial men, landowners.

3513. Largely landowners?—A great many.

3514. You practically draw on the most intellectual portion of Protestant Ireland?—We consider we do.

3515. Taking the Royal University as it is, you had important reasons for finding fault with the examination system, in 1895?—Yes.

3516. Has it improved since?—Sometimes it has improved and sometimes we had cause for complaint. One year the papers would be better and the next year worse.

3517. Among other things, you complain about the standard?—The varying standard has always been a cause of complaint: we cannot know what kind of papers will be set in the same examination, the standard varies so unaccountably.

3518. To what do you ascribe that—is there a lack of continuity amongst the Examiners—do they change too often?—It is difficult to say what to ascribe it to. We have the fact to deal with, that two girls were examined in one year for a Scholarship, and obtained a certain percentage of marks. They went in for the same examination a year later, and they received in the one case 29 per cent., and in the other 23 per cent. lower marks than they had obtained in the previous year. It is impossible to account for that.

3519. From what I know of girls they are very eager and serious students, and it is not likely yours wasted that year?—Certainly not. Though it was the same examination, they were given, in one case, 29 per cent., and in the other case 23 per cent., lower marks in 1898 than in 1897. The marks in 1897 were 607 and 450, and in 1898 they were 374 and 265.

3520. Was that a Pass examination?—No, it was a high Honours examination. It was an examination for Scholarship—one of the highest distinctions in the undergraduate course.

3521. Had they changed the Examiners?—I cannot answer that offhand.

3522. Was it competitive?—It was competitive.

3523. Ought it to be competitive? What is the examination intended to produce—what is it meant to bring out?—The best candidate in the subject of Modern Literature. If two intelligent students, working at the same course for a whole year, are examined in two successive years, and get lower marks in the second year than they got in the preceding year, there must be something extraordinary in the system.

3524. The competition element does not apply to that?—No; it was found that these girls had fallen, in the same examination, 29 per cent. in one case, and 23 per cent. in the other.

3525. The system I understand best keeps the two things apart as much as possible. In Oxford, for instance, we try to keep up a standard, and every person who comes up to that standard gets a certain class. In one year there may be more than in another; but to make it mainly competitive for University Scholarships is a very different thing. A man who has got into the first class might have no chance of getting one of those Scholarships. How far do these examinations combine the two things?—The competitive and the standard examinations.

3526. What I want to point out is that the competition must make the standard fluctuate?—In this particular examination both candidates had previously taken Honours.

3527–28. It is purely competitive amongst a certain class, who have already attained to an honour standard?—Yes. What we object to is that a girl who obtained a certain standard in one year should have fallen 29 per cent. in marks the following year. We think that shows there must be something defective in the system of examination.

3529. With regard to the examinations, do you think they are too many, or too severe?—No; we have no fault with that; what we find fault with is the varying standard. I am content with the First and Second Arts examinations, as at present arranged.

3530. You said you would prefer some of the examinations being carried on by the teachers themselves in the colleges?—I object, rather, to competitive examinations, and I think it would be an advantage in many of the cases if the lectures could count.

3531. You agree with me that examinations at long intervals are a greater anxiety?—I think they are, if the whole course has to be remembered for three years.

3532. Professor LORRAIN SMITH.—You mentioned that in your College you had classes for more elementary education than the University classes?—Yes.

3533. Do you see any difficulty in that, as bearing on the question of affiliation?—Yes, I do; but I think we should be able to make arrangements to meet it. We have a school in which girls are educated until the age of fifteen, and in the College itself we could make different departments, which could be kept entirely separate.

3534. You have very good buildings?—Yes, we have good buildings.

3535. You have capacity for taking resident students?—Yes.

3536. You know that lady students attend the Queen's College, Belfast?—I do.

3537. And they are of all creeds?—I believe so.

3538. Coming to the question of atmosphere, every religious creed is represented amongst the lady students there?—I know nothing more of Queen's College than that women attend it.

3539. It has a public endowment?—Yes.

3540. That is my reason for suggesting it—you were searching for examples of public endowment for the education of women?—Yes.

3541. Dr. STARKIE.—I understand that, from your personal experience, you have very strong objections to private study?—Yes.

3542. And you would strongly urge the view that all lady students should be compelled to reside in certain colleges?—I don't know that I went so far as to say reside. That they should attend lectures at them.

3543. And that all these colleges should be affiliated to the University?—Yes.

3544. Have you any idea how numerous these colleges would be?—I should not expect them to be very numerous.

3545. There would be one in Belfast, I suppose?—Yes.

3546. There would have to be two in Dublin?—Yes.

3547. And do you think it would be necessary to have one in the South of Ireland?—Is there any large ladies' school in the South? I don't think so; but it would be quite easy to see what number of women had presented themselves from the South. I don't know that there would be a large demand for it in the South.

3548. How would you provide for the ladies at present distributed all over the country in Convent schools? Do you think it would be a hardship to ask them to come up to Dublin, to St. Mary's College?—Are they a very large number?

3549. I don't know; but I know there are a number of Convents devoted to the education of ladies. I have seen their names in the Honour lists?—I believe the two leading ones are the Loreto and St. Mary's. I know that they are very well educated.

3550. Of course, it would be unfair to ask you whether the ladies of the Loreto Convent would object to come to the affiliated college, St. Mary's. There might be some jealousy between the two as to which should be affiliated?—I am afraid I could not answer that.

3551. Is it your opinion that you could not get rid of the inter-competition between the colleges so far as Honours are concerned?—Supposing there was a proposal that the Royal University should be reconstituted in this way: that there should be a certain number of colleges for men affiliated to it, which colleges should be autonomous, as far as possible, in such a way as to conduct their own examinations, not only for Passes, but for Honours—at any rate, for the lower Honours—do you think the ladies would be satisfied if there were inter-competition in Honours only between the ladies' colleges?—I am afraid they would not, because they would think that probably the degrees would be regarded as not of the same value.

3552. Supposing there was no inter-competition in the colleges for men, would not the ladies be satisfied with the greater competition there would be between the ladies than would be proposed between the men?—Do you mean with no general class list?

3553. There would be no general class list, according to the scheme I outline, in the colleges for men; but it has been suggested here, this morning, that the colleges should be autonomous, and should hold their own examinations—even for Honours; this scheme would get rid at once of inter-competition, and class lists, except in the colleges?—Such degrees would probably be regarded as of no value.

3554. Would the ladies object to being deprived of the privilege, which they value, at present, so much—of competing with men?—It is not that they value the privilege; but if the examination was specially provided for women, it would probably have, in the eyes of the world, the appearance of being an inferior examination.

3555. It would be difficult to convince the world that there was no reality in that objection; unless there was a central council to take measures that the standard should be uniform in all the colleges?—The same objections, I think, would probably apply to it, as have been urged against the proposed University for women, which has been opposed by the best women educationists in England.

3556. Supposing the lectures at Trinity College were opened to lady students, would your College be satisfied to become a mere house of residence?—We have no right to suppose that Trinity College will do so.

3557. Let me take the case of Belfast. Supposing it were an autonomous College, and it were proposed that the ladies in Belfast should attend there, would not that thereby get rid of the claim of women to special endowments for their colleges. Do you think that would satisfy your friends?—I do not.

3558. You think they would prefer a separate endowment?—Yes.

3559. In which case the teaching for ladies would have to be given within the walls?—Of their own colleges. I am sure that would be preferred by most of the women students. This, I believe, would also be the view of the leading Convents.

3560. One of your objections to the Royal University was the system of electing to what are called Senior Fellowships, and you gave instances of men that you considered were, rather unfairly, appointed to Senior Fellowships, we will say, in English or Modern Literature. Is not that due to the fact that by Statute—the present Statutes, at any rate—women are not eligible for Senior Fellowships, and still, that most of the Honours in Modern Literature and English have been won by women, and, consequently, there may be none but rather inferior male candidates left?—My contention was, that from an academic standpoint, it would have been difficult to find a candidate less qualified for a Fellowship in English than a man who had obtained a Pass degree in Metaphysics, and throughout his whole University course had only gained one Second Honour in English.

3561. Perhaps the consideration that weighed with the Standing Committee was that they had not a more suitable man?—I am sorry for the University if no candidate with better qualifications could be found.

3562. Is it not a fact that ladies have won the greater number of distinctions in English—the great majority?—I think so.

3563. This superiority would constitute, consequently, in your opinion, a very strong claim that, at any rate, in Modern Literature, some Senior Fellowships should be awarded to ladies?—Certainly; if it is impossible to find a man who has obtained more than one Second Honour in the English course, and women have obtained First Honours, I think there is a claim.

3564. You instanced the case of a gentleman who had been defeated by a lady for the Junior Fellowship; the lady was appointed to the Junior Fellowship, and the defeated candidate was afterwards appointed over her head to a Senior Fellowship, to examine in the examination in which he had been unsuccessful himself?—Yes; he was given the Senior Fellowship, and she was passed over.

3565. In connection with the question which Professor Rhys put to you, Miss White, about the standard required in examinations, there are some objections urged in a document presented by Miss Oldham. No doubt we shall question her in detail later on. It is stated that it must happen in certain years that more candidates present themselves than in others, and in order to do justice more Honours should be awarded; the inference I should draw from that statement is this, that what the Royal University means by a fixity of standard in Honours is the granting of a certain number of First Honours every year and of a certain number of Second Honours, and rarely departing from that proportion?—Is that desirable if the number of candidates is much greater?

3566. I don't say it is desirable; I want to get at the fact?—That has been seriously complained of.

3567. Is that the real meaning of Miss Oldham's statement. It seems to me and others most surprising?—That is the meaning.

3568. You believe that the Royal University, or those who have the management of these things, have fixed by precedent, I suppose, a certain number of Honours to be awarded. They say, for example, that the average number of First Class shall be six and of Second Class shall be twelve?—Yes.

3569. And in any year that the Examiners found a larger number of very excellent students and recommended, we will say, in the First Class twelve, you believe that the objection would be made to

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such a return that the examiners were much more generous than in previous years, and that the number must be cut down to six?—That is what we have always believed to be the case.

3570. In the case of the B.A., that would be, I suppose, objectionable on many grounds?—No; there would not be anything like so large a number of B.A.'s.

3571. Numbers make no difference. Professor Butcher asks whether a larger sum of money is attached to the First Honours?—Not necessarily; unless an Exhibition is awarded.

3572. Do all those that get First Honours in a subject for the B.A. get Exhibitions?—Generally, I think; but my impression is, if a candidate gets First Honours he gets an Exhibition.

3573. And the "fixity of standard" means fixing a certain number for the First Class, quite irrespective of the merits of the candidates?—Yes, and quite irrespective of the number that present themselves.

3574. Mr. WILFRID WARD.—I only wish to ask you one question for my own information. Is not Bedford College primarily a Medical College?—No, I think not; it prepares for the London University. We always think that Bedford College is more analogous to us than any other college.

Sir RICHARD JEBB.—Miss White is perfectly right.

The Witness withdrew.

Rev. William Nicholas, D.D.

Rev. WILLIAM NICHOLAS, D.D., President of the Methodist College, Belfast, and Member of the Senate of the Royal University of Ireland, examined.

3575. CHAIRMAN.—You are President, I think, of the Methodist College of Belfast?—Yes.

3576. And you are a minister of the Methodist Connection?—Of the Methodist Church.

3577. And, I believe, a Doctor of Divinity?—Yes.

3578. I think you come prepared to give evidence as to the opinion of the Methodist Church regarding the present arrangements for University Education in Ireland?—I do, my lord. The Methodist Church have no grievance, which is a comparatively rare thing in Ireland. They are perfectly satisfied with the present arrangements; there is no difficulty whatever about Methodists getting a degree in connection, either with Trinity College or with the Royal University. Then, in the Methodist Church, there is a very strong objection to a sectarian University. This has been proved time after time by resolutions passed at our Conferences—the Conference is the annual meeting of our Church. Now, the last resolution that was passed is exceedingly short, and, if you like, I will just read it. "That inasmuch as a Royal Commission has been appointed by His Majesty's Government to inquire into the affairs of the Royal University in relation to University education in Ireland, it is resolved that the Conference deeply regrets that the scope of the Inquiry has not been enlarged so as to include an inquiry into the affairs of Trinity College, Dublin. That this Conference protests in the strongest manner against the establishment and endowment out of public funds of a sectarian University in Ireland." A resolution similar to that was passed at the English Conference, held in Newcastle. I don't know whether you would regard that as coming before you—Newcastle-on-Tyne—in the English Conference, and it passed quite as heartily as in the Irish Conference, so that whilst the Methodists in Ireland and in England differ on some political questions, they are perfectly at one in their decided opposition to a sectarian University in this country. Now, I have no right officially to represent the Methodist Church on this subject, but I have the moral support of resolutions of the kind that I have read for you, resolutions that have passed the Conference, and at the last meeting in this month of our General Committee of Management. Whilst that Committee had not the authority to send me as officially representing the Conference, that Committee passed a resolution of confidence in my representing the views of the Methodist Church on the subject. That was the largest and most representative Committee that we have. I don't know that I have any more to say on that particular subject. The two points are, that the Methodist Church is satisfied with the present arrangements; the other point is that we are distinctly opposed to a sectarian University.

3579. Does your objection apply to a denominational college forming part of, let us say, the Royal University?—That is a subject that has not been discussed, and it would appear to me to be a very difficult matter.

3580. To have a denominational college, that would not be open to the same objections that a denominational University would be open to?—I can see that at the moment, but, of course, it would be well to consider that particular point more fully before giving anything like a definite statement, either as to one's own views or the views of other people.

3581. But still you recognise that that is a different question?—Oh, I recognise that that is a different question; and, personally, my own leaning would be in favour of a denominational college, or, rather, of denominational colleges, in connection with a National University.

3582. And endowed?—And endowed, so long as the endowment was given, not to one denomination, or to two, or even to three; but an all-round sort of universal endowment of the different denominations that might claim to have a denominational college.

3583. And you don't think that the opinion of your community would be adverse to that?—I don't think it would; that is, I think such a proposal might be made as would carry our people; I think that would be quite possible.

3584. Then it would rather appear that if it is susceptible of arrangement that that proposal would be obnoxious to no general principle?—Our general principle would be in favour of non-endowment as regards religion. We would not have the same objection to endowment for educational purposes in connection with a particular denomination, so long as that was on a basis that did not favour any one denomination or any two denominations, that that there was nothing in it opposed to the principle of perfect religious equality.

3585. Just to apply that more specifically to the matter in hand, we are confronted with a great deal of evidence going to this, that without some State endowment the Roman Catholic population, who may be appropriate for University training, are debarred from it; hence the suggestion is made, as one of the alternatives, that there might be a State-endowed Roman Catholic college, forming one of the colleges of the Royal University. I want to make that quite clear, and it is on that that I invite your opinion?—Well, would that apply, say all round? Supposing we wanted, as Methodists, a State-endowed college, would we get a grant for buildings, educational appliances, assistance for paying the teaching staff, and so on?

3585A. I have no mandate for answering that from anyone, but assume for a moment that that was answered in the affirmative, what would you say?—Then I would say if there was no sort of dealing with one Church on a different basis from that on which the Government dealt with another, and if the money were given for educational purposes, not for the endowment of Theological Chairs, or for the teaching of religion, but purely for educational purposes, I could not see any objection to that.

3586. What is your next subject?—The next subject, I think, is, is there a need of increased facilities for University education in Ireland. My impression is that there is not. I think at the present time all who need a University education in this country are getting it. That the professions, as a rule, are rather oversupplied than under-supplied. Our country being very largely an agricultural country, our need is more for technical instruction, and in some parts we are making very great efforts—in Belfast, for example—to supply that need. I think that is a much more pressing need than for University education. I have a decided opinion that if we had fewer professional men it would be better for them and better for the country. Now, when we advertise for a teacher, the number of men who have University degrees and who apply to us for situations, carrying small incomes, is astonishing, and one frequently says it is amazing that men who have really received degrees from different Universities are prepared to come for this small amount.

3587. But have you not observed that the tendency of opinion on those subjects is rather in favour of embracing within the University a number of Chairs which relate to technical training?—Yes, a Faculty of Commerce has been proposed.

3588. And supposing that that side of University training were largely developed, would that to some extent meet your objection?—I think it would, my lord. So much would depend on the concrete scheme that would be put before one; it is not easy to form an opinion on a hypothetical case. It is purely abstract.

3589. Would you kindly tell me is your experience mainly of the North of Ireland?—My experience is mainly of the North of Ireland, although I have a reasonable amount of experience in connection with Dublin.

3590. Do you know the South and West?—I know the South and West a little, but I don't know the South and West so well as I know Dublin; and I know Belfast and the North better than I know any of the other parts. Then I have down here objections to anything that would lead to an increase of sectarian control of education, or would interfere with the principle of religious equality. I don't think that any Church has been very happy in dealing with purely educational questions; the tendency of the Church, of course, is to rather make facts accord with its dogmas, and rather to put an end to perfectly free investigation. Then I think, the influence of almost any Church in the curriculum would not be the wisest thing in the selection of books. I remember a case at the Senate of the Royal University, when we were discussing the question of giving a diploma in education for teachers. I proposed in the Senate, in this very room, a book that anyone would think a very suitable book to be studied by a teacher, Herbert Spencer, on "Education," a book that would be almost necessary for a teacher to read; yet it was strongly objected to on purely theological grounds. I think that shows how Churches—I don't refer to any one Church—I think all Churches would interfere less or more with perfect freedom of investigation and freedom in teaching, and that in a University there should be the utmost freedom to discover the truth; and one should not be anxious to make the truth square with any preconceived ideas; hence, anything that would increase sectarian control, any sectarian control, over a University, I think, would be a bad thing. Then I have already referred to anything that would be against the principle of religious equality making inequalities amongst the different Churches. I think that would be very injurious. Then, my lord, I would like to suggest a few alterations in connection with the Royal University. The extern "examinations," I see, is put down here on this paper; what I meant to have put down was extern "Examiners."

3591. Never mind the paper?—Now, there can be no question whatever that there is a considerable amount of dissatisfaction with the examinations as carried on in conection with the Royal. This dissatisfaction, of course, is not so much in Dublin as in Belfast; but I know as a matter of fact students who live in Belfast, and go to Glasgow, all feel that they should come down here to Dublin a little before the time of the examinations, and there is a feeling that there are methods of communication. It has been brought up before the Senate, and I presume, in the Minutes of the Senate, you would get a good deal of light on the subject, where there have been things that have not led to the impression that there is the absolute impartiality in the examinations that there ought to be. I don't know any way of meeting it except by getting extern Examiners. Of course, if arrangement could be made that teachers would examine their own pupils, that would be a different matter; but with the Royal University, as at present constituted, I think getting extern Examiners, at least in many subjects, is absolutely essential. Then regarding the Fellowships, I think that no Fellowship ought to be given in connection with the Royal except as the result of examination. I think that even some of those who get some of the Fellowships without examination have an uneasy feeling that they don't care for getting Fellowships in that way, and that they themselves would prefer some other method. It leads a great many people to feel that there is a want of fair play in giving a certain number of Fellowships without any examination whatever. Then regarding having halls of residence, now I am Dean of Residence in Belfast, and I am prepared to say that it is a very great need. Students come to Belfast, and they have to go about there and get lodgings, and sometimes they are not able to get suitable lodgings, and it is simply impossible to keep everything like a sufficient oversight on them. Now if halls of residence were built, or that they could reside together, and have the social influence of the Professors and others, I think it would be a very great thing for the young men; it would do them good as regards their manners, and we have often at the Senate here had to complain of the excessively unruly and rowdy conduct of the students on days when degrees were being conferred, as far as I know, very much worse than in other Universities. You always expect a little riot on such occasions—to have such a riot that the Chancellor cannot be heard is out of all character.

3592. Do you really think that that is confined to this University?—I don't think it is. I have been at several of them in Trinity College—I am a graduate of Trinity College—and I have witnessed what you may fairly call "carrying on" there, but it was of a very much higher type than the carrying on here. There was wit and humour, but there was not vulgarity. I think there is a great difference between the two things. I don't think there will be much difference of opinion on that subject, that our students need a good deal of civilizing, and they would get that in the halls of residence. Then it would be possible for the clergy of different churches to have a more effective oversight of both faith and morals than they can have at present, because the boys are simply left to themselves now, and you cannot tell what sort of houses they are in. Then the last point is about affiliating an increased number of colleges. That seems to touch on the point that you put before me of colleges that would be less or more denominational. I think it would be a possible thing to give where it was necessary, grants for building and for appliances, and helping in other ways a large number of colleges, and have a great national University, whose degrees would be respected throughout the entire country, and also respected in England and Scotland.

3593. Most Rev. Dr. HEALY.—I understand you are President of the Methodist College?—Yes.

3594. Is that an ecclesiastical institution for the education of candidates for your Church or for seculars?—We educate the candidates for our Church there, and we also have a very large day school, and we also have a fairly large boarding establishment.

3595. CHAIRMAN.—Is it the establishment from which we have had Mr. M'Intosh?—Yes; he is the head master.

3596. Most Rev. Dr. HEALY.—So it cannot exactly be described as an ecclesiastical college, but rather a secular college, where ecclesiastical students are educated with others in Arts, I understand?—Yes, but educated separately in Theology.

3597. Yes, I understand. And have you a large number of pupils in attendance there?—I should say between 300 and 400 altogether.

3598. Do many of those, might I ask, belong to other religious bodies than your own?—Yes, a considerable number. We have a large number of Episcopalians, a large number of Presbyterians; we have some Jews, and I am not sure that we have not others.

3599. Now would you describe it as a sectarian college or not?—Well, it would be really hard—it is a sort of hybrid.

3600. It is neither sectarian nor non-sectarian?—It is something like that—there is a sectarian element in it.

3601. I perceive that very clearly?—But then there is a non-sectarian element; that I hope is equally clear. For example a very short time ago we had a vacancy for a Mathematical Master. A very promising young man came to me, and showed me his testimonials. I said "These are all right; I think you run a fair chance of it." He said, "Would my religion stop the way?" I said "We don't inquire into a man's religion, we take him on his merits." He said "I am a Roman Catholic." I said "Send in your application, and take your chance."

3602. Did you take him?—We did not; but it was on the ground of merit solely. We have no rule forbidding Roman Catholics; and we have Roman Catholics in our employment.

3603. Had you Roman Catholic Professors?—We could not have Roman Catholic Professors to teach Methodist Theology.

3604. I don't mean Theological Professors, but other Professors?—I cannot remember. We have not one at present, but there is no rule, no bye-law, that would prevent us from having one.

3605. I don't mind laws so much. I much rather attend to facts. Your main objection, I understand, is to a sectarian University; but you don't object so much

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to the endowment of sectarian colleges?—Yes, but we have no State endowment—all the endowment we have is from our own Church.

3606. I am not alleging that you have. It is important, therefore, to have a clear idea of what one means by the word "sectarian," and I would be very much obliged to you if you would explain to us precisely what you mean by "sectarian?"—I would mean by sectarian any one Church controlling an institution endowed by the State. Now all our endowments are from our own people.

3607. But you describe sectarian to be this in reference to educational institutions—it is a Church controlling, any single Church controlling an educational establishment. Is that what you mean?—An educational establishment that is endowed and maintained by the State.

3608. By public money?—Yes.

3609. You were a student or graduate of Trinity College?—Yes.

3610. Before the Tests Acts were passed in 1873, with reference to Dublin University, would you regard that University as a sectarian University or not?—Well, before the Act was passed I would regard it as sectarian.

3611. After the Act was passed would you regard it as sectarian?—Not so much so as before the Act.

3612. But would you regard it at all as sectarian after the Act was passed?—I am not at all sure but that the constitution of Trinity College could be still further liberalised.

3613. That is not the question. What I want to know is: do you still regard Trinity College as sectarian after the passing of the Act?—I would not call it sectarian in the strict sense of the term.

3614. You observe I began by asking you to define sectarian. I think I have a fair right to ask you to keep to that meaning in the subsequent discussion, and therefore it is hardly fair for you, I think, to go and get another meaning to suit you in the course of the discussion?—But you see Trinity College is not controlled by a Church.

3615. That is not the question I asked. The question I asked is: do you regard Trinity College as a sectarian institution after the passing of the Test Act?—Well, in the strict sense I would not.

3616. I pray you to stick to the sense that you explained first, "controlled by a Church?"—Well, it is not, and has not been since controlled by a Church.

3617. Is it sectarian or not?—At the present time it is non-sectarian; but it is at the end, so to speak, of the spectrum near sectarianism.

3618. Did that Act, as a matter of fact, make any change in Trinity College except on paper?—Oh, I think it did.

3619. What change did it make *de facto* in the establishment?—It opened it to Dissenters.

3620. That is a thing that hardly exists as a fact?—I was there as a Dissenter.

3621. Did it make any change in the governing body?—It did not make it actually, but it made it potentially, because there was the way opened, and if a sufficient number of members of other Churches had graduated, they could have become part of the governing body, and it was not the Act of Parliament that prevented them.

3622. You observe that what I want to try to do is to ascertain whether as a matter of fact this is a sectarian institution or not, controlled by a Church. That is what I want to ascertain. The way to discover that is to try to ascertain what is the influence of the Episcopalian Church in Trinity College, and in order to do that, the first element I find there, the dominating influence is the Divinity School. I suppose that is a fact that is undeniable, that there is an Episcopalian Divinity School there. That fact is undeniable?—Yes.

3623. And it has a certain influence in the establishment no doubt?—Oh, it has.

3624. The governing body is Episcopalian, is it not—that is the Board, I think they call it?—But it would be quite a possible thing for a non-Episcopalian to be on the Board—Dr. Maguire, for example.

3625. I am not speaking of possibilities, but of actualities?—It is a mere accident that they are Episcopalians.

3626. What I want to ascertain is whether, *de facto*, Trinity College is a sectarian institution or not, according to your explanation of the word?—My feeling is that it is not strictly a sectarian University.

3627. Will you allow me to take up the elements that make up the moral entity we know as Trinity College. The first element is a Divinity School, that is Episcopalian?—That is Episcopalian, but it is Episcopalian in a very broad sense. I went through the Divinity School with Dr. Salmon, the present Provost, and whilst in our views as Methodists we differ considerably from the Episcopalians, there was nothing whatever that stood in my way of attending all the classes, and competing for prizes. The one point where there was a barrier was, that I did not take Communion with the Church, and hence was not regarded as a Protestant Episcopalian; but I attended the lectures, I competed for the prizes, and I did everything that I could have done if I had been a Protestant Episcopalian, and nothing was ever said irritating or trying to me.

3628. I don't insinuate anything of the kind. The question is not what an individual student may happen to be who attends lectures in that school. That is a very accidental thing, and has nothing to do with the question that I ask. The question I ask is whether that Divinity School is, in the ordinary sense of the word, an Episcopalian school or not?—In the ordinary sense it is Episcopalian.

3629. Now I come next to the governing body. Is not, as a matter of fact, the governing body Episcopalian in the same sense—that is the Board?—I don't know what the Board is now; but as far as I know they are Episcopalians on the Board, but I think Dr. Maguire—he was a member of something——

3630. Yes, but he is not there now?—But he was there, and he was a Roman Catholic.

3631. I am speaking of the present constitution of the establishment?—I don't know. I have not examined that, and I should say further, as I read for you from our Minutes, we would have liked Trinity College to be inquired into.

3632. You will observe I am not concerning myself with that at all. I am concerning myself simply and solely with the constitution of Trinity College in relation to your definition of the word "sectarian." I am prepared to admit for you that it is not a sectarian institution; but then, if I do that, I hold you must also admit that the proposed University for Catholics is not a sectarian University. That is all I want. On the other hand, if you say that Trinity College is a sectarian institution, and certainly enjoys a public endowment, I think the Catholics have an equally good claim to a University for Catholics enjoying public money, and sectarian only in the same sense as Trinity College. That is my position, so you may take your choice of those two alternatives: either it is sectarian, or it is not. If it is sectarian it ought not to enjoy its public endowments, according to you. If it is non-sectarian leave it its public endowments; but the Catholics have an equally good right to get a similar endowment on similar conditions. How do you meet that?—I think I would meet that by saying we found a condition of things years ago, where there was an endowed University. The Government of the day did the best that was possible in opening that endowed University, but endowed religious institutions of that sort belong to the past, and now for us having a clear field, and no reason for doing it, to go back to an endowed sectarian University would be putting back the hands of the clock very considerably.

3633. Would it not be perpetuating an injustice to continue to deny to the Roman Catholics in Ireland what has been conceded to the Episcopalians in Ireland so long ago?—I would like to remind you of our resolutions. We would be very pleased——

3634. I will come to your resolutions presently?—We would be quite pleased to see anything that is unfair in connection with Trinity College removed.

3635. Is there anything unfair in connection with it at present?—I am not prepared to say there is; but if there is anything, we go on the principle of being perfectly fair all round.

3636. Now you observe, Dr. Nicholas, this is the essence of the Catholic claim in Ireland: that they are entitled to have a college, sectarian, or unsectarian—it does not matter how you call it, provided it be for Catholics—an institution in all respects similar to that which Trinity College is for Protestants. That is the essence of their claim. Now, suppose you admit that the Protestants or Episcopalians have a right, as they certainly have, to the enjoyment of Trinity College with its endowments, on what principle of equity can you deny to the Catholics the enjoyment of a similar institution for the purpose of higher education?—On the ground that I would rather level down than level up;

and if there could be a scheme suggested, removing the Divinity School, putting it under the control of the Episcopalian Church more directly, a great many Episcopalians, some of the bishops, and a number of the clergy would prefer that.

3637. Levelling down means much more than that?—It depends on the distance you level down.

3638. Levelling down means taking their ancient revenues from Trinity College and dividing them proportionately, for educational purposes, amongst the various religious bodies in Ireland—that is what levelling down means?—I think there would be a point there; there are a large number of endowments that Trinity College has——

3639. I only speak of public endowments, the lands, about £30,000 a year net, which is a considerable sum?—The endowment given by their own people ought not to be touched.

3640. Now, there are people who have been talking of levelling down in that sense, and taking the endowments of Trinity College and all similar institutions, making one mass of them, and sub-dividing the mass proportionately to the University population of the country amongst the various religious sects. I never was in favour of that myself, but that is what I understand by levelling down. Levelling up would be the establishment in the Dublin University of colleges for the different religious bodies, equally well-endowed with Trinity College itself. That is out of our consideration at present. What I want to point out to you is, to show me why Catholics are not entitled to demand for themselves, for the purpose of higher education, an institution not more sectarian in any respect than Trinity College is this moment?—Well, I think that might be met.

3641. That is not unfair to ask for?—I am not sure; I think it might be met.

3642. Excuse me, the question is a short one, and I would like to get a definite answer: is it fair or unfair?—Well, that is a sort of question that reminds me of the question that was put to the man, when a gentleman insisted, and said, "Now, answer my question, yes or no; are you as big a fool as you look, or are you not?" It is always unfair to put a question to which you must say yes or no. A great many questions you cannot answer yes or no to.

3643. There are some questions it is difficult to say yes or no to?—I say everything that would fairly and reasonably stand in the way of the member of any Church in Ireland getting a University education in Trinity College ought to be taken out of his way; but supposing a man took a particular crotchet, or that a number of men took a particular crotchet, and they say in Ireland, "This stands in our way," but they say in England, "This does not stand in our way," then I would say, that is not altogether a question of conscience with you, but rather a question of—well, I hardly ought to call it—a fad.

3644. May I again ask you to answer that question, whether it is not a fair demand of the Roman Catholic body to ask for a college or University for the purpose of higher education not more sectarian in its character than Trinity College is at the present time. I don't think it ought to be difficult to answer that?—I can give you no other answer than that anything which reasonably stands in the way of, say, members of the Roman Catholic Church getting a University education in Trinity College or in the Royal, ought to be taken out of the way.

3645. I beg your pardon, getting it on equal terms, do you mean so far as endowment is concerned in Trinity College, or the Royal, on equal terms with the others?—Well, I don't refer to the Church as a whole. I refer to members of the Church.

3646. I will take the members, and I claim for the individual Catholic member seeking higher education in the College or University, that he has a right to get that on the same terms, so far as endowment, as the Episcopalians in Trinity College. I claim that?—Supposing you take A as a Protestant, and B as a Roman Catholic, and these two go to get a degree in Trinity, I say there ought to be nothing that would hinder B from getting it as easily as A would get it.

3647. I say, as I shall presently show, that you have no moral right to compel him to go against his conscientious convictions to Trinity?—Then I should certainly ask him how is it that he can go to a similar University in England.

3648. I will answer that bye-and-bye for you; in the meantime we better stick to the main point. We shall pass now to another question. Could you tell me what is the exact number of Methodists in Ireland at present?—I think 57,000; that was the last Census.

3649. Could you tell me what percentage of the whole population of Ireland they make up?—I could not just off-hand, but not a large percentage; I should say about 1 per cent. Between 1 and 2 per cent., I should fancy.

3650. The Methodists, then, who constitute 1 per cent. of the population of Ireland, tell us, through you, their excellent representative, that they are satisfied, so far as this matter of higher education is concerned, with the present state of affairs. You have, for the purpose of getting a degree, and availing yourselves of the public endowments, not only your own Methodist College, but not far away an excellent Queen's College, connected with the Royal University; an excellent Queen's College, endowed with public money, and which, as a matter of fact, I believe, you do avail yourselves of, is not that so?—Oh, yes; but it is in no sense Methodist.

3651. I am not saying that, I know perfectly well it is not; but I am only trying to explain, or asking you to explain, why it is you are satisfied. You are perfectly satisfied because you have public endowments, which you can conscientiously avail yourselves of; because you have an excellent college, endowed with public money, at your door, and because you have a sectarian college of your own, where you can teach your people as much religion as you want: is not that the reason you are satisfied?—Those, at least, make up the reasons, largely the reasons.

3652. Do you think it is fair for a minority that constitutes only 1 per cent. of the population of Ireland, to tell the majority, who constitute some 70 per cent., what ought to satisfy them conscientiously in this matter of higher education?—Well, but I don't think we do that.

3653. Excuse me, have you no answer for that question, because I must press it?—One per cent. might be right, and 70 per cent. utterly wrong.

3654. That is not an answer. Do you think it just or right or fair that a minority of 1 per cent., being perfectly satisfied themselves with their own state of education, shall undertake to tell the 70 per cent. what ought to satisfy them conscientiously in the matter of higher education?—I think 1 per cent. would often be a safer guide in all ethical questions than a larger percentage.

3655. That is not the question I asked at all. I asked was it fair for 1 per cent. to try to do that?—Well, you see, I cannot see the unfairness of it; we would not dream for a moment of putting any pressure on any other people.

3656. One per cent. could not press 70 per cent. by any possibility of compression?—No; but even if, by joining with others, we could increase our percentage largely, we would like to do what would be perfectly fair all round; and then I would meet your argument by reference to the action of the Roman Catholic Church in England.

3657. I will come to that; well, I don't think, perhaps, you understand the real state of things. What is the action of the Roman Catholic Church in England?—As far as I understand it, the Roman Catholic Church in England does not object to English Catholics going to the Protestant Universities.

3658. That statement, as a general proposition, is not exactly true. As far as I know, all that has been conceded is this, that the practice of going may be tolerated for a time as an experiment, adopting certain precautions, which have been pointed out, to safeguard their faith and morals. That is a very different thing from your general proposition. It is a limited toleration under certain safeguards, which they are conscientiously bound to adopt. Now, tell me further, because I don't want to press you too much on this matter, would you not, like most of your friends from the North, be prepared, at least for the purpose of maintaining educational equality, to give to the Catholics in Dublin a well-equipped and well-endowed college, for the purpose of obtaining a higher education—a real collegiate education?—I would be prepared to stand to the answer that I gave Lord Robertson, that supposing this money were for educational purposes, a Roman Catholic college would appear to me to stand very differently from a Roman Catholic University. But I should like to see the concrete scheme, because in the North of Ireland we have a sort of prejudice; but we always like to look exactly at what is going to be done before we express an opinion about it.

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3659. That is, you want to get the 70 per cent. of the population to bring up their scheme for higher education, and submit it for the approbation of the 1 per cent. before it is finally passed?—I think the opinion of the 1 per cent. ought to be considered, especially 1 per cent, that has done more for education, in proportion, than any other percentage of the population.

3660. Has anyone outside of your own body admitted that proposition?—I am sure that they have, but I cannot give you any names.

3661. I should think not. You said, as a matter of fact, that there seems to be enough of University Education in Ireland?—Yes.

3662. Do you speak for your own people, or for others who don't think so?—I hardly like to mention names, but one of the very highest dignitaries of the Church that you so excellently represent made that statement in a conversation that we had in Armagh. There were a number of persons connected with education, and a person holding a very high dignified and important office in your Church, distinctly and emphatically stated that, and that was the first time that the idea was put into my head, and, thinking over it since, it does seem to me our present need in Ireland is not so much University Education.

3663. Would you attach so very much importance to a private declaration of an ecclesiastic, of whom we know nothing, in face of the repeated and unanimous declarations of the prelates of Ireland that there was great need of this higher University Education; would you attach that great importance to the haphazard expression of an individual in face of these repeated declarations?—I would attach importance to what he says, because he is a man who knows the country thoroughly.

3664. But in reference to this particular question, I probably could show you his name signed to a resolution contradicting this?—I could not be accountable for that.

3665. Have you no better reason than that haphazard observation for saying that there is really no more want of University Education in Ireland?—That is not exactly the reason. That was the first thing that led me to think of it; and observation since, and conversation with a great many people, and Mr. M'Carthy's book, for example.

3666. I know nothing about it, and I don't think very much about it, from what I have heard of it; but no matter about that?—Giving testimony to actual facts.

3667. Professor DICKEY.—The Methodist College is principally an Intermediate school, is it not?—It is.

3668. And the very few students who seek collegiate training and University privileges attend the classes in the Queen's College, Belfast?—I know a number who attend classes in our College.

3669. That is for the Royal University?—For the Royal University, and, also, for Trinity.

Miss Alice Oldham, B A.

MISS ALICE OLDHAM, B.A., Honorary Secretary, Central Association of Schoolmistresses, examined.

3670. Mr. Justice MADDEN.—I think, Miss Oldham, you hold the degree of Bachelor of Arts in the Royal University?—Yes.

3671. You are Honorary Secretary of the Central Association of Irish Schoolmistresses?—Yes.

3672. Would you tell us what duties that Association undertakes?—It was founded at the time that the Intermediate was started—that is about the year 1880—and that the Royal University was founded, for promoting the interests of women's education in every possible way in Ireland, but especially in reference to those two institutions.

3673. Higher education in Intermediate schools and Universities?—Yes; Secondary Education, and University Education.

3674. The Royal University enjoys what I must call the distinction of being at present the only University in Ireland the degrees of which are open to women?—Yes; we have made efforts to get Trinity College opened, which have failed, up to the present. The only University from which we can get either teaching or degrees is the Royal; there is teaching, at present, open to us in the Queen's Colleges.

3675. I believe, not only the degrees, but the Honours and prizes of that University are open to women?—As far as I understand the Charter the University was as completely intended for women as for men, and I think our case is peculiar in that way. It is not as if we were in a University to which women had, of late years, been admitted on sufferance, but it is a new University, and when founded, it was opened to both sexes alike, and everything in the University, so far as I can understand the wording of the Charter, appears to be open equally to both sexes.

3676. I won't bring you through the figures. I may state, as an explanation of my not doing so, that we have the tables before us, which show the extent to which women have availed themselves of the opportunities afforded by the University.* Have you any observations of your own to make on that subject, or will you leave this branch of the question to be dealt with by the tables?—I should like to say that anything women have done in the direction of obtaining distinctions has been with great difficulty, because they have not had the advantage of as good teaching as the men students have had, and also for this reason, that a great many women students—I fancy, a much larger proportion than the men—are exceedingly poor, and, during the time in which they go through the University, nearly all of them have to teach, or in some way support themselves. When I was going through myself I was teaching the whole morning. Therefore, it is not as if we could spend all our time studying. I know, from my own knowledge, that many of the women students go through the University under such conditions.

3677. I suppose that the large majority of them look forward to teaching as their vocation in life?—The large majority go to teaching; but it is more because there are so few other openings. It is not that they prefer teaching, but there are so few other openings.

3678. We simply take the matter of fact. Will you tell us roughly, or, if possible, with some degree of accuracy, what proportion of the women graduates of the Royal University come from the well-known colleges, and what proportion come from private study?—I could not tell that; but I will get the information made up and sent in.†

3679. That would be satisfactory. Do the greater number come from private study or from colleges?—The greater number come from the colleges. In saying that I don't mean those who matriculate. They are taught in many different ways, but the great majority of those who take their degrees come from the colleges. I think about one-fifth are private study.

3680. A great many matriculate who do not proceed to degrees?—I have not had time to compare the figures, but I think a much larger proportion of women go on for degrees than of the men students. A number of men seem to go as far as the First Arts, and then go to the Medical, Engineering, or other professional courses.

3681. But women who join the University do so with the object of obtaining degrees?—Yes.

3682. They don't deviate into professional schools?—No. Some Medical women don't go beyond the First Arts, but the great majority wish to obtain degrees, even if they go to Medicine.

3683. There are some lectures given in Queen's Colleges, the Magee College, and University College, for women?—Soon after the Royal University was started, the Queen's Colleges opened all their classes, scholarships, and so forth to women. Those have not been taken advantage of as might have been expected, for several reasons. In the first place, in Cork, where many of the students are Catholics, the Hierarchy of the Catholic Church strongly disapproved of women going to those Colleges, and they could not have gone, I am told by women students in Cork, without being visited with very severe penalties. That has stopped women from going to Cork College. In Galway, I think they have entered the classes, but there are very few students in Galway, and there are very few women in the West of Ireland who want this sort of education. In Magee College, I think they have taken advantage of it. In Belfast they have not. That has always surprised us—that so few have taken advantage of it in Belfast. Several explanations have been given. In the first place the chief women's college in Belfast is Victoria College, of which Mrs. Byers is principal. Mrs. Byers disapproves of her students going to the Queen's College

* See pages 283, 389.

† See page 390.

classes. She has never encouraged them. She has given several reasons to me. One reason is, that she does not approve of mixed classes. Other reasons are also given by students in Belfast. They cannot afford to go to two places of instruction. If they had to pay fees in Queen's College the University lectures there would not be sufficient, for they want coaching, and to have their work corrected, and they would have to go, either to some coaching establishment, or a college like Victoria College for that. The majority of women students are too poor to go to both. The opening of Queen's College, Belfast, has not been taken advantage of as much as we would have expected. With regard to University College, I believe more than half the women students in the University are Dublin people. I cannot give the grounds, but it was stated to me by a Senator of the Royal University, at the time we were sending in a memorial, which, I think, has been printed by Mr. Daly, in reference to women Fellows.* Nevertheless, in Dublin, for many years there was no teaching by the University Fellows open to women at all. We felt always that that was a great disadvantage. I was one of the first women in the Royal University. We felt that so strongly that, in 1883, a memorial was sent in by all the women students in the University, asking that they might be given teaching by the Fellows who taught in University College. We first asked University College to admit us, I think. They did not see their way to do so then. We then applied to the Royal University, to ask them if they could assist us in any way to get teaching from the Fellows. That memorial was got up mainly by Miss Mulvany, headmistress of Alexandra School, who was then going through the University herself, and by Miss M'Cutcheon, head of Rutland School, which was mainly Presbyterian. It was signed by every woman student of the University, asking, if possible, to be admitted to University College, or at least, that in some way they should get instruction from the Fellows. I am sorry to say I have not got a copy of the memorial. I was only a student at the time, and it is so long ago that my copy has been lost. The Royal University replied by saying that they could not compel the Fellows to lecture anywhere, except in University College, and could not compel University College to open to us, but, if we would ask any of the Fellows to come and teach us, they would give us a room in this building to enable us to get the teaching. We did that. We invited some of the Fellows to come and lecture, and for two years—I am not quite sure, now, about the time; I never went to any of the lectures myself—some of the Fellows did come and give teaching here. After a while that fell through. It was found very difficult to get the Fellows to come and repeat their lectures. They did not like doing double work. They did not like teaching more than they had to teach. Some who came charged expensive fees. The late Dr. Arnold's fee was 12*s.* 6*d.* for every lesson. That was more than students could pay. Altogether, the arrangement fell through. After that we again applied to University College. After that the Catholic women students themselves applied, and they did not open. Then we gave up applying, for we felt it was no use, and the Schoolmistresses' Association sent in two memorials to Government, asking that some help might be given in some way to assist women to get teaching. The memorials, I think, have been printed.

3684. To save time, you might refer to, and hand in, the memorials that you refer to in this paper—in 1883, 1892, 1896, and 1899?†—That of 1883 I have not got a copy of.

3685. Put in those that you have?—I have done so; and Mr. Daly has had them printed.

3686. I need not take you through them?—No, certainly not. In 1898 or 1899 University College opened some classes to women. I think it has been going on for two years at least. They opened them in this way. They call them public lectures, and anybody can attend those lectures who pays the fees. I have gone to those lectures myself.

3687. In your scheme of reform do you consider that some provision for lectures by Fellows of the University is needed?—Yes.

3688. Kindly tell us, shortly, what you suggest?—I am exceedingly strong about that. I should, also, very much wish to see some endowment—even a small endowment—given to women's colleges, to assist us in establishing, in Ireland, what we have not got at all, that is, residential women's colleges, something like the colleges in Oxford and Cambridge. We have no such thing in Ireland. Therefore, I should very much like to see at least a Protestant women's college with some endowment, and a Catholic women's college with some endowment.

3689. In Dublin?—I would not say necessarily in Dublin.

3689A. How would you provide for the provinces—Cork, for instance, to which you refer?—I don't know what the whole scheme of the University may be, but I should very much prefer, myself, to give small endowments to several women's colleges, so as to make them available to women in the provinces, rather than to give a large endowment to, say, two colleges.

3690. Your suggestion is that the Royal University should continue to exist, and that these colleges should be affiliated with the Royal University, and provided with the means of obtaining suitable teaching?—Yes; but that is only one part of what I should suggest. I am also exceedingly strong about the University lectures in the other colleges, where the Fellows lecture—that these lectures should be open to women; that is to say, if a college is established in Dublin, and one in Belfast, and one in Cork, that they should open to women all their University lectures. My reason for that is, in the first place, I represent the Schoolmistresses' Association, and they are almost unanimous in desiring to have the lectures by the Fellows open. I also feel, myself, that what we desire is, to have the best teaching, and we could not get that best teaching unless the principal course of lectures, to which the Fellows give their best attention, were open to women.

3691. Various schemes, as you may imagine, have been suggested for the reform of University Education in Ireland. One of these schemes is the endowment and equipment of, at all events, two colleges in connection with a reformed Royal University, one of which would be a Roman Catholic College in Dublin, and the other a College in Belfast. If that scheme were carried out, and the Royal University continued to exist, do you think that sufficient provision would be made for the needs of women requiring degrees?—You speak of two colleges. Do you mean two colleges for women?

3692. No; it is a matter of detail, whether the colleges should be open to women or not. I am speaking of what would ordinarily be known as a Catholic college in Dublin, and a Presbyterian college in Belfast, using these words in the sense in which you will understand them. It has been suggested that women desiring to obtain degrees might continue to obtain them under the existing system in a reformed Royal University. Have you any observations to offer to us upon that scheme regarded merely as one submitted to us for consideration?—I am not quite clear about the scheme.

3693. The practical result of it would be to leave the position of women very much as it is, so far as regards the obtaining of degrees?—Would that be that they could get their teaching anywhere, and get their degrees without attending any college?

3694. This raises a second question, which, perhaps, should be put first. Do you think that the Royal University should be a purely teaching University?—That is what I would prefer myself; but it would largely depend, to my mind, on the amount of teaching available. If no college were founded in the South of Ireland in connection with the Royal University, it would be a great hardship to the students in the South of Ireland—there are so many poor students who could not come up from the South of Ireland to either Dublin or Belfast. If sufficient teaching colleges could be given in the South of Ireland, I think it would be much better to make it a purely teaching University.

3695. You naturally prefer, from the educational point of view, teaching in colleges to private tuition, as a preparation for University degrees?—Certainly.

3696. But you recognise that the requirements of the women of Ireland desiring to obtain degrees would necessitate the establishment of many colleges affiliated with the University?—Yes.

3697. If this were not done it would be necessary, in order to meet the wants of the students referred to, that the University should continue to grant degrees on private study?—Yes.

3698. I believe in the London University students now belong to different classes—intern and extern students?—Intern students should get some additional

* See page 395.

† See pages 390-5.

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certificate that would show they had received a higher form of education than the others. If that were done in Ireland it might meet the difficulty, perhaps.

3699. Possibly that provision might be more effective in the case of women students than of men. What a woman generally wants is, not merely to write B.A. after her name, but to obtain employment, and those seeking for teachers would regard, naturally, not only the existence of a degree, but the particular kind of degree that a candidate had obtained?—Yes; at the same time, if a college were established in Cork, and another in Dublin, and another in Belfast, and the University lectures were opened to women, and there were, at least, two women's colleges with some endowment, I would prefer that nothing but teaching should be recognised.

3700. I quite understand; that is what you would call your ideal system?—Yes.

3701. You would only tolerate the other system if this proved to be impracticable?—It is only that I am afraid of it inflicting hardship, because of the struggle women have in Ireland to obtain teaching. I may, perhaps, mention with regard to having the lectures in Dublin, we, of course, recognise that the college in Dublin would be a Catholic college. There are a large number of Protestant students in Dublin, both men and women, and the only college open to them, unless they went to the North, would be a Catholic college.

3702. That is an important observation with regard to an alternative suggestion, namely, that there should be two Universities—one in Dublin, which we may call a Catholic University, and another in Belfast. Suppose that such an arrangement were to necessitate, as some people seem to think, that the Royal University, as at present constituted, should cease to exist, what provision, do you think, ought to be made in such an event for women students?—I should be extremely opposed to the abolition of the Royal University on several grounds.

3703. Suppose, for argument's sake, it took place, what would you suggest; or are you able to suggest any adequate provision for the needs of women students?—With regard to women students in the North, the Protestants would have their own Presbyterian University to go to. In Dublin, the Catholic women students would have the Catholic University, and would get their own arrangements probably. I don't think a degree in a Catholic University would be of any value whatever to Protestant women.

3704. Therefore, your observations tend in the direction of retaining the Royal University?—Most certainly. I may say I would do so on every ground, quite without reference to the interests of women.

3705. What general changes do you think desirable in the Royal University? Do you propose examinations at more frequent intervals, and that the option of taking lectures for some of the Pass examinations, should be substituted for the four annual examinations now held?—Yes.

3706. You make that suggestion on the ground that the latter impose a great strain, especially upon Honour students, from the length of the courses, and make memory too much the chief means of success?—Yes, a student who has been studying the whole year, and is liable to be asked anything that has been studied, makes a tremendous effort to be fresh in the whole course, which causes a great strain.

3707. You also think that a test, and fixed qualification should be prescribed for the election of Senior Fellows?—Yes.

3708. Do you so recommend chiefly with reference to the possibility of women being chosen for that position?—Yes, but also quite independently.

3709. But it would have that effect?—Yes, but it is also with regard to its effect on the status of the University.

3710. Then you think that the History courses and examinations—the B.A. and M.A. courses in Metaphysics and Mental Science, and the courses for teachers—need improvement and modelling?—I mention the two former because they are the two subjects I prepare for myself. I consider the History course very inferior indeed to the History course of Cambridge, or any of the other Universities. All you have to do is compare them.

3711. We could not consider at present the details of that remodelling, but I take it you think that attention should be called to those points?—I would ask you to consider the memorial here,* in which I allude to that. Even the History courses are not as inadequate as the courses in Metaphysics, for which I prepare. It is almost a scandal, it is so exceedingly bad, the course for the B.A.

3712. You have put in that document?—Yes; I don't want to go into that now, because all you have to do is to compare the courses with those of Cambridge or Trinity College.

3713. You think that some fixed standard for Honours, First and Second, should be adhered to?—Yes. Some years some of the students who score 50 per cent. will get Second Honours. Another year one who scores 58 per cent. won't get Second Honours. The number appears to us to vary according to the number and the ability of the students who are in for Honours.

3714. Most Rev. Dr. HEALY.—I will only ask one or two questions. Suppose that there were two ladies' colleges in Dublin, the Alexandra College, and we will call the other St. Mary's College, Donnybrook, you know that?—Yes, very well.

3715. Supposing you had there a professorial staff that would be approved of by the governing body of the Royal University as sufficient for a University Education, would it not be a feasible project to have practically domestic examinations for all these ladies taken together: suppose, in your own house, conducted by your own Professors chiefly, with some outsiders to see that the programme was kept up to a proper mark—do you see any difficulty in that?—I would not myself approve of it at all. I cannot see that we would get the best teaching in that way. I cannot imagine that the professorial staff that would be selected would give as good teaching as the Fellows of the University.

3716. Suppose, I put it this way, you have your own domestic professorial staff approved of by the governing body of the University, but there is nothing also to prevent you, or the authorities of those colleges, making arrangements to get the very best men in connection with University College to give you lectures in your own colleges, would you not then have an opportunity of getting the best instruction?—If it could be guaranteed to us that we would get lectures from the best Professors, and the lectures would be as good as those given to the other students; but my experience of double sets of lectures is that those who attend the second do not get the same advantage as those attending the first. I have here a table of the provisions made for women in the English colleges.† You will observe that the lectures are open to women in practically all these colleges. That is one reason why we are anxious to have the lectures here open to women, because, otherwise, our education would be placed on a lower footing, and if our women were looking for employment, our degrees would not count as much. In Glasgow, a women's college, Queen Margaret's College, existed before the University. When the University was opened, the college was made into a women's college within the University, and it was arranged that the Professors should go there to teach. I have a letter from Miss Stevenson, a lady who gave me information, and she tells me that only the assistant Professors are sent to lecture in Queen Margaret's College, which is not at all satisfactory. I am also informed by a lady who has just returned, that great dissatisfaction prevails in Glasgow with regard to this arrangement. Any experience I have had of such double sets of lectures is that the additional lectures are not as good.

3717. I understand you were prepared to go to lectures in University College in the past if you got the chance?—Certainly; and I have never heard a Protestant student object to going there, and I never heard of a Protestant parent objecting to his daughter going there.

3718. What would you think of a proposal in case a well-equipped, well-endowed University college were established in Dublin, what would you think of a proposal to admit none into its halls to lectures, either teachers or students, except Roman Catholics?—I would not approve of that at all. I may state myself I have gone to lectures in University College, and I have gone to the course to which most exception might be taken, the course in Ethics and Metaphysics. I never heard anything in that course that would do a Protestant any harm as regards his religion. It seems to me quite impossible to introduce any teaching that any enlightened liberal Protestant could object to. The subject is too

* See page 394.

† See page 396.

large, and the only religious subjects dealt with are matters common to both creeds, such as a spiritual principle in the universe, freedom of the will, and so on.

3719. I am very glad to hear that, and may I take the liberty of adding, for myself, I would be disposed, personally, to do everything in my power to give ladies who are anxious to get an opportunity for higher education, for the purpose of earning their bread, every possible facility to help them in doing so?—I may add, when going through this University, another lady and I wished to take Logic in the Second Arts, but no teaching was available for us, and Father Finlay used very kindly to teach us. He also assisted me in my Metaphysical course when taking my degree, and since then I have attended, with great advantage, Professor Magennis' lectures, with my own pupils. I have also attended lectures in English Literature. There was nothing that anybody could object to. I may also say, with regard to teaching, a student suggested to me that University College had many Protestant teachers. They employ anybody who is a good teacher, irrespective of creed. You will see in the staff of teachers the Protestant teachers who teach there. I may say Mr. Preston and Mr. Stewart, the Lecturers in Physics, were two of the best scientists we ever had in Dublin. Mr. Swift Payne Johnston, late Professor of Moral Philosophy in Trinity College, has taught in University College.

3720. Professor EWING.—I have no question to ask, but I should like to make a suggestion. If this very interesting table, showing the facilities offered in other Universities, is to be incorporated in your evidence, it would be desirable that statistics about Cambridge should be added?—Quite so. I wrote to Mrs. Henry Sidgwick and Miss Welsh. Both were away on holidays, away from books and other records. I am expecting the particulars every day. We are anxious to have it added. I also submitted to Mr. Daly a series of answers got from the Cambridge Examiners when we were trying to get Trinity College opened. Some objections were made to ladies going to general classes. We wrote to Mrs. Henry Sidgwick as to getting the information about Cambridge. Nineteen of the Professors answered the questions put to them, and we thought them so important that we got them printed.

3721. Mr. Justice MADDEN.—Professor Butcher gave some interesting information on that occasion?—Yes, we got it printed. In writing to these ladies for information we asked, "Have you found any ill effects of any kind from having classes open to ladies?" and they said not a single ill effect. The same report is given by all the other Universities.

3722. Dr. STARKIE.—In your Memorial to the Standing Committee of the Royal University, in 1895,* certain charges are brought against the system of examinations in the Royal University, *e.g.*, that there is a varying and uncertain standard for the attainment of Honours?—Yes.

3723. And, further, you suggest that where the paper appears easier than usual, the Examiners should mark the answers more severely than in the case of a more difficult paper; and you say, "We would suggest that all candidates who reach the standard fixed should be awarded Honours, whatever the number. It must happen in some years a larger number of able candidates present themselves than in others, and then, in order to do justice, a larger number of Honours should be awarded," a most reasonable suggestion?—I heard from Examiners that sometimes the Senate cut down the number of Honours that the Examiners have suggested should be awarded, because they don't want to make Honours too cheap; but we consider that is an injustice to the students in that year.

3724. These last words would seem to imply that some authorities in the Royal University, whether the Senate or the Secretaries who preside at the meeting of Examiners, practically fix before the examinations the number of Honours to be awarded from the numbers in the Calendars for preceding years?—It appeared so to us. We are quite in ignorance of how the thing is managed, but on speaking to several of the Examiners, they told us that they had recommended a larger number of Honours, but that the Senate had drawn a line limiting the number.

3725. The information you have given us you got from some of the Examiners, and is not a mere impression of your own?—Yes. Some of our best students fail to get Honours even when they get the marks, as I have just been saying, that are higher than the marks for which Honours were given on other occasions.

3726. The memorial states that large and important parts of the course on which students have spent much time and labour are often not examined in at all: have you any idea what is the reason?—This particular year there were some good instances. You may notice them there. In the B.A. Honours in Modern Literature, no questions were given in the long and difficult work of Darmstetter. Again, in the Second Arts English Honours examination, the two papers were set on the same book, and the rest of the course, comprising several books, was omitted. It was due to carelessness, of course.

3727. Further on in the same memorial objections are brought against the Modern Languages course, and in the Philosophy course you regret that the B.A. and M.A. courses are not arranged so as to necessitate students reading some portions of the great original thinkers instead of merely working up criticisms of their systems from histories of Philosophy. It has been stated before the Commission by a very important witness that some students who take up the Philosophy course read Kant, Hegel, Descartes, and other great thinkers, in the originals. From this memorial it would appear that for a student to read these great authors would be a work of supererogation?—Yes; I don't think it would pay him at all to read them, and I have never known a student who had read them as a necessary part of his course. I think that is a serious mistake. It is almost as if they studied English Literature without reading the authors, but merely commentaries on them.

3728. I sympathise thoroughly with this memorial addressed to the Senate, because I have lectured myself on some of these subjects?—They put down such a thing as that you must get up Plato's "Ideal Theory," and Aristotle's "Matter and Form."

3729. There are some very great names—Plato's "Ideal Theory," Aristotle's "Matter and Form," Locke's "Theory of Ideas," Kant's "Theory of the *a priori* Elements in Cognition?"—Allow me to show how that works out. Plato's "Theory of Ideas" goes through the whole of his Dialogues, and no portion of Plato is set, and it is impossible for a student to read the whole; they make it up out of books of Philosophy. In the same way no portion of the other authors is set, and it is impossible to read them all.

3730. There should be some portions clearly prescribed?—Yes.

3731. The students make up their subjects out of the histories of Philosophy, such as Schwegler?—Yes. They don't set any prescribed portions of these great authors.

3732. In a course of Metaphysics for B.A. Honours, the only book that candidates are compelled to read is Newman's "Grammar of Assent," because that is the only book that is fixed?—Yes, except for Mill and Hamilton. The great thing I object to is that pupils spend practically their whole time on the Hamilton and Mill controversy. It is a most terrible thing studying every word that Hamilton has said, and it only results in making up all his contradictions. I have been looking over the Calendars of Cambridge, and other Universities, and Hamilton's name does not appear in any of them. It would be an immense relief if we could get rid of Hamilton.

3733. Are you aware of any University in the world in which Hamilton's lectures in Metaphysics are still read?—Not a single one. I may observe that even in the M.A. course they put in Hamilton's discussions, in addition to the lectures and the notes on Reid. It is quite sufficient to disgust students with the whole subject.

* See page 394.

The Commission adjourned until the following morning.

NINTH DAY.

DUBLIN, *Sept.* 28, 1901.

SATURDAY, SEPTEMBER 28TH, 1901,

AT 10 O'CLOCK, A.M.,

At the Royal University of Ireland, Earlsfort-terrace, Dublin.

Present:—The Right Hon. Lord ROBERTSON, M.A., LL.D., P.C. (Chairman); The Right Hon. Viscount RIDLEY, M.A., LL.D., D.C.L., P.C.; The Most Rev. JOHN HEALY, D.D., Lord Bishop of Clonfert; The Right Hon. Mr. Justice MADDEN, M.A., LL.D., P.C.; Sir RICHARD CLAVERHOUSE JEBB, LITT.D., LL.D., D.C.L., M.P.; Professor S. H. BUTCHER, LITT.D., LL.D.; Professor J. A. EWING, M.A., LL.D., F.R.S.; Professor JOHN RHŶS, M.A., D.LITT.; Professor J. LORRAIN SMITH, M.A., M.D.; WILLIAM J. M. STARKIE, Esq., LITT.D.; WILFRID WARD, Esq., B.A.; Rev. Professor R. H. F. DICKEY, M.A., D.D.;

and Mr. J. D. DALY, M.A., Secretary.

The Right Hon. T. C. HARRINGTON, M.P., Lord Mayor of Dublin, examined

The Right Hon. T. C Harrington, M.P.

3734. CHAIRMAN.—You attend, I believe, as Lord Mayor of Dublin?—Yes, my lord, and at the request of the Corporation.

3735. I think you sit for one of the Divisions of Dublin in the House of Commons?—Yes; I represent the Harbour Division of the City, and have done so for the last sixteen or seventeen years.

3736. Will you be good enough to tell us of the resolution of the Corporation?—On the 9th September this resolution—perhaps I had better read it—was adopted by the Corporation:—

"That it is the opinion of this Council:—

"1. That the provisions for higher general and technical education at present existing in Ireland are entirely inadequate to the needs of the country.

"2. That it is a matter of simple justice and constitutional right that the educational advantages provided by the State should be offered on equal terms and under equal conditions to the members of every religious denomination;

"3. That such equality of conditions does not at present exist, and cannot exist, until there are provided for the higher education of Irish Catholics, institutions, University and Collegiate, adequately equipped and endowed and so constituted that—whilst open to students of every denomination—Irish Catholics would have the same share in their government, and could, therefore, have the same confidence in their administration that Irish Protestants have in the government and administration of the University of Dublin and of Trinity College;

"4. That it is a flagrant violation of the principles of religious and educational equality to refuse to Irish Catholics adequate provision for higher education unless on the condition that they shall seek it from Protestant teachers in an institution founded expressly for the propagation of the Protestant religion, and governed to-day by Protestant clergymen;

"5. That it is the duty of His Majesty's Government to put an end to this grave injustice, and that we call on them to introduce in the next Session of Parliament legislation for that purpose;

"6. That the Right Hon. the Lord Mayor be requested, in the name of this Council, to present himself as a witness before the Royal Commission on University Education to give evidence of the grievous disabilities under which we labour in the matter of higher general and technical education;

"7. That copies of these resolutions be sent to the Prime Minister, the Chief Secretary of Ireland, and the Irish Members of Parliament."

That resolution expresses not merely the feelings of the Catholic members of the Council, but, in my opinion, it represents also the feeling of a large section of the Protestant members of the Council—certainly of the Protestant citizens of Dublin, who, on this matter of University Education, are very much in sympathy with the Catholic demand.

3737. Have you anything to add?—I should like to say, my lord, that that demand has been too frequently looked upon as a demand on behalf of the Catholic clergy of Ireland. It is not a clerical demand at all. The laity have a very strong feeling about it, and the laity are really the chief sufferers by the present system of education. Catholic laymen are precluded from going to the highest ranks of their various professions by the fact that they have not a system of higher education in the country of which they can readily avail themselves, in the first place, without possible risk to their religious feelings, and, in the next place, without hostile criticism of their conduct in availing themselves of a system of education which is generally condemned by their creed and by their body.

The Witness withdrew.

THOMAS COOKE TRENCH, ESQ., D.L., examined.

The Chairman, being otherwise engaged at the moment, requested Mr. Justice Madden to conduct the examination of the Witness.

Thomas Cooke Trench, Esq., D.L.

3738. Mr. Justice MADDEN.—Mr. Cooke Trench, you are a Deputy-Lieutenant of the County of Kildare?—Yes.

3739. I think you have filled, and do fill, various positions in the Irish Church?—Yes.

3740. Will you kindly tell us what those are?—Well, I have been, nearly from the time of disestablishment, Honorary Secretary of the Diocesan Synod and Council. I am a member of the General Synod, I am Lay Nominator for the Diocese, and a member of the Board of Education.

3741. I think I may sum it up in this way: that you have taken a very active part in Church matters, and also in educational matters in Ireland?—I suppose I may say so.

3742. You come here not as an educational expert?—Certainly not.

3743. But as a Church layman who has for some time taken an interest in educational matters?—Yes.

3744. And the opinions you express here, I take it, are your own individual opinions?—Entirely so. I wish that to be very distinctly understood.

3745. I presume you recognise—we all must recognise—that opinions differ upon this question?—Certainly; very widely.

3746. Do you think that the existing University institutions in this country are adequate for the purposes of the Roman Catholic population?—I do not think that if I were a Roman Catholic layman I could consider them so.

3747. What improvement of, or addition to, existing institutions would you suggest?—I think it is rather for the Roman Catholic laity, who are the people princi-

pally concerned, to say what they really wish. If they are satisfied with any of the existing institutions I see no occasion for any change. If, on the other hand, they say they cannot conscientiously make use of them, I think it is for them to say what they really wish. If they say that nothing will satisfy them short of a Roman Catholic University, entirely under Roman Catholic government, then, I think, they ought to have it.

3748. Do you see no objections, from your point of view, to the establishment of a Roman Catholic University?—I see a good many objections to it; but I think justice requires us to override those objections.

3749. From that answer, I understand that you think that of the two alternatives, either the establishment of such a University, or the fact that Roman Catholic laymen should not have adequate University Education, you would prefer the former?—Certainly.

3750. Have you considered the question in two aspects—the suggested establishment of a Roman Catholic University, or the establishment of a Roman Catholic College in connection with the existing Royal University?—I should have thought that the establishment of a Roman Catholic College, or Roman Catholic Colleges, in connection with the Royal University, ought to have satisfied every reasonable requirement; but if those who are most interested say that it does not, then, I think, we ought to go further, and try to satisfy them.

3751. When you say a Roman Catholic University I presume you mean a University which would be substantially under the government of the Roman Catholic Church?—Precisely so.

3752. From your point of view—I merely wish to develop your individual views—do you see any substantial difference between the establishment and endowment of such a University and the endowment and equipment of a Roman Catholic College in connection with the existing Royal University—looking at it from your point of view as a layman?—From my point of view I should have thought the latter of the two was preferable.

3753. Do you consider any practical advantage would be gained by the introduction of a lay element into the governing body of such a University as you have indicated?—I think it would have this advantage: that the governing body would at least hear what the views of the laity were. But I can hardly think that if the views of the laity differed from those of the clerical portion, they would have much chance of prevailing.

3753A. Now one other point. I am sure you realise the necessity in Ireland of developing higher education in relaton to that portion of the population who must ultimately find their way into commercial and industrial employment?—I think it is about the most important point at present before the country.

3754. I think you will agree with me also that that branch of education in Ireland has been, in the past, greatly neglected?—Yes, very much indeed.

3755. And, passing for the moment from the rival suggestions with regard to a Roman Catholic University or a Roman Catholic College, do you agree with me that whatever scheme we may suggest, should be directed principally, or to a great extent, towards supplying that want?—Certainly.

The Witness withdrew.

Sir ROWLAND BLENNERHASSETT, Bart., President, Queen's College, Cork, and Professor ALEXANDER JACK, D.Sc., Registrar and Professor of Engineering, Queen's College, Cork, examined.

3756. CHAIRMAN.—Sir Rowland Blennerhassett, you are the President of Queen's College, Cork?—(Sir *Rowland Blennerhassett*).—Yes.

3757. You were in Parliament for some time, were you not?—Yes, for many years.

3758. In what years?—I was in Parliament from 1865 to 1870, and then from 1880 to 1885, I think.

3759. Professor Jack, what position do you hold?—(Professor *Jack*).—I am Professor of Engineering and Registrar of the College.

3760. And you are in a position to give us any particulars for which you may be asked?—Quite so.

3761. Sir Rowland, you have for a long time taken an interest in University Education—may I take it—especially in Irish Education.—(Sir *Rowland Blennerhassett*).—Yes, in Irish Education. My first speech in Parliament was upon that subject—on Mr. Fawcett's Bill.

3762. You have prepared yourself to give us some evidence, and I would invite you to follow the order taken in your statement?—Well, my lord, I have paid considerable attention, not only to Irish Education, but also to the question of University Education generally, in France, in Germany, and in Italy, too. With reference to the Irish question, I must say that I have come to the conclusion that, although you cannot, of course, transplant a University system from one country to another, that the German University system should be followed as far as circumstances allow. That can hardly be considered a very extraordinary opinion, seeing that the whole of Europe has followed that system; and it has, I believe, been adopted partially in Scotland. What strikes one first, when one looks into the German system, is the multiplicity of Universities. There are twenty Universities in Germany. Wherever the German system is followed Universities are numerous. There are seventeen in Italy; there are ten in Spain. In France for a long time the system has been a centralised one, and it has produced—according to the testimony of almost every distinguished Frenchman—very bad results in that country. The struggle against centralisation began in 1814, when Mons. Guizot, who was then, as we should say, Under-Secretary for the Home Department, published a State paper—which is certainly one of the most remarkable State Papers of the century—against the centralisation of the University system. It, however, has gone on, and it is going on still, although some efforts have been made recently to modify it. In the reign of Louis Philippe—I think it was about 1840—Mons. Cousin was sent to Germany, and he made an important report on the German system. He pointed out and prophesied the results of the defects of the centralising system, which was the one adopted in France, and, unfortunately for that country, his prophecies have turned out to be only too well founded. Since the War of 1870, as we all know, some steps have been taken to decentralise the educational system; and Faculties, more or less independent, have been established in that country. The first objection, of course, that might be made to following the German system in this country, theoretically, would be the small number of students. A small number of students would not be considered a sufficient reason in Germany for not maintaining a University. Rostock was founded in 1419. There were in, I think, 1840 or so—certainly in the thirties—only ninety students. At the present moment there are only 479 students, and that is a complete University in every way, with four faculties. With regard to the work accomplished by these small Universities in Germany, some of the very greatest work that has been done in the world has been accomplished in them. Some of the greatest work of Liebig was done when he was a Professor at Geissen, which, at the present moment, has only about 500 students, and he was there in 1826. I have not been able this morning to look back any further than 1830, and—in 1830—it had only about 200 students. The result of the multiplication of the Universities has been that it has elevated the whole country, with the results which everybody sees. The expenses are, no doubt, great; but in Germany they have never at any time made any objection as regards the money spent on University Education. After the battle of Jena, at a time when people of the highest position were really suffering almost poverty, and when even the Royal Family were in distress, that was the moment they chose to establish the University at Berlin, which they did upon a very great scale. Besides the general results that would naturally follow from bringing University Education home to the great body of the people there is also the question of the indirect influence of Universities through their libraries. I believe that one of the greatest difficulties we have in

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Sir Rowland Blennerhassett, Bart., and Professor J[illegible], SC.

Ireland is just that question of libraries. There is no possibility of young men being able to study properly, thoroughly to get up their subjects, when they have not the books at their disposal. Even in connection with this University Commission itself, when I wanted to consult some books with regard to my evidence, I was not able to get them anywhere in Dublin; I had to send to London for them. To show what they do in Germany, I may give the instance of what was done at Strasburg. Strasburg University is the youngest University in the world. It was founded in 1871 after the great war. About £700,000 were spent on the buildings, and they have just spent £40,000 more, while they give £6,800 a year for the library, which is totally independent of the £51,000 a year which they spend on the University teaching. There is a head librarian, highly paid, there are several sub-librarians, and a large number of assistant librarians, all highly educated men, whose duty it is to assist anyone who presents himself for the purpose of reading and research. This great expenditure is in a place which is close to Freiburg, where there is another University and library, and not far from Heidelburg and Tübingen. I do not know how it is possible for us in this country to compete in any way intellectually with a country which gives to its people such facilities.* In France the money that is now spent on University Education bears no sort of comparison to the amount they spent themselves thirty years ago. Now I must say, bringing this matter home to us, that I have for many years —I do not say always, but for some time past—thought that, in the abstract and theoretically, I should like to see a University established in Cork. How that University should be governed is another question, but I am quite certain that if we were to establish such a University in Cork, upon such lines as I have already indicated, with a library, which should be for the advantage not merely of the students—though they should have privileges—but also for the whole locality, and if that University was so constituted as to make it acceptable to the people of the district, and to the people of the province, I really do not see why such a University should have as large a number of students as, or a larger number of students, than some of the great Universities in Germany. As a matter of fact, one of the greatest Universities in the world is the University of Jena, where there are only about 700 students. I could give you the exact number, but I am pretty sure it is about 700. Now, we come to another question, viz., whether, in case a system should be adopted which would not include the establishment of a complete, self-governing, autonomous University in Cork, something might not be done in the direction of reforming the University system generally, by the establishment of colleges connected with some central body like the old Queen's University, a central body, which would be satisfactory to and receive the approval of the Church to which the greatest number of the people in Ireland belong. I fail to see, how the Bishops in Ireland possibly could, consistently with many things they have said, be satisfied with such a scheme. Moreover, suppose you were to establish a Catholic college in Dublin, and supposing you were to give it a constitution such as would be approved by the Bishops, I fail to see how that could possibly affect the position of Cork and Galway, unless changes were introduced into the constitution of the colleges at Cork and Galway in such a manner as to meet their views also. Therefore, we now come back to the question of the establishment of a Catholic University in Dublin. I believe the general view seems to be that it should be in Dublin, though I do not myself see why it should be. Still that is the idea. I cannot see that a University can possibly be established and work satisfactorily without adding another failure to the failures which have already occurred, unless it is set up with the entire approval of the Bishops of the country, and also with a constitution which would be acceptable to them, and to those whom they represent.

3763. CHAIRMAN.—What is your own recommendation or suggestion as to the establishment of a Roman Catholic college or University?—Do you mean should I prefer one or the other.

3764. Yes?—I think I would much prefer a University.

3765. Most Rev. Dr. HEALY.—Do you mean in Dublin or in Cork?—I mean in Dublin. That is what I understood is proposed. But if you have colleges in Cork and Galway, unless there is a great modification in their constitution, the Catholics of Ireland would all naturally go to the college in Dublin, when established, and these other colleges would die of inanition. Whereas now some Catholics may go there, because it is the only place for them to go to.

3766. CHAIRMAN.—I suppose that there is no doubt that the working of the Queen's College has failed owing to the opposition of the Roman Catholic Church? —The word "failed" is rather misleading.

3767. May I withdraw that word and say that it has not succeeded?—Of course, they have not succeeded, as they ought to have done. The history of Cork College, for instance, is very curious. In 1880, at the time when the Royal University was opened, the College in Cork had as many students as Belfast has now. Of course, things have changed on account of the new system of examination in connection with the objection made to young men going there. That can be seen if one looks at one of these tables—table 5—which shows that the decrease of numbers in the Queen's College in Cork is much greater in proportion from the Counties of Waterford, Kerry, or Limerick, than in the City of Cork itself. One of the reasons for that is, of course, with regard to the Catholics, that they would themselves be at home in Cork, and there would not probably be the same strong objection as if they left their homes, and that when they leave their homes in other counties they come to Dublin.

3768. Do you think no change will meet the difficulty which has, in fact, diminished the usefulness of these colleges, unless it is satisfactory to the Bishops of the Roman Catholic Church?—Certainly. I should say that unless the Bishops of the Roman Catholic Church in Ireland have some means of practically getting rid of a Professor who is teaching what they consider, in their capacity of judges of doctrine, to be heterodox, or contrary to their faith, I do not see how it can be satisfactory.

3769. The teaching, as you put it, would be required to be in accordance with received Catholic doctrine?—Yes.

3769A. And what is the test of received Catholic doctrine?—The test of the ordinary received Catholic doctrine would be the decrees of the Roman *Congregation;* but, of course, the judges of what is received Roman Catholic doctrine would be the Bishops of the country, subject to appeal to Rome.

3770. Viewing the thing as a practical matter, do you attach much importance to checks and safeguards, such as the introduction of a large number of laymen into the governing body? No, decidedly not. Practically I do not think it is very important. I was just thinking of the constitution of the University of Louvain. There the Bishops are practically supreme. I think that, under the circumstances, you had very much better not attempt to invent safeguards which may only cause friction.

3771. You would frankly face the problem before you?—Exactly.

3772. And give the reality without hoisting any false colours about it?—Yes.

3773. Lord RIDLEY.—I suppose, Sir Rowland, we may practically understand that you do not really expect that a University such as the Chairman has been talking about could be established in Cork?—Do you mean a Catholic University?

3773A. Yes; I understand your preference for Cork, but looking at it as a practical man, do you think it would be practicable to have it anywhere but in Dublin, looking at the wishes of the country generally?—Looking at the wishes of the country generally, I think you must have it in Dublin; but I do not agree to that view. There are buildings in Cork which might be used, and Cork would be a most suitable site for a University.

3774. On the assumption that such a University, if there be one, was established in Dublin, have you thought out what would be the best means of enabling Queen's College, Cork, to become a useful institution,

* In Germany the State expends on the Universities nearly eight times as much as they receive from Students fees. According to Paulsen the average cost of a Student in a University to the State, in the Kingdom of Prussia is £31. I make out that in Strassburg the average cost is nearer £60. No one thinks of questioning this expenditure. It is universally admitted to be money well spent.—R. B.

suitable to meet the wants of the great majority of the people of that district? How would you improve the position of your own College?—I would make certainly some considerable changes in the governing body; and I think there would have to be some arrangement made, if it was to work in harmony with the Catholic University in Dublin, to meet the wishes of the Bishops with regard to it.

3774A. Are there any considerable number of Protestants attending the Cork College?—Yes, about one-third.

3775. You would have their case to meet as well, would you not?—Yes. Of course, I can give you the actual numbers, if you wish.

3776. Perhaps it is not important to have the precise numbers?—I think they are about one-third.

3777. Should we not be in considerable difficulty, and on the horns of a dilemma? Would it be possible or practical to suggest that Queen's College should be made more Catholic than it is?—You might establish it if, under the circumstances, Catholics would not be discouraged from going there—you might meet the difficulty by having two sets of Professors, as they have in some of the Universities in Germany, for certain Chairs.

3778. You see the problem before you. It would be desirable to bring the Queen's College into official connection with the Catholic University in Dublin, which, I am assuming, is established. It would be desirable to encourage the Catholic young men, and the Catholic young women, you would say, also, I presume, to come to that College; but it would also be desirable not to shake the confidence of the Protestant population by making it too exclusively a Roman Catholic College?—I do not know how you are going to meet the difficulty at all, unless on the lines I suggest. You might, of course, do something by a Conscience Clause, or something of that kind.

3779. It would practically mean the destruction of the Queen's College as an undenominational College, and it would be the establishment of another Catholic college?—Certainly, I think so.

3780. Professor BUTCHER.—I see you have, in the Cork College—Roman Catholics, 106; Church of England, 56; Presbyterians, 3; and Wesleyans, 10; that is, 106 Catholics, against 69 others, and 3 are unclassed?—Yes.

3781. Lord RIDLEY.—I do not ask you to go into details as to the constitution of such a Roman Catholic University as you and others have suggested, but you clearly think that it must be completely dominated by the Bishops if it is to be satisfactory to Catholics?—I think that you would find that it would be impossible to work out a scheme satisfactory to the Bishops which would hinder them from getting rid of a Professor, or removing a Professor from his Chair, whose teaching they objected to.

3781A. The Bishops have given it as their view that they do not want any tests in such a University. Would that be in accordance with your view?—Yes, there should be no tests for the appointment of a Professor; but I do not see how, if a Professor teaches doctrine which is heretical, the Bishops could pass it over in a Catholic University. There are two courses—you may keep on the Professor, as happens in some of the Universities in Germany—but then the Bishops will prevent people going to hear his lectures—and you have your Chair without anyone attending.

3782. You would not confine the teaching of the University to Catholics; you would admit to the privileges of the University anybody who chose to come, no matter what his religion was?—Yes; but I am speaking of what would be practical.

3783. I do not wish for any thing more than what you think is a practical solution of the question?—Let me say, as regards this question, that though the Bishops themselves might not interfere with a Professor of their own motion, it would be in the power of anybody to make them do so. For instance, there was a Professor at Louvain, Ubaghs, who taught a philosophical system founded on that of Malebranche, as recast by Gioberti. In 1862 there was a condemnation of this doctrine in Rome. There were several propositions condemned. The disciples of Ubaghs said—"These propositions are rightly condemned; but they are not exactly what we teach." Then, a couple of years afterwards, there was a German priest, who published a text-book, and he was a disciple of the Professor I have mentioned. After he had published his text-book he appealed to Rome. His book was condemned, and Ubaghs himself had to give up his Chair. The Bishops of Belgium had nothing whatever to say to it.

3784. Is this institution which you are talking of a distinctly denominational University?—Yes.

3785. Of the Universities on the Continent, what University is there which is nearest to the one which you suggest?—Louvain.

3786. Is that strictly denominational?—Yes. I know all about it, because I took a degree there.

3787. What is the constitution of the Louvain University—is it State founded?—No; it is a free institution.

3788. Entirely started by Catholics?—Yes, by the Belgian Catholics.

3789. But Louvain is not confined to Catholics?—No; anybody can go there; but there is no Professor there who is not a Catholic.

3790. Are the Professors all Catholics?—Yes, every one of them.

3790A. But not necessarily so?—Yes, I think so. Since its new foundation after 1830, there has never been any other but Catholic Professors.

3791. Would you contemplate, in a University in Ireland, something of the same character, and that the Professors should be exclusively Catholic?—No.

3792. The evidence we have had is that the most eminent men should be got of all religions, and teach what they may be safely allowed to teach?—The point I raise is, that if you wish to settle the question on proper lines, you must face the question with the authorities of the Church, and the Catholic Church must be able to get rid of the Professors, if necessary. That is all I say.

3793. You have mentioned Louvain as an example. Is there any other instance?—I believe there is one in Canada, at Laval. In the Universities in Germany there are sometimes two Faculties of Theology; for example, at Tubingen. There are also Catholic Faculties of Theology at Munich and Bonn. The Professors who are appointed in those places are appointed by the Government in practice after consultation with the Bishops. The Bishops have not any power of getting rid of these Professors once they are appointed; but they have done, and continually do, prevent the students going to hear the lectures of a person whom they disapprove of. And, let me add, the appointment of a Professor, by arrangement with the Bishops, does not get rid of the difficulty, because, in the University of Munich, for instance, I knew, in one Chair there, a man who was appointed after consultation with the Bishops, and with their approval, and even with rather more than their approval; but in a very short time he got into trouble, and the Bishops prevented their young men from going to his lectures. Another man was appointed, but he also got into trouble, and the Bishops prevented the young men from going to him. There was a third Professor appointed, and he was looked upon askance. There were actually, at one time three Professors getting their salaries, none of them being approved of by the Bishops, and having no hearers, and I must say that I cannot regard that as at all satisfactory.

3794. I quite agree with you. This happened, although they were recommended by the Bishops?—Yes; the Bishops recommended or approved of somebody, who turned out different from what they expected. It always will come to a question of dismissal. It is a big word—"dismissal"—but it conveys what I mean.

3795. I may take it that there are no other colleges denominational, on the Continent, with the exception of Louvain, and that the others are practically undenominational?—Well, there are Theological Faculties in some of them; but young men of all religious persuasions freely go to them.

3796. Most Rev. Dr. HEALY.—I wish merely to ask you a few questions about Cork, rather than Dublin. I gather that you are desirous of seeing a University established in the City of Cork?—I am.

3797. I hope the day will come when it will be practicable to do so. Meanwhile, would it not be better to try and get the College to do wider literary and educational work?—It certainly would.

3798. As a matter of fact, so far as I can gather, in the Faculty of Arts it has not done as much literary work as Galway, during the last fifteen years, nor has it done literary work of as high a character?—No. The work of Cork is mainly medical.

3799. I have the figures here. It would be desirable, if possible or practical, seeing that you have everything else excepting the students, to so reconstitute the Cork College that it would attract a much larger number of students, and thereby be placed in a position to do much more satisfactory literary work?—It would certainly be a very good thing.

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3800. Do you think it possible to reconstruct the constitution of the College in such a way as to attract the great body of Catholic students in the South of Ireland?—I do. Of course, I have always said that it would depend upon whether that reconstitution would be considered satisfactory by the Bishops.

3801. By the Catholic authorities?—Yes. I should like a few more Professors, and that sort of thing; but I do not think that alone would meet the difficulty.

3802. Supposing you had a governing body of the College practically all lay gentlemen, and many of them representing the College itself, and representing, also, the popular bodies in the South of Ireland—for instance, representing the County Councils, and the heads of the Secondary schools who would be likely to send pupils—and having, say, two, or three Bishops on the governing body: and that the governing body had the appointment of Professors, subject to a veto of the Crown—don't you think something like that would be likely to make it more popular than at present?—I have said so often; but I should not like any body of that kind to have the appointment of Professors.

3803. They would be chiefly a literary body, except, perhaps, the representatives of the County Council. I will not press that point if you wish. I would like to have the public in some way represented, by the headmasters of the Secondary schools being represented, and by the Bishops being represented, and by the municipality being represented, as in London University. Would you have any objection to that?—Speaking generally, I should be in favour of it.

3804. Supposing that body were to elect the Professors, upon the recommendation of the Academic Council of the College, and subject to the veto of the Crown in case they elected an unworthy man, do you not think that the Academic Council would recommend fit and suitable men, and that if that body were sensible men they would elect such men?—With regard to the election of Professors, I do not think that I could quite go with you there. I should not like the Professors to be appointed in that way. I would prefer that the faculties, and not outside people, should have more to say to their appointment.

3805. Should recommend them—I have no objection to that. Probably they would be the best judges. What I object to principally, and what, I believe, is unparalleled in most other educational institutions of this Empire outside of Ireland, is that the Crown should have the nomination of the Professors in the Universities and colleges, except in the case of very few. Is that not a fact?—The State in Germany appoints the Professors, but on the recommendation of the Faculty. Practically, you are right, my lord.

3806. Lord Ridley used a phrase which I did not like—if he will excuse me for saying so. He asked if such an institution would be dominated by the Bishops. Suppose there are two representatives of the Bishops on such a governing body, would that imply domination?—No.

Lord RIDLEY.—I think, when I used the words "dominated by the Bishops," I was referring to the suggested University in Dublin, and I used the word "dominate" in the sense that the Bishops would have control in every respect, which I take to be domination.

3807–8. Most Rev. Dr. HEALY.—Are you aware that there have always been two Bishops on the Senate of the Royal University?—Sir *Rowland Blennerhassett.*—Yes.

3809. Did you ever hear anybody say that they dominated, or attempted to dominate, the Senate of that University?—No; but the question there does not arise as regards the orthodoxy of Professors.

3810. Speaking of the presence of the Bishops on the governing body, I suppose their desire to have representation does not arise from any desire to control or interfere with the literary work of the colleges, but from a desire to be in a position to safeguard the faith and morals of their flocks?—Yes.

3811. I dare say you think that they have no desire to interfere with the literary work of the colleges?—If you ask my opinion, I do not believe they would at all.

3812. You seem to think that if the College was reconstituted in that way it would not be likely to attract Protestant students to its halls?—I do not say that. I did not mean to say that, at all events, but I say that, if that was the case, I should imagine that a great number of Protestant students would not go there.

3813. Do you think any would be likely to go?—Yes; there are Protestants who go to Stephen's-green.

3814. I was just going to bring up the case of Stephen's-green. That is under the management of the Catholic authorities, and practically under that of the Jesuits. Are you aware that they have had there all through several Protestant Professors?—Yes.

3815. That is the fact. Are you aware that 10 per cent. of the male and female students who attend the lectures of the Professors are Protestants?—I do not know that.

3816. We had also a declaration from some of those students that not the least attempt was ever made by any Professor in the institution, even in the Philosophical classes, which is very striking, to interfere with their faith?—I am aware of that.

3816A. Do you not think that, if in Dublin Protestant students, although they have a splendid Protestant institution at their doors, with excellent Professors, go to this College because they get good teaching there, the same thing would happen in Cork?—I have no doubt it would, to some extent.

3817. You used one phrase which I hardly think is quite accurate. You said that the practical test of received Catholic doctrine would be the Decrees of the Roman *Congregations*?—Yes.

3818. Would you allow me to suggest that it would be more accurate to say that the ultimate test of Catholic doctrine would be the Decrees of the Roman *Congregations* approved by the Pope. You do not mean the practical test?—No, not at all.

3819. You know, as a matter of fact, that hardly once in fifty years does a case of doctrine go from this country to Rome. The "practical" judge is the Bishop of the diocese?—Yes, I know that. I have already said so.

3820. Of course, the Bishops confer together when difficulties arise, and it is only in case of some weighty questions between the Bishops that any case would arise of appealing to Rome for a final decision?—That is so; but a couple of years ago there was an officious French priest, who asked for the decision of the Roman *Congregation*, upon the question of the "Three Witnesses."

3821. We are not like the French priests, who go to Rome for a very little thing. We do nothing of the kind. Here the judge of faith and morals is the Bishop of the diocese. Of course, if an important difficulty arises, then he appeals to headquarters?—Yes.

3822. Sir RICHARD JEBB.—Supposing a University, acceptable to Catholics, were established in Dublin, and the College in Cork were modified in certain ways so as to be made more acceptable to Catholics, it would then be a constituent College of the University?—Yes.

3823. I think you contemplate a similar treatment of the Galway College?—Yes, but I have not thought of it very much.

3824. What becomes of the Queen's College, Belfast? How would you deal with that?—I have not thought of that very much either, but I imagine you should deal with the Queen's College there in the same way as I should be inclined to deal with the Queen's College in Cork; and any change that was necessary should be made.

3825. So as to render that also acceptable to Catholics?—No, I should not like to do that with the Queen's College, Belfast. The Catholics need not go there if they get these other places to go to.

3826. Do you think Queen's College, Belfast, should become a constituent college of a Catholic University?—I do not think so.

3827. Do you think it possible to establish a Northern University, of which Belfast would be the chief college, perhaps, under the old name of the Queen's University? Do you think that would be a possible course?—According to my theory, I should like to see that. I should like to see a Northern University, because I am in favour of the multiplication of Universities. I do not, however, want any sort of sham University set up.

3828. Have you considered, Sir Rowland, whether it would be practicable to establish a University in the North of Ireland, and whether there would be a sufficient supply of students?—I do not know how many students there are in Belfast, but I think there would be.

3829. You mentioned certain Professors at Munich, on whom a virtual interdict was placed by the Bishops. Could you tell us in what subjects they taught?—Yes, it was the Chair of Philosophy that I was speaking of. I see from the records that it was the Chair of Philosophy.

3830. There was more than one Professor dealt with in that way?—Yes, two, one after the other.

3831. All Professors of Philosophy?—Yes.

3832. At what date was this?—One occurred in 1860, and he was followed by another Professor, who died about 1874; but I remember there was a time when there were three Professors holding one Chair.

3833. As you are a graduate of the University of Louvain, I should like to ask a question about it. In the University of Louvain there are Catholic students, I suppose, preparing for the priesthood?—Yes; there is a seminary there.

3834. Is it the case that there is any considerable proportion of students who are not destined for the priesthood?—Oh, yes; a large proportion.

3835. Most Rev. Dr. HEALY.—The proportion would be about 1,500 to 300?—About 300 destined for the priesthood.

3836. Sir RICHARD JEBB.—Is the Arts Faculty strong in Louvain University?—The strongest is now the scientific side. A distinguished scientific authority told me only last year that it was impossible for him and his colleagues to do any work without following very carefully what was done in Louvain.

3837. Is there any particular branch of Natural Science in which that University is especially strong, say, Chemistry, for instance?—Biology. It has grown up since my time, Sir Richard. In my time we had some very distinguished men on the Arts side, and they were people of first-rate eminence.

3838. In your knowledge of that University, has there been any interference on the part of the ecclesiastical authorities with the teaching of secular subjects other than those directly connected with Theology?—No.

3839. Professor BUTCHER.—May I ask you, Sir Rowland, how many of your colleagues in Queen's College, Cork, are Roman Catholics, and how many Protestants?—You mean the Professors?

3840. Yes; I don't care for the exact numbers; are they mixed?—They are mixed, yes.—(Professor *Jack*).—There are the Professor of Natural Philosophy, the Professor of Modern Literature, the Professor of English Law, the Professor of *Materia Medica*, and the Professor of Midwifery.—(Sir *R. Blennerhassett*).—Five out of sixteen are Roman Catholics.

3841. Professor BUTCHER.—You expressed your preference for a Roman Catholic University as against an endowed Roman Catholic college?—Yes, I did.

3842. Would you still hold to that preference supposing the constitution of Queen's College, Cork, were harmonised more with the sentiment of the people?—I should be very glad to see the Queen's College, Cork, reformed.

3843. You would feel it made a material difference, if the governing body of the College were more in harmony with the prevailing sentiment, and Queen's College, Cork, were associated with other Catholic colleges, and became constituent parts of the Royal University?—Yes.

3844. But I gather that the type of University which you really think would be successful in Ireland is the Louvain type?—Yes, as far as definite settlement is concerned. Of course, that is the German and Scotch type a little in constitution; I mean as regards the non-collegiate.

3845. But as regards its government in relation to the Church?—Yes. There are no colleges now; there used to be before the Revolution.

3846. The head of Louvain is an ecclesiastic?—Yes.

3847. The Rector is an ecclesiastic?—Yes; I think he is appointed by the Bishops.

3848. They are both nominated by the Bishops, and can both be dismissed by the Bishops?—Yes, I think so.

3849. And, according to the regulations of the University, all students must also profess the Catholic religion?—Is that so?

3850. According to the official information, that is so?—Well, I had forgotten it.

3851. All students must profess the Catholic religion, and perform the duties incumbent upon them, and, also, all students must attend a course of religious lectures?—That was certainly not so in practice, in my time.

3852. Were there any students there who were not Catholics, in your day?—I don't remember one. There was nobody who was not a professing Catholic; but, of course, there were a number of students that were not Catholic in belief; but, of course, they were, officially.

3853. The constitution, however, of Louvain, goes rather beyond the actual demands that have been made in Ireland, in theory, at least?—Yes.

3854. In practice I assume you think that the proposed Catholic University would very much approximate to Louvain?—I think it would. I remember Cardinal Newman telling me, when he came here, that that was the idea that was then prevailing.

3855. Professor EWING.—I should like you, Sir Rowland, to tell us something of what the Cork College is doing for the furtherance of higher technical education in its district?—What do you mean by that—in what way? We have no technical education, in Cork, for the district.

3856. You have, I think, a School of Engineering?—Professor Jack is the Professor. If you would ask him he would tell you about the School of Engineering.

3857. I understand, Professor Jack, that the Engineering which is taught in the Cork College is not Mechanical Engineering?—Professor *Jack*.—No; the School was started, originally, on the footing of being a Civil Engineering school; but within my own time I have endeavoured to introduce the study of accurate scientific measurement. For instance, some years ago I obtained all I could at the time, a Thurston testing machine, worked by a lever, which I put on one side, after a while, finding it unsatisfactory. Then I got an Adie cement-testing machine. In 1886 I procured a thirty-ton Wicksteed testing machine, with an automatic recorder, and I was able to do good work with it. I have lately placed it and the Adie machine at the disposal of the head of the Technical School recently established in Cork, as I thought it desirable to bring the higher work done in the College in contact with the Technical Department.

3858. Is this Technical School actually at work in Cork?—It has only just been started.

3859. Actually opened?—It is now actually opened, but it is only just beginning this session; it was started last spring. Mr. O'Keeffe, who was working with Professor Sylvanus Thompson, has been appointed headmaster.

3860. Beyond the machines you have spoken of, you have no further laboratory appliances?—No; we are so contracted for want of room and want of funds. I may say the Thurston testing machine was, I believe, the first set up in Ireland, and so far as I know is still the only one in Ireland provided with an automatic recorder.

3861. Without taking up the time of the Commission by going into details, I take it that you have no appliances which would allow you to teach the theory of the steam engine and of other heat engines?—No, we did not go into that, although it would be highly desirable that it should be taken up, and also electrical teaching.

3862. At present you have no appliances for electrical teaching?—No, except a dynamo used for supplying electricity to the Natural Philosophy and Chemistry departments.

3863. And the number of Engineering students has been very small?—No, not very small; you cannot expect, out of a locally small population at a distance from any centre of Engineering work, that there should be a great opening for a large number of Engineering students. Those that we have had have been most successful—more than would appear from the University returns, because we have a certain number of students who are content with the course of the school, and look forward not so much to a University degree.

3864. So that the number of persons who proceed to take the B.E. degree is not a fair criterion of the extent of the school?—No. Of course, a considerable number of them do go for the B.E. and combine it with the B.A.

3865. Professor RHŶS.—Sir Rowland, with regard to your wish to see a multiplication of Universities in Ireland, I suppose you take into account the character of the Celtic race in this country, the race forming the majority of the population of Ireland?—Sir *R. Blennerhassett*.—Yes.

3866. They have always been extremely fond of education, and made great sacrifices, under great difficulties, to get it?—Well, yes; I have taken that into account, certainly; that is one of the facts to be considered.

3867. Then, with regard to the University of Louvain, which you seem to know very thoroughly, you were a student there, I think?—Yes, I was.

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3868. According to your account the Bishops have very complete control of the working of that University?—There is a Senate; but I think you may say the Bishops are the governing body.

3869. I am not simply alluding to faith and morals?—As regards the Professors, they have got the appointment, practically, of all.

3870. In any schemes that have been adumbrated to us as likely to satisfy the Catholic population of Ireland, it is not suggested that the Bishops should have so much control over the working of the University?—No. I don't think it is at all necessary, for the position which the Bishops in Ireland have taken up, that they should have that.

3871. They don't seem to ask for it. But with regard to Louvain, although the Bishops have ever so much more control than is asked for here, the University, on the whole, is a successful University?—Oh, certainly it is.

3872. And remarkably so in the direction of Science?—So I have been told by persons of the greatest authority.

3873. And the Science men have had practically no difficulty with the Bishops?—They have not.

3874. Professor LORRAIN SMITH.—I wish to ask you one question of detail. What arrangements have you for the teaching of Pathology?—We have got a lecturer. It is impossible, I think, to speak more highly of him than I can. He has the highest possible testimonials from Vienna and Prague, where he has studied; but he is only a lecturer, and, of course, he has no salary.

3875. He has no salary whatever?—No salary whatever. He is going to devote himself entirely to Pathology.

3876. Have you been able to give him a laboratory?—Yes, I have a laboratory; it is fair enough, as far as laboratories in Ireland go.

3877. You mentioned that there are sixty-nine students in Cork College who are Protestants. Would there be any mechanism required to safeguard their faith in the teaching of the College—the reconstituted College?—That would be a question for themselves. I, myself, you know, don't believe in these safeguards at all.

3878. There was a mechanism, you know, in the Queen's College?—Yes; but I think, not only there, but everywhere else, tests are unsatisfactory.

3879. Do you think there would be a demand for any such mechanism, however little you may believe in it?—That, of course, I don't know; I don't know what would be demanded. It might be well to have it, but it does no good or no harm.

3880. Then I understand you wish no kind of provision of that sort?—No, I should not, certainly. I don't believe in these provisions; you know we have got a provision now.

3881. But you say you regard it as quite useless?—In the Queen's College, Cork, at the present moment there is a very strong provision, as you know. I believe the Professors would behave just as they do if there was no provision at all.

3882. But what I want to bring out is that there is a Protestant interest in the students, as well as the Catholic interest. You admit the governing body should be so constituted that it would directly deal with any teaching which may be contrary to Catholic doctrine?—Yes.

3883. Would the same point be raised in reference to the Protestant students?—I dare say it would, and if so, I think it ought to be met; of course, whether it is any practical value is another thing.

3884. Dr. STARKIE.—It would appear from your evidence, and from your frequent expressions of views upon the University Question, that you consider a radical evil in University life is centralisation?—I do, certainly.

3885. And you referred to France, and quoted strong expressions which some great French writers have used about the evils of the great centralised system in France, to which you know those who have been looking for a scapegoat for the disasters of the war of 1870 have attributed their defeat?—Yes.

3886. In Ireland, as you know, up to the present, in the Royal University, and, to a certain extent, in the Queen's University, centralisation has been rampant?—Unfortunately, yes.

3887. To a deplorable extent in the Royal University, you would agree with that?—I would.

3888. In the Royal University we have had a system of mixed juries, with religions carefully balanced on the Examining Boards?—Yes.

3889. You have had very great experience in Louvain of these mixed juries. I believe there were certain common examinations in Belgium between the free and the State colleges?—Yes; principally for the public service.

3890. Do you remember how they worked?—I never heard very much objection to it; but then, you see, that was like the work of the Civil Service Commissioners here.

3891. I have a quotation from Laveleye on the Belgian Universities, and he says*:—"The rivalry of these four Universities" (that is, if they had been independent) "ought to have produced an intellectual life of activity of a kind most profitable to the progress of knowledge. That happy result has not been attained, because they adopted the detestable system of examination for conferring degrees. Diplomas are granted by mixed juries comprised, in equal proportions, of Professors of one State and one free University. The candidates are questioned by those Professors under the control of Professors from a rival University. Hence it results, to begin with, that the students content themselves with learning their note-books off by heart; next, that the Professors, those controlled by their colleagues, have to conform to a uniform programme, and thus, by degrees, routine stifles initiative and the genuine spirit of research"?—I did not know that they objected to it in that way; but it is only grist to my mill, you know.

3892. But whatever system we should adopt in Ireland, what you would protest against is the continuation of anything in the form of centralisation?—Yes; I think that is deplorable.

3893. Two solutions of this problem have been proposed. The first is the one which you prefer yourself: that is, of the separate Universities, with an independent life?—Yes.

3894. But, supposing, as practical men, we should find it impossible to recommend anything of that kind—supposing we believed that Parliament would find it impossible, in the case of Cork, to sanction the founding of a University there on account of the present paucity of students?—Yes?

3895. And supposing that they were influenced by the immensely strong opposition which has been exhibited up to the present, in Belfast, to an independent University there?—Yes?

3896. And supposing, influenced by these reasons, they should prefer to reconstitute the Royal University, do you think that it would be possible, by making the colleges autonomous—I am coming to your second proposal—by making the colleges autonomous under a general Council of Education, which should not dictate *ex cathedra* the courses, as the Senate of the Royal University does to the colleges, but should allow these colleges, with certain safeguards, to hold their own examinations, even for Honours, with the exception, perhaps, of very high Honours, in concert with extern Examiners, and in the presence, perhaps, of an assessor from the Central Council—do you think, under such circumstances, the evils of centralisation would be so mitigated that that scheme would present most of the advantages of an independent University?—I think, certainly, such a scheme as that would be an enormous improvement upon the present system from an academic point of view.

3897. Might you not go further than that, and, recognising the difficulties of the political situation, consider that such a scheme was more practicable than the other, and, consequently, wiser?—Well, I think it would be an extremely good scheme, from an academic point of view, and such a scheme, from an academic point of view, would be an immense benefit to the country.

3898. I think you said, in some parts of your evidence, that the Bishops of Ireland would not approve, or consider satisfactory, such a solution as would only give them a college in connection with the Royal University; but does it not seem to you that their objections are to a college with no separate individuality, such as the Queen's Colleges unfortunately have been ever since 1879?—Yes, I suppose that is so.

3899. And that they really never have manifested any objections, up to the present, to an independent college under a general Council of Education, which should not interfere with its free development?—I did not quite follow your last question.

3900. The great objection that you raised against the proposed solution of founding a college for Catholics i[illegible]

* "On Teaching, Universities and Examining Boards," by Lyon Playfair (1873), p. 14.

Dublin, in connection with the Royal University, was that such a scheme would not be acceptable to Catholics?—Yes, I said that.

3901. And my point was that, perhaps, the college that the Bishops condemned, and considered not acceptable to them, was a college such as the present Queen's Colleges, which are in a condition of absolute slavery, I might say, to a course of studies prescribed by the Senate of the Royal University?—Yes.

3902. And they might consider a Catholic college acceptable, which in all essentials was really an independent University?—I did not say they would not accept such a college. What I said was, that if such a college were established, it must involve certain changes also in the Queen's Colleges, and would not close the question.

3903. And, furthermore, from your point of view, would not such a scheme as the establishment of independent colleges in Dublin, Cork, and Galway be a more satisfactory solution than an independent University in Dublin, since the latter would leave the provincial colleges suspended *in vacuo*?—Yes, I certainly think that.

3904. And a great advantage presented by the alternative scheme is, that it provides for the development of these colleges which ought to be so important in Cork and Galway?—Yes.

3905. I only want to ask one question about Louvain. With regard to centralisation, you know what keeps the life in such places as Louvain is that, that they give degrees of their own—the faculties give degrees of their own—as they do in Germany—and that modifies, to some extent, the evil that would otherwise arise from centralisation?—Yes.

3906. The suggestion I put before you is: that each college should really give its own degrees, but that there should be somebody present, some safeguards adopted, that the standards for degrees were equal, although in different subjects of examination, to those in other colleges?—Certainly, I think that would be an immense improvement.

3907. And it would have the further advantage that the degree would bear the stamp of the central institution—the Royal University. You think that would be an advantage?—Yes.

3908. With regard to Louvain and Liege, you say they are controlled by Bishops?—Oh, no, Liege is not.

3909. Louvain is controlled by Bishops. Could you tell me how far they exercise their control, we will say, over the subjects of History and Philosophy?—They appoint the Professors practically.

3910. Do they control the courses?—Oh, no.

3911. Is the Professor left a perfectly free hand?—The Professor is left a perfectly free hand; I know he is in History.

3912. In your opinion the courses in History in Louvain and in Philosophy are really satisfactory?—I can say the courses in History in Louvain, in my time, was as good as in any German University.

3913. Is the Philosophy there the Thomist Philosophy?—Yes, I think it is.

3914. Do they read Hegel and Kant?—I suppose these philosophers are read; but the teaching is Thomist. In the case of Ubaghs, one of the reasons of his condemnation was the opposition of the Thomists.

3915. It was stated by Father Delany that in Stephen's-green College they are not satisfied with reading the Thomist Philosophy, and that they read Kant and Hegel in the original?—Yes, I believe so.

3916. You think that would not be allowed in Louvain?—You cannot stop any young man reading what he likes.

3917. Are those philosophers lectured on?—I think not. But, in any case, as I have said, the teaching is Thomist.

3918. You are a member of the Standing Committee in the Royal University?—Yes.

3919. And have, of course, the fixing of the courses in Philosophy. Could you throw any light on the eminently unsatisfactory philosophical course in the Royal University—at any rate, in Course 2: You know the mental pabulum that is provided by the Royal University for Protestants commencing the study of Philosophy. It is Sir William Hamilton. "The above subjects will be examined in, according to the ideas of Sir William Hamilton," and yet we have been told many times, and it is a very important fact, if true, that they have solved the difficulty of examining Catholic and Protestant students together in the Royal University. I have lectured on the subject, and it has always seemed to be that they solved it by establishing absolutely no means of communication between the two courses, except in the History of Philosophy. In Course 1 you have got the Thomist Philosophy; and in Course 2, the Thomist Philosophy is carefully left out, and you may get a certain smattering of Aristotle and Plato, and of Descartes, but the Thomist Philosophy is carefully left out. On the other hand, in Course 1, there are no inducements provided for reading any of the great modern philosophers, so that Philosophy is taught in water-tight compartments. Do you consider that a satisfactory solution of the great difficulty?—I do not.

3920. Have you any idea why in the Royal University the unfortunate Protestants should have to depend on Sir William Hamilton for solutions of philosophical problems? Is there any clerical influence behind that prevented the selection of more suitable books, on the ground that Philosophy was a dangerous subject, and that Sir William Hamilton could not do any harm to anybody?—I don't really know that there was any influence behind. I cannot answer you that.

3921. Because I think you will quite agree with me that it is a most extraordinary course?—It is certainly.

3922. Who is it that selects the books in Philosophy—is it the Examiner or the Standing Committee?—The Standing Committee.

3923. Most Rev. Dr. HEALY.—In making the selection, do not the Standing Committee act upon the recommendation of the Examiner?—Yes. The Examiner sends up a list, and the Standing Committee make the selection from it.

3924-5. Then if we are to look for underground influence, in the selection of the books, it is to the Examiners we should look?—Yes, speaking generally.

Dr. STARKIE.—Only partly so. What I wanted to point out was that it is the tendency of a mixed body like the Standing Committee, to exclude everything that is supposed to be dangerous or objectionable, and to leave nothing in except harmless writers. Some of the witnesses who have been examined have protested that they came in contact with only second-rate books, and second-rate minds, in the examinations in this subject.

3926. Mr. WILFRID WARD.—I think you said, and I agree with you, that in the absence of any such provision for the Christian orthodoxy of the teaching as exists in the statutes of the Queen's Colleges, the Professors would still be likely to avoid giving any cause of offence in their lectures, just as they do at present?—Yes.

3927. But supposing some eccentric Professor were to act otherwise—for instance, suppose a Lecturer in Philosophy were to teach materialism, do you think it would be satisfactory that there should be no means of taking any proceedings against him?—Well, I do not; but in Cork such a case has never arisen, I think.—(Professor *Jack*).—With regard to that, I might make an observation. Some years ago, before Sir Rowland Blennerhassett was President, during the time Dr. Slattery was President, an outsider made a charge against one of the Professors, misrepresenting a statement which he had made in his lectures, which he said was offensive. Dr. Slattery made inquiry, and found there was very little in support of the charge; but he thought the most prudent course was to bring the matter before the Council, to see whether they would advise him to take notice of it under the Statute. At that time there were upon the Council three Catholic members—the President and two of the Professors. The Council, having fully considered the charge, were of opinion that no notice should be taken of the matter. I may mention that each Professor, on his appointment, gives an undertaking to the Council that he will not in his lectures make any statement injurious to the religious convictions of any member of his class.

3928. Do you think it would be desirable that there should be power to remove any Professor who was proved to have offended in that way?—(Sir *Rowland Blennerhassett*).—I think it would; but really I attach very little importance to it, in the ordinary run of things. I think a case of the kind would seldom or never arise; and that if it did it could be easily dealt with by warning the Professor, and that he would take care not to offend again.

3929. A further question arises, as to what the test would be in a Catholic University. You have said that the test as to whether what a Professor had said was contrary to the teaching of the Church would be the decisions of

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the Roman *Congregations?*—I should say that would be the ultimate test. As you have referred to that, I may mention a case which exercised the minds of a good many persons, in which a Professor expressed his opinion as to the non-authenticity of the text of the "Three Witnesses." That case produced a great effect all over the world.

3930. The decision of the Holy Office on that question was a notorious one; but I never heard that it arose from the teaching of any Professor. The question was put by a private person to the Holy Office whether the authenticity of that text might safely be doubted; and the Holy Office replied that it could not. But I believe it would be true to say that up to the very time of this decision the most approved Catholic Professors of Biblical exegesis—even Father Cornely, in Rome itself—had treated the authenticity of the text as an open question—is not that so?—As far as I know, yes.

3931. And are you aware that after the decision of the Holy Office, a semi-official announcement appeared, which was published in the *Guardian*, to the effect that the decision was not intended to touch the sphere of Biblical criticism, but only to indicate the theological value of the text, and its claim to remain in the authorised editions of the Bible:—that Professors of Biblical exegesis could therefore still treat the authenticity of the text as a question for free discussion?—No; I do not remember the announcement in the *Guardian* you allude to. But I do know that it has been argued that the decision was not intended to touch the sphere of Biblical criticism. My point, however, is that the Roman *Congregations* may be called upon to answer questions which local authorities might wish to ignore. The Belgian Episcopali, for instance, were not primarily responsible for the proceedings against Ubaghs. It was in the same connection that I mentioned the recent decision with reference to the passage about the "Three Witnesses" in the fifth chapter of the First Epistle General of St. John.

3932. Professor DICKEY.—Adverting to the proposed change in the constitution of the Cork Queen's College, from a non-denominational institution to a Roman Catholic institution, do you think the difficulty would be the same, whether the University to which it is affiliated is a Roman Catholic sectarian University, or a non-sectarian University?—Well, I am certain that if the proposal made by Mr. Starkie was adopted, the result would be a large increase in the number of students in the Cork College. Of that I have no doubt whatever.

3933. Dr. STARKIE.—Don't call it my "proposal"—I only said it had been suggested?—I referred to the alteration of the Cork College, from being a non-sectarian institution to being one which would be approved of by the Catholic Church, so as to bring it into harmony with the feelings of the majority of the people. In my opinion the effect of that would be that the number of the students would be increased.

3934. Professor DICKEY.—But would not the difficulty in carrying out that alteration be the same, no matter what the character of the University with which it was affiliated might be?—I think there would be some difficulty, though not the same in amount. One of the reasons of the non-success, or, rather, the want of greater success, of the Cork College is that it is not in harmony with the feelings of the great majority of the population in the South of Ireland.

3935. You think that if that were done, the result would be to increase the number of students?—Yes. That would be one reason. Another reason is that, as I understand, what is proposed is that those autonomous colleges should have the power of holding examinations. If that were done, it would have the effect of preventing a certain number of the students coming up to Dublin. They come to Dublin at present, because they think, rightly or wrongly, that it would be useful to them in their examinations to know the Professors by whom they are to be examined.

3936. The difficulty in Cork is that it is attended by a large proportion of Protestant students—70 out of 170?—Yes.

3937. Would not that difficulty remain, no matter what the character of the University might be?—Of course it would.

3938. Dr. STARKIE.—Would the difficulty remain if the college in Dublin were, as the bishops have expressed their willingness that it should be, a mixed college, because, if it were, of course, the Cork College should be a mixed college, too?—No. What I meant to say, in my last answer, was that one of the reasons why there has been a falling off in the number of students in Cork, undoubtedly has been that the examinations are held in Dublin; and students think it is an advantage to them to come to Dublin, and to know the persons who are to examine them. I may mention one circumstance, which, I fear, will have some effect as regards the want of confidence felt in the present system of examination. We had a student this very year, who has passed his examination in England for the Indian Medical Service in an exceptionally brilliant manner; but, unfortunately, when examined here he only got second class.

The Witness withdrew.

CHAIRMAN.—The Bishop of Clonfert has been good enough to hand in a copy of the Declaration of the Irish Hierarchy on the University Question, to which reference was made yesterday during the evidence of Dr. Bernard. At the time that evidence was given, the Bishop had not the document by him. I propose that it should be noted by the shorthand writer at the close of this day's proceedings, after Sir Rowland Blennerhassett's evidence, that the Most Rev. Dr. Healy has put in the Declaration of the Catholic Bishops of 1897, to which he referred in his examination of Dr. Bernard.*

* See page 387.

This concluded the First Session of the Commission.

DOCUMENTS REFERRED TO IN THE MINUTES OF EVIDENCE.

I.

Act of Parliament under which the Royal University of Ireland was established

(University Education (Ireland) Act, 1879). [42 & 43 VICT. CH. 65.]

ARRANGEMENT OF SECTIONS.

Section.
1. Short title.

Foundation of University.

2. Foundation of University.
3. Constitution of University.
4. Convocation.
5. Election of Vice-Chancellor.
6. Power to confer degrees.
7. Provisions of Charter.
8. Examinations.
9. Senate to prepare scheme.
10. General powers of Senate and Convocation.

Queen's University.

11. Dissolution of Queen's University.
12. Transfer of property.
13. Saving for Queen's Colleges.
14. Saving of rights of officers of Queen's University.
15. Application of sections seven, eight, and nine of Attorneys and Solicitors Act (Ireland), 1866.

CHAPTER 65.

A.D. 1879.

AN ACT to promote the advancement of learning, and to extend the benefits connected with University Education in Ireland. [15th August, 1879.]

WHEREAS it is expedient to make provision for the advancement of learning by the extension of the benefits connected with University Education in Ireland:

Be it enacted by the Queen's Most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:

Short title.

1. This Act may be cited as the University Education (Ireland) Act, 1879.

Foundation of University.

Foundation of University.

2. It shall be lawful for Her Majesty, in case Her Majesty shall be pleased so to do, by charter, to found a University in Ireland, which shall be one body politic and corporate, by such name as Her Majesty shall appoint.

Constitution of University.

3. The corporation shall consist of a chancellor, a senate, and graduates. The chancellor shall be nominated from time to time by Her Majesty, and shall hold office during Her pleasure. The first senators of the University shall be the chancellor of the university and such other persons, not exceeding thirty-six in number, as Her Majesty shall appoint. The first and every alternate vacancy in the senate which shall occur among the first senators, other than a vacancy in the office of chancellor (which shall in all cases be filled up by Her Majesty,) shall be supplied by the election of a senator by the convocation of the University, until the number of senators elected by the convocation shall amount to six. The senators elected by convocation shall hold office for three years from the date of their respective elections, and on going out of office shall be eligible for re-election, and every vacancy which shall occur among the members of the senate elected by convocation shall be supplied by a fresh election by convocation, so that the total number of senators elected by convocation shall continue to be six. Subject to the aforesaid provisions, vacancies in the senate shall be filled by persons nominated from time to time by Her Majesty. All senators shall be removeable by Her Majesty. The graduates shall be the persons on whom the University shall confer any degree, and the persons who become graduates of the University under the provisions of this Act.

The corporation shall have perpetual succession and a common seal, with a capacity to sue and be sued in its corporate name, and shall be able and capable in law to take, purchase, and hold any personal property or chattels whatsoever, and also, notwithstanding the statutes of mortmain, any lands or hereditaments, subject to the provisions of the charter.

Convocation.

4. The convocation of the University shall consist of the senate of the University, and of male graduates having such qualifications and complying with such conditions as the charter shall prescribe: Provided that any other persons who shall be at the date of the said charter members of the convocation of the Queen's University shall, on complying with such conditions, become and continue members of the convocation of the University to be established under the said charter.

Election of vice-chancellor.

5. The senate shall at their first meeting, and afterwards from time to time when a vacancy exists, elect one of their number to be vice-chancellor of the University, who shall continue in office for three years from the date of his election, and on going out of office shall be eligible for re-election.

Power to confer degrees.

6. In case any such charter is granted by Her Majesty, the power of conferring all such degrees or other distinctions as can be conferred in or by any other University in the United Kingdom, except degrees in theology, shall be vested by the charter in the University, and the general government of the University shall be vested by the charter in the senate.

Provisions of charter.

7. The charter shall provide that the University shall confer a degree upon every person who, having matriculated in the University and complied with such conditions as to his subsequent education and the passing of such examinations as the senate may prescribe, satisfies the senate that he is qualified in point of learning to obtain the same. No residence in any college nor attendance at lectures or any other course of instruction in the University shall be obligatory upon any candidate for a degree, other than a degree in medicine or surgery.

Examinations.

8. The senate shall institute and make provision for carrying on such public examinations of candidates for matriculation and degrees, and such other University examinations in secular subjects, including examinations of women for degrees and for such suitable certificates of proficiency, as may be necessary; and for the purpose of conducting such examinations the senate shall from time to time appoint examiners in the several

DOCUMENTS I.

A.D. 1879.

subjects of secular learning usually studied in a University, and shall make regulations for the conduct of such examinations, and the appointment, removal, and remuneration of the examiners.

Senate to prepare scheme.

9. And whereas it is desirable to promote the advancement of learning in Ireland by means of the creation, out of moneys to be provided by Parliament, of exhibitions, scholarships, fellowships, and other prizes, and also by the erection of suitable buildings in connection with the University to be established under the said charter: Be it enacted that it shall be the duty of the senate, within twelve months after their first appointment, to prepare and forward to the Lord Lieutenant or other Chief Governor or Governors of Ireland a scheme for the better advancement of University Education in Ireland by the provision of buildings, including examination rooms and a library, in connection with the University to be founded under any such charter, and by the establishment of exhibitions, scholarship, fellowships, and other prizes, or any of such matters, in which scheme the following conditions shall be observed:

(1.) The said several exhibitions, scholarships, fellowships, and other prizes shall be awarded for proficiency in subjects of secular education, and not in respect of any subject of religious instruction;

(2.) They shall be open to all students matriculating or who have matriculated in the University, and the scheme may propose that they shall be awarded in respect of either relative or absolute proficiency, and that they shall be subject to any conditions as to the age of the candidates, their standing in the University, their liability to perform duty, and otherwise, as the senate shall think expedient;

(3.) In fixing the value and number of the said several exhibitions, scholarships, fellowships, and other prizes, the senate shall have regard to the advantages of a similar kind offered by the University of Dublin and Trinity College to students matriculated in that University, so as to avoid as far as possible any injury to the advancement of learning in that University and college;

(4.) Provision shall be made that no student holding any exhibition, scholarship, fellowship, or other similar prize in any other University, or in any college attached to a University, or in any college endowed with public money, shall hold any of the said exhibitions, scholarships, fellowships, or other prizes in the University to be created by the said charter without taking the value of such previous exhibition, scholarship, fellowship, or other similar prize into account.

Such scheme shall, within three weeks after the same shall have been forwarded by the senate to the Lord Lieutenant or other Chief Governor or Governors of Ireland, be laid before both Houses of Parliament, if Parliament is sitting, or if not, then within three weeks after the beginning of the next ensuing session of Parliament, together with the name of each member of the senate.

General powers of senate and convocation.

10. The charter shall further make provision, subject to this Act, for defining the powers and duties of the chancellor, the vice-chancellor, and the senate in the government of the University, and also for defining the functions of the convocation of the University, and for making statutes, rules, and ordinances of the University, to be approved of by Her Majesty, and to be laid before Parliament, and for requiring that the chancellor, or in his absence the vice-chancellor, of the University shall annually furnish a report to the Lord Lieutenant or other Chief Governor of Governors of Ireland on the condition and progress of the University, and a copy of every such report shall be laid before Parliament within six weeks of the same being made, if Parliament be then sitting, and if not, then within three weeks of the next meeting of Parliament.

Queen's University.

Dissolution of Queen's University.

11. On a day within a period of two years from the granting of any such charter, to be fixed by the Lord Lieutenant by order made by and with the advice and consent of the Privy Council in Ireland, the Queen's University in Ireland shall be dissolved: Provided that the Queen's University shall not be dissolved until the new University is in a position to confer degrees.

All persons who at the time of the dissolution of the Queen's University are graduates of the Queen's University shall forthwith become graduates of the University constituted under the provisions of the charter mentioned in this Act, with corresponding degrees; and all persons who at such time are matriculated students of the Queen's University or Queen's Colleges shall forthwith become matriculated students of such University.

All terms kept and examinations passed by any such graduates or students in the Queen's University or Queen's Colleges shall be deemed to be terms kept and examinations passed by them in such University.

Transfer of property.

12. All the real and personal estate and effects of every description belonging to the Queen's University shall, on the dissolution of the Queen's University, become the property of the University constituted under the provisions of the charter mentioned in this Act, to be administered by the senate for the purposes of the University: Provided that where any such estate or effects consisted of property or moneys given by private persons out of their own resources, any express trust as to the mode of application thereof affected such estate or effects in the hands of the Queen's University, the senate of the University constituted under such charter shall be bound, as fully as the Queen's University would have been bound, to carry out such express trust in administering such estate or effects.

The University constituted under the provisions of such charter shall pay and discharge the debts of the Queen's University.

Saving for Queen's Colleges.

13. This Act shall not in anywise affect the Queen's Colleges in Ireland, nor any president, vice-president, professor, or student in any of them, save so far as they are affected by the dissolution of the Queen's University, and the professors of the Queen's Colleges who are in office at the date of the said charter shall, so long as they hold office as such professors, continue to be styled University professors.

Saving of rights of officers of Queen's University.

14. In case any person who immediately before the passing of this Act held any permanent office of profit in the Queen's University, and who shall be in office at the time of the dissolution of the Queen's University, is deprived of his office by the operation of this Act, and is not appointed in the University constituted under this Act to an office involving duties the same as or analogous to those previously discharged by such a person at a rate of remuneration not less than that enjoyed by such person in the Queen's University, he shall continue entitled to receive during his life, by way of retiring pension, the full amount of his salary as such officer of the Queen's University, which pension shall be paid out of moneys to be provided by Parliament. Any such person who shall decline to accept any such office as aforesaid, if tendered to him, shall be deemed to have resigned his office in the Queen's University, and shall not be entitled to any pension or compensation.

Application of sections seven, eight, and nine of Attorneys and Solicitors Act (Ireland), 1866.

15. The provisions of the seventh, eighth, and ninth sections of the Act of the session of Parliament held in the twenty-ninth and thirtieth years of the reign of Her present Majesty, chapter eighty-four, intituled, "The Attorneys and Solicitors Act (Ireland), 1866," shall extend to and be applicable to the University created by this Act.

II.

Copy of the Charter of the Royal University of Ireland.

DOCUMENTS, II.

VICTORIA, by the Grace of God, of the United Kingdom of Great Britain and Ireland Queen, Defender of the Faith, to all whom these presents shall come, greeting:

Whereas, by an Act of Parliament passed in the forty-third year of our reign, entitled "The University Education (Ireland) Act, 1879," it is declared that it shall be lawful for Us, in case We shall be pleased so to do, by Charter to found a University in Ireland; and the said Act contains certain enactments concerning the constitution of the said University, and the provisions of the said Charter:

Creation of University.

1. Know ye that We of Our special grace, certain knowledge, and mere motion, by and with the advice

and consent of our right trusty and right entirely beloved cousin and Councillor John Winston, Duke of Marlborough, Knight of the Most Noble Order of the Garter, Our Lieutenant-General and General Governor of that part of our United Kingdom of Great Britain and Ireland called Ireland; and according to the tenor and effect of Our Letter under Our Privy Signet and Royal Sign Manual, bearing date at our Court at Saint James's, the Twentieth day of April, in the forty-third year of Our reign, and now enrolled in the Chancery Division of Our High Court of Justice in Ireland, have willed, ordered, constituted, ordained and founded, and by these presents, for Us, Our heirs, and successors, We do will, order, constitute, ordain, and found a University, which shall be one body politic and corporate, by the name of the Royal University of Ireland, by which name such body politic shall have perpetual succession, and shall have a common Seal, and shall by the same name sue and be sued, implead and be impleaded, and answer and be answered unto, in every Court of Us, Our heirs and successors, and which University is hereinafter referred to as "The University."

Constitution of University.

2. And We do further will and ordain that the said body politic and corporate shall consist of a Chancellor, a Senate, and Graduates; and that the Chancellor shall be the person whom We hereby appoint, or whom We, Our heirs or successors shall from time to time appoint Chancellor of the University; and that the Senate shall consist of such persons, not exceeding thirty-six in number, as We hereby appoint, and as We, Our heirs or successors, shall from time to time appoint Senators under Our or their sign manual, and as shall be from time to time elected Senators by the Convocation of the University, under the powers hereinafter contained; and that the Graduates shall be the persons respectively on whom the University created by this Our Charter shall hereafter confer any Degree, and the persons on whom the University created by this Our Charter shall confer *ad eundem* Degrees or Honorary Degrees under the provisions hereinafter contained, and the persons who shall be Graduates of the Queen's University in Ireland at the time of its dissolution. And We do further will and ordain that the said Chancellor and Senators shall, each and every one of them, hold their respective offices during the will and pleasure of Us, Our heirs or successors, or until the term for which they shall have been elected shall have expired.

Power to hold property

3. And We do further will and ordain that by the aforesaid name of the Royal University of Ireland they and their successors shall be capable in law to take, purchase, and hold to them and their successors any goods, chattels, or personal property whatsoever, and shall also be able and capable in law, notwithstanding the Statutes of Mortmain, to take, purchase, and hold to them and their successors any lands or hereditaments whatsoever situate within Our United Kingdom of Great Britain and Ireland; and that they and their successors shall be able and capable in law to grant, demise, alien, or otherwise dispose of all or any of the property, real or personal, belonging to the said University, and also do all other matters incidental or appertaining to a body corporate.

Power and duty to confer degrees.

4. And We further will and ordain that the University created by this Our Charter shall have power to examine for, and after examination to confer, all such degrees and other distinctions, and shall examine for and confer all such degrees as can be conferred in or by any other University in our United Kingdom of Great Britain and Ireland, upon every person, male or female, who having matriculated in the University, and complied with such conditions as to his or her subsequent education, and the passing of such examinations as the Senate may prescribe, satisfies the Senate that he or she is qualified in point of learning to obtain the same; and that no residence in any college, nor attendance at lectures, or any other course of instruction in the University, shall be obligatory upon any candidate for a degree, other than a Degree in Medicine or Surgery; and further, shall have power to admit by special grace Graduates of other Universities in Our said United Kingdom of Great Britain and Ireland to similar and equal degrees in Our said University in Ireland; and to admit to Honorary Degrees men of eminent attainments in any branch of knowledge, or in the public service: Provided always, and only that the University created by this Our Charter shall not confer any degree or other distinction in Theology.

Medical institutions from which certificates shall be received for degrees in medicine.

5. And for the purpose of granting Degrees in Medicine or Surgery, We do hereby further will and ordain that the Senate shall from time to time submit a report to Our Lord Lieutenant, or other Chief Governor or Governors of Ireland, of the names of the Medical Institutions and Schools, which appear to the Senate to be Medical Institutions and Schools, from which, either singly or jointly with other Medical Institutions and Schools in this country or in foreign parts, it may be fit and expedient in the judgment of the Senate to admit Candidates for Degrees in Medicine or Surgery; and Our Lord Lieutenant or other Chief Governor or Governors of Ireland, may, if he or they think fit, approve of the said report, and that no person shall be admitted as Candidates for Degrees in Medicine or Surgery, to be conferred by the said University, unless they shall satisfy the Senate that such persons have in any one or more of the Institutions or Schools comprised in such report, so approved by Our Lord Lieutenant or other Chief Governor or Governors of Ireland, completed the course of instruction which the said Senate, by regulation in that behalf, shall determine. And that it shall be lawful for the Senate from time to time, with the approval of Our Lord Lieutenant or other Chief Governor or Governors of Ireland, to vary, alter, and amend any such reports, by striking out any of the Institutions or Schools included therein, or by adding others thereto.

Appointment of Chancellor.

6. And We further will and ordain that whenever a vacancy shall occur in the office of Chancellor of the said University, either by death, resignation, or otherwise, We, Our heirs or successors, will, under Our or their sign manual, nominate a fit and proper person to be Chancellor, instead of the Chancellor occasioning such vacancy; and, in the meantime, the duties of the Chancellor shall be performed by the Vice-Chancellor or Senator performing the duties of Vice-Chancellor under the provisions hereinafter contained; and the Vice-Chancellor or Senator so performing the duties of Vice-Chancellor shall have all such powers as are hereby given to the Chancellor or Vice-Chancellor.

Duties of Chancellor and Vice-Chancellor.

7. And We further will and ordain that the Chancellor shall be the head or chief officer of the University, and shall preside over its meetings, and shall sign and authenticate all its official acts; and that there shall be a Vice-Chancellor of the University, who shall exercise all the functions of the Chancellor in the absence of the Chancellor; and that the Senate shall at their first meeting and afterwards, from time to time, when a vacancy exists, elect one of their number to be Vice-Chancellor of the University, who shall continue in office for three years, from the date of his election, if he shall so long continue a Senator; and that a Vice-Chancellor, on going out of office, shall be eligible for re-election; and We do further will and ordain that, during any vacancy in the office of Vice-Chancellor, the duties of Vice-Chancellor shall be performed by the senior Senator for the time being.

The Senate.

8. And We further will and ordain that the Chancellor and Senators for the time being shall constitute the Senate of the University; and We hereby nominate and appoint Our right trusty and right entirely beloved Cousin and Councillor, James Duke of Abercorn, Knight of the Most Noble Order of the Garter, to be the First Chancellor of the Royal University of Ireland; and we do further nominate and appoint—

Our right trusty and well-beloved Councillor, the Most Reverend Richard Chenevix Trench, Archbishop of Dublin, Doctor in Divinity.

Our trusty and well-beloved the Most Reverend Archbishop, Edward M'Cabe, Doctor in Divinity.

Our right trusty and well-beloved Councillor, John Thomas Ball, Our Chancellor of that part of Our said United Kingdom called Ireland.

Our right trusty and right well-beloved Cousin, George Arthur Hastings, Earl of Granard, Knight of the Most Illustrious Order of St. Patrick.

Our right trusty and right well-beloved Cousin and Councillor, Valentine Augustus Earl of Kenmare, Knight of the Most Illustrious Order of St. Patrick.

Our right trusty and right well-beloved Cousin, Lawrence, Earl of Rosse.

Our right trusty and well-beloved the Most Reverend Bishop, William Conyngham Lord Plunket.

Our trusty and well-beloved the Most Reverend Bishop Bartholomew Woodlock, Doctor in Divinity.

Our right trusty and well-beloved Councillor, Thomas Lord O'Hagan.

Our right trusty and well-beloved Councillor, William, Lord Emly.
Our right trusty and well-beloved Councillor, Michael Morris, Chief Justice of the Common Pleas Division of Our High Court of Justice in that part of Our said United Kingdom called Ireland.
Our right trusty and well-beloved Councillor, Charles Robert Barry, a Judge of the Queen's Bench Division of Our High Court of Justice in that part of Our said United Kingdom called Ireland.
Our trusty and well-beloved Sir Robert Kane, Knight.
Our trusty and well-beloved Henry Francis Neville, Doctor in Divinity.
Our trusty and well-beloved James B. Kavanagh, Doctor in Divinity.
Our trusty and well-beloved Josias Leslie Porter, Doctor in Divinity, President of the Queen's College, Belfast.
Our trusty and well-beloved William Kirby Sullivan, President of the Queen's College, Cork.
Our trusty and well-beloved Thomas William Moffet, Doctor of Laws, President of the Queen's College, Galway.
Our trusty and well-beloved Arthur MacMorrough Kavanagh, Esquire; Edmund Dease, Esquire; Robinson Scott, Doctor in Divinity; Gerald Molloy, Doctor in Divinity; George Johnston Allman, Doctor of Laws; William Fleming Stevenson, Clerk, Master of Arts; John Thomas Banks, Doctor of Medicine; Peter Redfern, Doctor of Medicine; Francis Richard Cruise, Doctor of Medicine; William Alexander M'Keown, Doctor of Medicine; Alexander Macalister, Doctor of Medicine; Robert Dyer Spencer Lyons, Bachelor of Medicine, Fellow of the King and Queen's College of Physicians in that part of Our said United Kingdom called Ireland; Thomas Hayden, Fellow of the said King and Queen's College of Physicians; James Greer, Esquire; Christopher Talbot Redington, Esquire; Robert Scott, Esquire; Edward Daniel Joseph Wilson, Esquire, Barrister-at-Law, Master of Arts; and John Young, Esquire; to be the first Senators of the University, each and everyone of whom shall hold his office during Our will and pleasure. And We further will and ordain that the seniority of the Senators nominated by this Our Charter shall be determined by the order in which their names appear in this Our Charter, and the seniority of Senators hereafter to be appointed or elected by the order in which they shall have been appointed or elected; and, if appointed or elected at the same time, by the order in which their names shall appear in the instrument of appointment or instrument or certificate of election.

Convocation.

9. And We further will and ordain that the Senate and Registered Male Graduates of the University for the time being, and Registered Members of the Convocation of the Queen's University in Ireland at the date of the granting of this Our Charter, upon such Members making application to become Members of Convocation of the University in such manner as the Senate shall prescribe, shall constitute the Convocation of the University, and that all Graduates of the University of two years' standing shall be entitled to register, and that a Register of the Members of Convocation shall be kept by such officer and in such manner as the Senate shall from time to time direct and appoint, which register shall be conclusive evidence that any person whose name shall appear thereon at the time of his claiming to vote in Convocation, is so entitled to vote, and that any person whose name shall not appear thereon at the time of his claiming to vote in Convocation is not so entitled to vote. And We further ordain and direct that such graduates or Members shall pay such reasonable annual fees in that behalf, and at such times and with such liberty to compound for the same, as the Senate, with the concurrence of Convocation and with the approbation of the Commissioners of Our Treasury, shall from time to time direct. Provided always that the Members of Convocation of the Queen's University who may have already compounded for fees payable as Members of such Convocation, shall be held to have compounded for the fees payable as Members of the Convocation of the University, created by this Our Charter; and that the said Senate may make bye-laws and regulations for taking off the name of any Graduate for non-payment of such fees, and for reinstating such name on such terms as they shall by such bye-laws or regulations prescribe in that behalf. Provided always that no *ad eundem* or honorary degree shall, without the consent of Convocation in each case, entitle the holder thereof to become a Member of Convocation.

Elected members of Senate.

10. And We do further direct and ordain that the first and every alternative vacancy in the Senate, other than a vacancy in the office of Chancellor, which shall arise from the death, resignation, or otherwise, of the persons hereinbefore nominated the first Senators, shall be supplied by the election of a Senator by Convocation for the three ensuing years under the powers hereinafter contained, until the number of the Senators elected by Convocation to supply such vacancies shall amount to six; and that every vacancy in the Senate which shall arise from the expiration of the term, or from the death, resignation, or otherwise, of a Senator elected by Convocation, shall likewise be supplied by the election of a Senator by Convocation, so that the total number of the Senators elected by Convocation shall continue six; and that each and every one of the Senators so elected shall hold office during the three years next succeeding his election, or during Our will and pleasure; and that outgoing Senators shall be eligible for re-election.

Powers of Senate.

11. And We further will and ordain that the Senate for the time being shall have the entire management of, and superintendence over the affairs, concerns, and property of the said University and in all cases unprovided for by this Our Charter, it shall be lawful for the Senate to act in such manner as shall appear to them best calculated to promote the purposes intended by the University. And the said Senate shall have full power from time to time to make and alter Statutes, Rules, and Ordinances (so as the same be not repugnant to the laws of Our realm, or to the general objects and provisions of this Our Charter), touching the examinations and qualifications for degrees or other University distinctions, and touching the mode and time for convening the meetings of the Senate, and in general touching all other matters whatsoever regarding the University, not otherwise expressly provided for by this Our Charter. And all such Statutes, Rules, and Ordinances, when reduced into writing, and after the Common seal of the University shall have been affixed thereto, shall be binding upon all persons, members thereof, and all Candidates for Degrees to be conferred by the same; all such Statutes, Rules, and Ordinances having been first submitted to and approved of by Us, Our heirs and successors, under Our or their sign manual: Provided always, that it shall not be lawful for the said Senate to adopt or impose on any person any religious examination or test. All such Statutes, Rules, and Ordinances shall be laid before Parliament within six weeks of the same being made, if Parliament be then sitting; and if not, then within three weeks of the next meeting of Parliament.

Examinations.

12. And We further will and ordain that the Senate shall institute and make provision for carrying on such public examinations of Candidates for Matriculation and Degrees, and such other examinations in secular subjects, including examinations of women for degrees, and for such suitable certificates of proficiency as may seem to the Senate necessary, and for the purpose of conducting such examinations the Senate shall from time to time appoint Examiners in the several subjects of secular learning usually studied in a University, and shall make regulations for the conduct of such examinations, and the appointment, removal, and remuneration of the Examiners.

Fees.

13. And We further will and ordain that the Senate shall have power to demand and receive for the granting of degrees, or other University distinctions, and for the granting of certificates of proficiency, or of any other certificates whatsoever, and for registration and for matriculation, such reasonable fees as the Senate, with the approbation of the Commissioners of Our Treasury, shall from time to time direct. And such fees shall be carried to one General Fee Fund, for the payment of the expenses of the University, under the directions and regulations of the Commissioners of Our Treasury, to whom the accounts of income and expenditure shall once in every year be submitted, which accounts shall be subject to such examination and audit as the said Commissioners may direct.

Prizes may be founded.

14. And We do hereby further direct and ordain that the Senate of the University shall have power to found

and endow Exhibitions, Scholarships, Fellowships, or other Prizes for which funds may, by Parliamentary grant, or devise, donation, or otherwise be hereafter supplied, and make such regulations for the attainment and tenure of the same as to them may seem fit, so as the same regulations shall not be repugnant to or inconsistent with the laws of Our realm, or to the general objects and provisions of this Our Charter: Provided always, that such Exhibitions, Scholarships, Fellowships and Prizes shall be awarded for proficiency in subjects of secular education, and not in respect of any subject of religious instruction.

Meetings of Senate.

15. And We further will and direct that all questions which shall come before the Senate shall be decided by the majority of the members present; and that the Chairman at any such meeting shall in all cases have a vote, and in case an equality of votes shall have a second or casting vote. And We further will and direct that no question shall be decided at any meeting unless the Chancellor and six Senators, or, in the absence of the Chancellor, unless seven Senators be present at such decision. And We further will and ordain, that in the absence of the Chancellor and Vice-Chancellor from any meeting of the Senate, the senior Senator present shall act as Chairman, to transact the business of the day.

Committees of Senate.

16. And We further will and ordain that the Senate shall have power to appoint Committees of its own Members, or of any Members of the University, and to define their powers and duties, and shall have power to dissolve such Committees.

Officers and servants.

17. And We further will and ordain that the Senate shall have power to appoint or employ (and as they may see occasion, to remove) Examiners, and such other Officers and servants of the University as may be necessary for the despatch of business, with the exception of a Secretary or Secretaries, who shall be appointed and removable by the Lord Lieutenant for the time being.

Powers of Convocation.

18. And We further will and ordain that the Convocation of the University shall have the following powers, that is to say:—The power of electing six Senators, as hereinbefore provided; the power of enabling absent Members of Convocation to vote at such elections of Senators, by voting papers in such form or to such effect, and to be signed, transmitted, verified, and recorded in such manner and subject to such regulations and provisions as Convocation may from time to time determine, but not so to vote on any other matter; the power of discussing any matter whatsoever relating to the University, and of declaring the opinion of Convocation in any such matters, provided that no such discussion shall be raised, unless notice thereof and of its subject shall have been given in writing to the Chancellor, the Vice-Chancellor, and the Secretary of the University, a week previously; the power of deciding in each case, whether the holder of an *ad eundem* or honorary degree shall be entitled to become a member of Convocation; the power of deciding on the mode of conducting and registering the proceedings of Convocation; the power of appointing and removing a Clerk of Convocation, and of prescribing his duties. Except as expressly hereby provided, Convocation shall not be entitled to interfere in, or have any control over, the affairs of the University.

Meetings of Convocation.

19. And We further will and ordain that once at least in every year, and as often as they may think fit, the Senate shall convene a meeting of Convocation, in such suitable place as they shall provide provided that no meeting of Convocation shall be held for any purpose other than the election of Members of Senate, until after such a time as We shall signify by warrant under our Sign Manual. Notice of the meetings of Convocation shall be given in such manner as the Senate shall from time to time determine.

Chairman of meetings of Convocation.

20. The Chancellor, or, in his absence, the Vice-Chancellor, shall be, in virtue of his office, Chairman of Convocation. In the absence of both the Chancellor and Vice-Chancellor from any meeting of Convocation, the Members present shall elect one from among their number to act as Chairman.

Proceedings at meetings.

21. All questions which shall come before Convocation shall be decided by the majority of the Members present; subject, however, to the provision hereinbefore contained with respect to the election of Senators. No question shall be decided at any meeting of Convocation unless thirty Members at least be present. Any meeting of Convocation shall have power to adjourn till a future day.

Privileges of graduates.

22. And We hereby direct and ordain that all persons who shall obtain degrees or other distinctions in the University created by this Our Charter, shall be fully possessed of all such rights, privileges, and immunities as belong to similar degrees or distinctions granted by or in any other University, and shall be entitled to whatever rank or precedence in any part of Our United Kingdom is derived from similar degrees or distinctions granted by any other University.

University Register.

23. And We further will and ordain that a register of the Members of the University shall be kept by such officer and in such manner as the Senate of the University shall from time to time appoint and direct, which register shall be conclusive evidence that any person whose name shall appear therein is a Member of the University.

Seat of University.

24. And We do hereby direct and ordain that the said University in Ireland shall have its seat, hold its meetings, and confer degrees, in such place as may from time to time be appointed in that behalf by Us, Our heirs or successors, under Our or their Sign Manual; and all degrees granted by the Senate of the University as aforesaid shall be publicly granted and conferred in such manner as the Senate shall from time to time appoint.

Visitors of University.

25. And We reserve to Ourselves, Our heirs and successors, and to any person or persons whom We or they may think fit to appoint for the purpose, to be the Visitor or Visitors of the University, with full power and authority to do all those things which pertain to Visitors, as often as to Us and Our successors shall seem meet.

Annual report.

26. And We do further direct and ordain that the Chancellor, or in his absence the Vice-Chancellor of the University, shall annually furnish a report to Our Lord Lieutenant, or other Chief Governor or Governors of Ireland, on the condition and progress of the University.

27. And We do further for Us, Our heirs and successors, grant and declare that this Our Royal Letter and the Letters Patent, intended to be issued by virtue hereof, or the enrolment or exemplification of such Letters Patent, shall be in all things good, firm, valid, and effectual in the law, according to the true intent and meaning of the same and shall be taken, construed, and adjudged in all Our Courts or elsewhere, in the most favourable and beneficial sense, and for the best advantage of the said University, any mis-recital, non-recital, omission, defect, imperfection, matter, or thing whatsoever notwithstanding. And We do hereby promise and declare for Us and Our successors that We and they shall and will at all times hereafter give and grant to the aforesaid Chancellor and Senate for the time being and their successors such other reasonable powers and authorities as may be necessary for the better government thereof and the more effectual execution of these premises: Provided always that these Our Letters Patent be enrolled in the Chancery Division of Our High Court of Justice in Ireland aforesaid within the space of six months next ensuing the date of these presents.

In Witness whereof We have caused these Our Letters to be made Patent.

Witness—JOHN WINSTON, DUKE OF MARLBOROUGH, Our Lieutenant General and General Governor of Ireland, at Dublin, the 27th day of April, and 43rd year of Our Reign.

Enrolled in the Record and Writ Office of Her Majesty's High Court of Justice in Ireland (Chancery Division), on the Thirty-first day of May, One Thousand Eight Hundred and Eighty.

JAMES CREED MEREDITH, D. B. DUNNE, } *Secretaries.*

Royal University of Ireland, Dublin,
13 April, 1881.

DOCUMENTS, III.

III.

Scheme for the Organisation of the Royal University of Ireland, as adopted by the Senate, and presented to Parliament, *6th April, 1881.*

(See the Evidence of Sir James Meredith and Dr. M'Grath, qq. 177, 246, *et seq.*)

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ROYAL UNIVERSITY OF IRELAND.

Scheme for the Organisation of the University as Adopted by the Senate, 19th February, 1881.

DEGREES.

The University shall confer the following Degrees:—

Arts.

Bachelor of Arts	B.A.
Master of Arts	M.A.
Doctor of Literature	D. Lit.

Science.

Doctor of Science	D.Sc.

Engineering.

Bachelor of Engineering... ...	B.E.
Master of Engineering	M.E.

Music.

Bachelor of Music	B. Mus.
Doctor of Music	D. Mus.

Medicine.

Bachelor of Medicine	M.B.
Doctor of Medicine	M.D.

Surgery

Master of Surgery	M.Ch.

In Obstetrics, a Special Diploma.
In Sanitary Science, a Special Diploma.

Law.

Bachelor of Laws	LL.B.
Doctor of Laws	LL.D.

All degrees in this University are open to persons of either sex The examinations for Women shall be held apart from those for Men, but upon the same days.

The University Examinations shall commence on the third Tuesday in September.

MATRICULATION.

Candidates for any degree in this University must have passed the Matriculation Examination. Students from other Universities and Colleges are included in this rule.

This Examination shall be conducted not only in Dublin, but at certain local centres to be from time to time selected by the Senate. The Chancellor or Vice-Chancellor shall have power to grant a supplemental examination in Dublin, for such persons as shall be unable from reasonable cause to attend the ordinary Matriculation Examination, and shall have applied for such examination within one fortnight after the close of the ordinary examination.

Every candidate for Matriculation must send in to the Secretaries his name and address, and if a Matriculated Student of any other University or College a certificate of the date of such Matriculation and of his standing in such University or College, together with such other particulars as the Senate shall from time to time require, on or before the 15th day of August immediately preceding the Matriculation Examination, and pay a fee of 10s. In case any candidate shall fail

either to present himself for, or to pass, the examination in respect of which such fee was paid, he shall not be entitled to have the fee returned or to get credit therefor at any future examination.

Candidates at this Examination will be required to answer in the following subjects:—

I. Latin.
II. Any one of the following languages:—Greek, French, German, Italian, Spanish, Celtic, Sanskrit, Hebrew, or Arabic.
III. English Language.
IV. Elementary Mathematics.
V. Experimental Physics.

THE UNIVERSITY COURSE.

The course for the degree of B.A. shall be of three years' duration, and candidates for this degree must pass the examination prescribed for each year.

Candidates for the degree of M.A. may present themselves at the examination for this degree after the lapse of one Academical year from the date of obtaining the degree of B.A.

Candidates for all degrees in the University must pass the First University Examination.

The course for the degree for B.E. shall be of three years' duration, and the candidates will be allowed to pass the Ordinary First University Examination at the same time as the First Professional Examination. They will also be required to pass the prescribed Professional Examination at the close of each year.

Candidates for the degree of M.E. may present themselves at the examination for that degree after the lapse of one Academical year from the date of obtaining the degree of B.E.

The courses for the degrees of M.B. and M.Ch., and the Diplomas in Obstetrics and in Sanitary Science, shall extend over at least four years, and shall be divided into periods of at least two years each. Candidates will be required, in addition to the Ordinary First University Examination, to pass the following Professional Examinations:—

First Professional Examination.

Second Professional Examination.

The Degree Examination.

They may, however pass the Ordinary First University Examination at the same time as the First Professional Examination.

Candidates for the degree of M.D. may present themselves at the examination for this degree after the lapse of two Academical years from the date of obtaining the degree of M.B. Those candidates who shall be Students in Medicine in the Queen's University at the date of its dissolution shall be entitled, if they so desire, to obtain the degree of M.D., instead of the degree of M.B., upon passing the Degree Examination.

The course for the degree of B. Mus. will be one of three years' duration; and candidates, after passing the First University Examination, will be required to pass the Special Examinations prescribed at the close of the second and third years respectively.

Candidates for the degree of D. Mus. may present themselves at the examination for that degree after the lapse of one Academical year from the date of obtaining the degree of B. Mus.

All candidates for degrees in Law must be Graduates in Arts.

Candidates may present themselves at the examination for the degree of LL.B. after the lapse of one Academical year from the date of obtaining the degree of B.A.

Candidates may present themselves at the examination for the degree of LL.D. after the lapse of one Academical year from the date of obtaining the degree of LL.B.

First University Examination.

Students will be admitted to this examination after the lapse of one Academical year from the time of their Matriculation.

The fee for this Examination shall be £1.

Candidates must give notice in writing of their intention to present themselves, and must pay the prescribed fee, at least one month previous to the examination.

Candidates at this Examination will be required to answer in the following subjects:—

I. Latin.
II. Any one of the following languages, viz.:—Greek, French, German, Italian, Spanish, Celtic, Sanskrit, Hebrew, or Arabic.
III. English Language and Literature.
IV. Mathematics.
V. Experimental Physics.

DEGREES IN ARTS.

Second University Examination for Candidates proceeding to the Degree of B.A.

Students will be admitted to this examination after the lapse of one Academical year from the time of passing the First University Examination (*vide supra*).

The fee for this examination shall be £1.

Candidates must give notice in writing of their intention to present themselves, and must pay the prescribed fee, at least one month previous to the examination.

The subjects of this examination are the following:—

I. Latin.
II. Greek.
III. English Language and Literature.
IV. Any one of the following languages, viz:—French, German, Italian, Spanish, Celtic, Sanskrit, Hebrew, or Arabic.
V. Logic.
VI. Mathematics.
VII. Mathematical Physics.
VIII. Experimental Physics.
IX. Chemistry.
X. Biology (including Physiology, Botany, and Zoology).
XI. Geology (including Mineralogy and Physical Geography).

Candidates at this Examination will be permitted, at their option, to answer in any one of the following groups of subjects:—

(1.) Latin, Greek, English, Logic, and one other of the above subjects.
(2.) Latin, Greek, English, Mathematics, and one other of the above subjects.
(3.) Mathematics, Mathematical Physics, and two other of the above subjects.

Examination for the Degree of B.A.

Students will be admitted to this examination after the lapse of one Academical year from the time of passing the Second University Examination.

The Fee for this Examination shall be £1.

Candidates must give notice in writing of their intention to present themselves, and must pay the prescribed fee, at least one month previous to the examination.

The subjects of this Examination are the following:—

I. Latin.
II. Greek.
III. English, and any one of the following languages, viz:—French, German, Italian, Spanish, Celtic, Sanskrit, Hebrew, or Arabic.
IV. Logic, and either Metaphysics, Ethics, or Political Economy.
V. Mathematics.
VI. Mathematical Physics.
VII. Experimental Physics.
VIII. Chemistry.
IX. Biology (including Physiology, Zoology, and Botany).
X. Geology (including Mineralogy and Physical Geography).

Candidates at this Examination will be permitted, at their option, to answer in any one of the following groups of subjects:—

(1.) Latin, Greek, and one other of the above subjects;* or
(2.) Mathematics, Mathematical Physics, and one other of the above subjects.

EXAMINATION FOR THE DEGREE OF M.A.

Candidates may present themselves for this Examination after the lapse of one Academical year from the time of obtaining the degree of B.A.

The fee for this Examination shall be £2.

Candidates must give notice in writing of their intention to present themselves, and must pay the prescribed fee, at least one month previous to the examination.

Candidates for this Examination will be required to answer in one of the following groups of subjects:—

I. Latin and Greek Languages and Literature.
II. English and any two of the following languages, viz.:—French, German, Italian, Spanish, Celtic, Sanskrit, Hebrew, or Arabic.
III.† Logic, Metaphysics, Ethics, and History of Philosophy.
IV.† Civil and Constitutional History, Political Economy, and Political Philosophy.
V. Mathematics and Mathematical Physics.
VI. Experimental Physics and Chemistry.
VII. Biology and Geology.

DEGREES OF DOCTOR OF LITERATURE AND DOCTOR OF SCIENCE.

The regulations under which these Degrees will be conferred are postponed.

DEGREES IN ENGINEERING.

FIRST PROFESSIONAL EXAMINATION FOR CANDIDATES PROCEEDING TO THE DEGREE OF B.E.

Students will be admitted to this Examination after the lapse of one Academical year from the time of their matriculation. Candidates may pass this Examination at the same time as the First University Examination

The fee for this Examination shall be £1.

Candidates must give notice in writing of their intention to present themselves, and must pay the prescribed fee, at least one month previous to the Examination.

Candidates at this Examination will be required to answer in the following subjects:—

I. Mathematics.
II. Mathematical Physics.
III. Experimental Physics.
IV. Drawing.
V. Descriptive Architecture.

SECOND PROFESSIONAL EXAMINATION FOR CANDIDATES PROCEEDING TO THE DEGREE OF B.E.

Students will be admitted to this Examination after the lapse of one Academical year from the time of passing the First Professional Examination.

The fee for this Examination shall be £1.

Candidates must give notice in writing of their intention to present themselves, and must pay the prescribed fee, at least one month previous to the Examination.

Candidates at this Examination will be required to answer in the following subjects:—

I. Mathematics.
II. Mathematical Physics.
III. Chemistry.
IV. Geology, including Physical Geography.
V. Practical Engineering.

EXAMINATION FOR THE DEGREE OF B.E.

Students will be admitted to this Examination after the lapse of one Academical year from the time of passing the Second Professional Examination.

The fee for this Examination shall be £3.

Candidates must give notice in writing of their intention to present themselves, and must pay the prescribed fee, at least one month previous to the Examination.

Candidates at this Examination will be required to answer in the following subjects:—

I. Applied Natural Philosophy.
II. Practical Engineering.
III. Drawing.

A Diploma in Engineering may be granted to any candidate who passes this and the two previous Professional Examinations without having passed the Matriculation and First General University Examinations.

EXAMINATION FOR THE DEGREE OF M.E.

Candidates may present themselves for this Examtion after the lapse of one Academical year from the time of obtaining the degree of B.E., and will be required to furnish evidence of having spent one year at least under an engineer in practice after obtaining that degree.

The fee for this Examination shall be £3.

Candidates must give notice in writing of their intention to present themselves, and must pay the prescribed fee, at least one month previous to the Examination.

Candidates at this Examination will be required to answer in a more extended course of the subjects fixed for the B.E. Degree Examination.

DEGREES IN MUSIC.

SECOND UNIVERSITY EXAMINATION FOR CANDIDATES PROCEEDING TO THE DEGREE OF B.MUS.

Students may present themselves for this Examination after the lapse of one Academical year from the time of passing the First University Examination.

The fee for this Examination shall be £1.

Candidates must give notice in writing of their intention to present themselves, and must pay the prescribed fee, at least one month previous to the Examination.

Candidates will be required to answer in the following subjects:—

1. The elements of Acoustics—the laws of the production and measurement of simple sounds. Theory and simpler phenomena of compound sounds; Consonance and Dissonance.

II. Musical Intervals, Scales, Tonality, Temperament, Melody, Time, Rhythm. The principles of the construction of Chords.

III. Outlines of the History of Musical Development.

* Candidates selecting the Classical Course will be permitted to take as their optional subject a *limited* Course of Mathematics and Mathematical Physics.

† For one year after the holding of the First Matriculation Examination, Candidates for the degree of M.A. may select (instead of either of the groups of subjects under the Heads III. and IV. above) any three of the following subjects:—

1. English Literature,
2. Civil and Constitutional History.
3. Logic.
4. Metaphysics.
5. Ethics.
6. Political Economy.
7. Political Philosophy.

EXAMINATION FOR THE DEGREE OF B. MUS.

Students may present themselves for this Examination after the lapse of one Academical year from the time of passing the Second University Examination.

The fee for this Examination shall be £2.

Candidates must give notice in writing of their intention to present themselves, and must pay the prescribed fee, at least one month previous to the Examination.

Candidates are also required to send to the Secretaries, one month previous to the examination, the score of a musical exercise, consisting of a vocal composition, containing five-part vocal Counterpoint with examples of Imitation, Canon, and Fugue, and having accompaniments for a quintette string band. Candidates shall send in with a declaration signed before a magistrate that the exercise is his (or her) own unaided composition.

Candidates whose exercises are approved by the Examiners will be required to answer in the following subjects:—

I. Practical Harmony and Thorough Bass. Counterpoint in not more than five parts with Canon and Fugue. Form in musical composition.
II. Instrumentation so far as is necessary for understanding and readnig a full score.
III. A critical knowledge of the full scores of a prescribed list of standard classical compositions.

EXAMINATION FOR THE DEGREE OF D. MUS.

Candidates may present themselves for this Examination after the lapse of two Academical years from the time of obtaining the degree of B. Mus.

The fee for this Examination shall be £3.

Candidates must give notice in writing of their intention to present themselves, and must pay the prescribed fee, at least one month previous to the Examination.

Candidates are also required to send to the Secretaries, one month previous to the Examination, a musical exercise of his (or her) own composition which shall comply with the following conditions:—

1. It shall be clearly and legibly written in the proper *clefs*, and of such a length as to occupy in performance from forty minutes to one hour.
2. It shall be a vocal composition to any words the writer may select.
3. It shall contain real eight-part vocal Harmony, with good eight-part Fugue Counterpoint.
4. It shall also contain portions for one or more solo voices.
5. It shall have accompaniments for a full orchestra, and shall contain an instrumental Overture or Interlude in the form of the first movement of a classical Symphony or Sonata.

Candidates whose exercises are approved by the Examiners will be examined in the following subjects:—

I. The phenomena and laws governing the production of musical sounds, or the physical basis of Music.
II. Theory of Music.
III. History of Measured Music, Harmony, and Counterpoint.

FACULTY OF MEDICINE.

The particulars of the various subjects of Examination and the curriculum for the Degrees in this Faculty will be found at page 253.

DEGREES IN LAW.

EXAMINATION FOR THE DEGREE OF LL.B.

Candidates may present themselves for this Examination after the lapse of one Academical year from the time of obtaining the degree of B.A.

The fee for this Examination shall be £3.

Candidates must give notice in writing of their intention to present themselves, and must pay the prescribed fee, at least one month previous to the Examination.

Candidates at this Examination will be required to answer in such of the following subjects as shall be from time to time prescribed:—

I. Civil Law.
II. Jurisprudence.
III. Constitutional Law.
IV. Law of Property and Principles of Conveyancing.
V. Common and Criminal Law.
VI. Equity.
VII. Pleading, Practice, and Evidence.

EXAMINATION FOR THE DEGREE OF LL.D.

Candidates may present themselves for this Examination after the lapse of one Academical year from the time of obtaining the degree of LL.B.

The fee for this Examination shall be £3.

Candidates must give notice in writing of their intention to present themselves, and must pay the prescribed fee, at least one month previous to the Examination.

Candidates at this Examination will be required to answer in a further course to be from time to time prescribed, from the subjects fixed for the LL.B. Examination.

HONOURS.

In examinations for Honours the candidates will not be required to have previously answered at the Pass Examination in the subjects in which they present themselves for Honours; but they must have answered satisfactorily in the other necessary subjects of the Pass course. Unsuccessful Honour candidates shall be entitled to a Pass, if they exhibit in the Honour subjects a knowledge equal to the knowledge which the Examiners required in the candidates who obtained a Pass.

Candidates who pass the Honour Examinations will be arranged in two classes.

MATRICULATION.

Separate papers shall be set in each subject for Pass and Honours.

Candidates whose general aggregate of marks entitles them to a First Class will receive Exhibitions of £25, and those whose general aggregate of marks entitles them to a Second Class will receive Exhibitions of £15.

FIRST UNIVERSITY EXAMINATION.

Separate papers shall be set in each subject for Pass and Honours. Candidates for Exhibitions must answer in at least two divisions of Honour subjects, one of which must be either Latin, Greek, or Mathematics.

Candidates whose general aggregate of marks entitles them to a First Class will receive Exhibitions of £35, and those whose general aggregate of marks entitles them to a Second Class will receive Exhibitions of £20.

In determining the class in which successful Honour candidates shall be placed, Pass marks in subjects in which the candidate did not present himself for Honours shall be reckoned among the aggregate of marks.

Candidates will not be awarded Exhibitions at this Examination if a longer interval than two Academical years shall have elapsed from the time of their Matriculation; but if such candidates obtain either First or Second Class marks they will be placed on a supplemental list.

SECOND UNIVERSITY EXAMINATION FOR CANDIDATES PROCEEDING TO THE DEGREE OF B.A.

Separate papers shall be set in each subject for Pass and Honours. Candidates for Exhibitions must answer in at least two divisions of Honour subjects, one of which must be either Latin, Greek, or Mathematics.

Candidates whose marks in at least two divisions of Honour subjects entitle them to a First Class will re-

ceive Exhibitions of £45, and those whose marks in at least two divisions of Honour subjects entitle them to a Second Class will receive Exhibitions of £30.

Candidates will not be awarded Exhibitions at this Examination if a longer interval than three Academical years shall have elapsed from the time of their Matriculation; but if such candidates obtain either First or Second Class marks they will be placed on a supplemental list.

B.A. DEGREE EXAMINATION.

Candidates may obtain the degree of B.A. by passing the Honour Examination in any one of the following courses, without having passed the ordinary degree examination:—

I. Latin and Greek Languages and Literature.
II. English and any two of the following languages, viz.:—French, German, Italian, Spanish, Celtic, Sanskrit, Hebrew, or Arabic.
III. *Logic, Metaphysics, Ethics, and History of Philosophy.
IV. *Civil and Constitutional History, Political Economy, and General Jurisprudence.
V. Mathematics and Mathematical Physics.
VI. Experimental Physics and Chemistry.
VII. Biology and Geology.

Candidates whose aggregate marks in any course entitle them to a First Class will receive Exhibitions of £60, and those whose aggregate marks in any course entitle them to a Second Class will receive Exhibitions of £40.

Candidates who obtain a First or Second Class in more than one course shall be awarded the several Exhibitions to which their answering in each course may entitle them.

Candidates will not be awarded Exhibitions at this Examination, if a longer interval than four Academical years shall have elapsed from the time of their Matriculation; but if such candidates obtain either First or Second Class marks they will be placed on a supplemental list.

M.A. DEGREE EXAMINATION.

Candidates whose aggregate marks in any of the courses for the M.A. degree entitle them to a First Class will receive Exhibitions of £100, and those whose aggregate marks entitle them to a Second Class will receive Exhibitions of £60.

Candidates who obtain a First or Second Class in more than one course shall be awarded the several Exhibitions to which their answering in each course may entitle them.

Candidates will not be awarded Exhibitions at this Examination if a longer interval than two Academical years shall have elapsed from the time of obtaining the B.A. degree; but if such candidates obtain either First or Second Class marks they will be placed on a supplemental list.

FIRST PROFESSIONAL EXAMINATION FOR CANDIDATES PROCEEDING TO THE DEGREE OF B.E.

Separate papers shall be set in each subject for Pass and Honours.

Candidates whose general aggregate of marks entitle them to a First Class will receive Exhibitions of £35, and those whose general aggregate of marks entitles them to a Second Class will receive Exhibitions of £20.

Candidates will not be awarded Exhibitions at this Examination if a longer interval than two Academical years shall have elapsed from the time of their Matriculation; but if such candidates obtain either First or Second Class marks they will be placed on a supplemental list.

Candidates who have already obtained Exhibitions at the First University Examination will not be awarded Exhibitions at this Examination.

SECOND PROFESSIONAL EXAMINATION FOR CANDIDATES PROCEEDING TO THE DEGREE OF B.E.

Separate papers shall be set in each subject for Pass and Honours.

Candidates whose general aggregate of marks entitles them to a First Class will receive Exhibitions of £45, and those whose general aggregate of marks entitles them to a Second Class will receive Exhibitions of £30.

Candidates will not be awarded Exhibitions at this Examination if a longer interval than three Academical years shall have elapsed from the time of their Matriculation; but if such candidates obtain either First or Second Class marks they will be placed on a supplemental list.

Candidates who have already obtained Exhibitions at the Second University Examination will not be awarded Exhibitions at this Examination.

B.E. DEGREE EXAMINATION.

Separate papers shall be set in each subject for Pass and Honours.

Candidates whose general aggregate of marks entitles them to a First Class will receive Exhibitions of £60, and those whose general aggregate of marks entitles them to a Second Class will receive Exhibitions of £40.

Candidates will not be awarded Exhibitions at this Examination if a longer interval than four Academical years shall have elapsed from the time of their Matriculation; but if such candidates obtain either First or Second Class marks they will be placed on a supplemental list.

Candidates who have already obtained Exhibitions at the B.A. Degree Examination, will not be awarded Exhibitions at this Examination.

M.E. DEGREE EXAMINATION.

Candidates whose aggregate marks at this Examination entitle them to a First Class will receive Exhibitions of £100, and those whose aggregate marks entitle them to a Second Class will receive Exhibitions of £60.

Candidates will not be awarded Exhibitions at this Examination if a longer interval than two Academical years shall have elapsed from the time of obtaining the B.E. degree; but if such candidates obtain either First or Second Class marks they will be placed on a supplemental list.

Candidates who have already obtained Exhibitions at the M.A. Degree Examination will not be awarded Exhibitions at this Examination.

B. MUS. AND D. MUS. DEGREE EXAMINATIONS.

Candidates whose aggregate marks entitle them to a First Class will receive Gold Medals, and those whose aggregate marks entitle them to a Second Class will receive Silver Medals.

FACULTY OF MEDICINE.

The honours in this Faculty are to correspond in value, &c., to those in the Arts Course.

LL.B. DEGREE EXAMINATION.

The candidate who shall obtain the highest aggregate marks at this Examination will receive a prize of £60, and the candidate next in order of merit will receive a prize of £40.

Candidates will not be awarded either of the Exhibitions at this Examination if a longer interval than four Academical years shall have elapsed from the time of obtaining the B.A. degree; but if such candidates obtain either First or Second Class marks they will be placed on a supplemental list.

LL.D. DEGREE EXAMINATION.

Candidates who pass this Examination will be arranged in order of merit.

* For one year after the holding of the First Matriculation Examination, candidates for the degree of B.A. with Honours may select (instead of either of the groups of subjects under the Heads III, and IV. above) any three of the following subjects:—

1. English Literature.
2. Civil and Constitutional History.
3. Logic.
4. Metaphysics.
5. Ethics.
6. Political Economy.
7. General Jurisprudence.

SCHOLARSHIPS.

Twelve Scholarships of £50 per annum each will be offered each year for competition—viz., four in Classics, four in Mathematics, and four in Modern Literature. They will be tenable for three years, and will be open to all students who at the Matriculation Examination next preceding the Scholarship Examination shall have gained honours in those subjects respectively. These Scholarships may be held together with the Exhibitions gained for honours; they will not be awarded unless in the opinion of the examiners the successful candidates have acquitted themselves creditably at the Scholarship Examination.

The Examination for these Scholarships shall be held on the second Tuesday in the month of January.

The payment for the second year of each of these Scholarships shall be withheld unless the scholar shall at the Second University Examination answer satisfactorily in at least one honour subject; and the payment for the third year unless the scholar shall answer satisfactorily in at least one honour subject at the Degree Examination.

LIMITS OF AGE FOR EXHIBITIONS AND SCHOLARSHIPS.

To gain an Exhibition at Matriculation, the candidate must be under 20 years of age on the first day of the Matriculation Examination.

To gain a Scholarship, the candidate must be under 21 years of age on the first day of the Scholarship Examination.

To gain an Exhibition at the First University Examination, the candidate must be under 22 years of age on the first day of the Examination.

To gain an Exhibition at the Second University Examination leading to the B.A. Degree, the candidate must be under 23 years of age on the first day of the Examination.

To gain an Exhibition at the B.A. Examination, the candidate must be under 24 years of age on the first day of the Examination.

To gain an Exhibition at the M.A. Examination, the candidate must be under 26 years of age on the first day of the Examination.

FELLOWSHIPS.

There shall be 48 Fellows of the University.

The salary of a Fellow, if he be not also a Fellow or Professor of some other University or College attached to an University or College endowed with public money, shall be £400 per annum. If he be a Fellow or Professor of such other University or College, and in receipt of a salary in respect of such other Fellowship or Professorship, he shall receive in respect of his Fellowship in this University such annual sum as, with the salary of his other Fellowship or Professorship, shall amount to £400 a year.

A Fellow shall hold office for seven years.

The Senate shall appoint to the office. The first set of Fellows shall be appointed by selection, without competitive examination; but afterwards vacancies in the office shall be filled in manner following. If occurring by reason of the expiration of the term for which the Fellowship was held, it shall be competent for the Senate to elect the same person again to the office. But when this shall not be done, and also in the case of vacancies arising from any other cause, the vacancy shall be filled by competitive examination of graduates of the University, unless in any instance occurring within seven years after the appointment of the first set of Fellows it shall appear to the Senate more expedient to elect without examination.

Every Fellow shall hold his Fellowship upon the condition that if required by the Senate he shall give his services in teaching students of the University in some Educational Institution, wherein not less than 100 Matriculated Students of the University are being taught. The Fellows shall constitute a Board of Examiners; they shall be bound to conduct by themselves, or with such other persons as the Senate may add, the University Examinations, without further payment, except for expenses. They shall report, for the consideration of the Senate, the standard to be required from students for Pass or Honours, and the relative proportion of marks to be allowed for the different subjects. If they think it expedient so to do, they shall have power to suggest for the approval of the Senate editions or text-books to be used by students in connexion with the prescribed subjects. They shall, from time to time, report to the Senate the result of the Examinations they have held, and submit for its consideration whatever rules they propose should be made in respect of the Examinations.

The names of all persons to be proposed for the office of Fellow shall be forwarded to the Standing Committee who shall communicate them, and information respecting the offices to be filled, to each member of the Senate; and no meeting shall be held for the election until a fortnight after the Committee shall have communicated such information.

There shall be 14 Junior Fellows of the University.

The Junior Fellowships shall be awarded for merit to be tested by competitive examination. Graduates of the University of not more than four years' standing shall alone be eligible. The Examination for Junior Fellowships shall be conducted by the Senior Fellows, under the direction of the Senate, regard being had not only to the marks obtained in examination, but to general academical distinction and promise. The salary of a Junior Fellow shall be £200 per annum. No Fellow or Professor of any other University or of any College endowed with public money shall be eligible. If any Junior Fellow shall be appointed Fellow or Professor in any other University or College endowed with public money, or if he shall be appointed a Senior Fellow, he shall *ipso facto* vacate his Junior Fellowship. The Junior Fellows shall not be bound to conduct examinations or to perform any other academic duty.

A Junior Fellowship shall be tenable for seven years.

Unless, in the opinion of the Senate, taking into consideration the reports of the Examiners, there shall be defect of merit in any given year, at least two Junior Fellowships shall be annually awarded.

The provisions for the appointment to Junior Fellowships shall not come into operation until after the lapse of four years from the date of the first Matriculation Examination to be held by this University.

AD EUNDEM AND HONORARY DEGREES.

The Senate shall have power to confer *ad eundem* and Honorary Degrees without Examination.

SUBJECTS OF EXAMINATION.

The following are the particulars of the subjects of the foregoing Examinations, but they will be from time to time varied by the Senate:—

GENERAL NOTES.

1. With reference to the books prescribed for the several examinations in the various languages, it is to be observed that those books will be varied by the Senate from time to time, due notice of any change being given.

2. In all University Examinations which include passages for translation from certain prescribed books, or portions of books, it is to be understood that passages will also be set for translation from other portions, not prescribed, of the same works, or of other works by the same author, as far as possible of a cognate character.

3. Candidates will in all cases be expected to answer questions upon History, Literature, and Geography, arising out of the books or subjects prescribed.

4. It is to be observed that the Text Books occasionally mentioned in brackets are not specially recommended by the Senate, but are intended only to indicate approximately *the amount of matter* required for the Examination, and the *standard of difficulty* that will be adopted in the Examination Papers.

MATRICULATION EXAMINATION.

The subjects of Examination are:—

I. Latin.
II. Any one of the following languages:—Greek, French, German, Italian, Spanish, Celtic, Sanskrit, Hebrew, or Arabic.
III. English Language.
IV. Elementary Mathematics.
V. Experimental Physics.

I. LATIN.—*Pass.*

One Poetical and one Prose work.

The books, for the present, are:

Virgil—Æneid, Book i.

Cæsar—de Bello Gallico, Books iv., v.

A separate Paper shall be set containing questions in Latin Grammar, with simple and easy sentences of English to be translated into Latin.

The Outlines of Roman History.

I. LATIN.—*Honours.*

In addition to the Pass Course,

1. Other Poetical and Prose works.
   The additional books for the present are:
   Virgil—Æneid, Books ii.-iv.
   Cicero—De Senectute, and pro Lege Manilia.
   Livy—Book xxi.
2. More advanced Questions in Latin Grammar.
3. Latin Composition.
4. A detailed Examination in a selected period of Roman History.
   The period for the present will be—The Second Punic War.

II. GREEK.—*Pass.*

1. One Poetical and one Prose work.
   The books for the present are:
   Xenophon—Anabasis, Books iii., iv.
   Homer—Iliad, Books i. and iii.
2. Greek Grammar.
3. Outlines of Greek History.

——— *Honours.*

In addition to the Pass Course,

1. One Poetical and one Prose work.
   The additional books for the present are:
   Xenophon—Hellenica, Books i., ii.
   Euripides—Medea, and Phœnissæ.
2. More advanced Questions in Grammar.
3. A detailed Examination in a selected period of Greek History.
   The period for the present will be—The Peloponnesian War.

FRENCH.—*Pass.*

1. French Grammar.
2. Two short works.
   The books for the present are:
   Fénelon—Les Aventures de Télémaque, Books i.-iii.
   Racine—Esther.
3. Easy sentences for translation into English.

FRENCH.—*Honours.*

In addition to the Pass Course,

1. Two other works.
   The additional books for the present are:
   La Fontaine—Fables, Books i., ii.
   Guizot—Alfred le Grand.
2. Detached sentences, testing the candidate's knowledge of the Accidence and the principal rules of Syntax, for translation into French.

GERMAN.—*Pass.*

1. Grammar.
2. Two short works.
   The books for the present are:
   Schiller—Wilhelm Tell, Act i.
   Lessing—Fabeln.
3. Easy exercises on the Accidence and the most elementary rules of Syntax.

——— *Honours.*

In addition to the Pass Course,

1. Two other works.
   The additional books for the present are:
   Schiller—Wilhelm Tell, the remainder.
   Von Sybel—Prinz Eugen.
2. An exercise on the Accidence and elementary Syntax, including separable verbs, and the construction of relative and dependent sentences.

ITALIAN.—*Pass.*

1. Grammar, including Accidence and the elementary rules of Syntax.
2. Translation from two easy works.
   The books for the present, are:
   Silvio Pellico—Le mie Prigioni, cap. 50-99.
   Metastasio—Isacco.
3. Easy sentences for translation into English.

ITALIAN.—*Honours.*

In addition to the Pass Course,

1. A third work.
   The additional book for the present is:
   Soave—Novelle Morali, I-X.
2. Short English sentences, testing the candidate's knowledge of the principal rules of the Accidence and the elements of Syntax, for translation into Italian.

SPANISH.*—*Pass.*

1. Grammar.
2. Translation from two easy works.
   The books for the present are:
   Quintana—Vida del Cid.
   Samaniego—Fábulas.
3. Easy sentences for translation into Spanish.

——— *Honours.*

In addition to the Pass Course,

1. Other works.
   The additional books for the present will be:
   Quintana—Vida de Fr. Bartoleme de las Casas.
   L. F. de Moratin—Canto Epico.
2. Detached sentences, testing the candidate's knowledge of the Accidence and the principal rules of Syntax, for translation into Spanish.

CELTIC.†—*Pass.*

1. Irish Grammar.
2. Two short easy works, or portions of two works.
   The books for the present, are:
   Annala Rioghachta Eireann, 1592 to 1598 inclusive.
   Two short poems by Cucoigrich O'Clery, given in O'Curry's MSS. Materials of Irish History, pp. 562-569.
3. Translation of easy sentences into Irish.

CELTIC.—*Honours.*

In addition to the Pass Course,

1. Annala Rioghachta Eireann, 1598-1603 inclusive. Oidhe Chloinne Lir.
2. More advanced questions in Grammar.
3. Longer passages for translation into Irish.
4. History of Ireland during the reign of Elizabeth.

SANSKRIT; HEBREW; ARABIC.‡

The papers on these subjects shall contain passages for translation into English, and questions in Grammar.

III. ENGLISH LANGUAGE.—*Pass.*

1. English Grammar.
2. One Poetical and one Prose work.
   The books for the present are:
   Goldsmith—The Traveller.
   Macaulay—Essay on Warren Hastings.
3. Outlines of Modern Geography.
4. A short Composition.

——— *Honours.*

In addition to the Pass Course,

1. Other Poetical and Prose works.
   The additional books for the present are:
   Shakespeare—Coriolanus.
   Addison—Selections from Papers in the *Spectator*. [Clarendon Press Series.]
2. More advanced questions in Grammar and Philology.
3. A short Essay.

IV. ELEMENTARY MATHEMATICS.—*Pass.*

Arithmetic.—Principles of Notation, and the Four Rules. Vulgar and Decimal Fractions. Ratio and Proportion. The Rule of Proportion and its applications. Extraction of the Square Root.

* Candidates presenting Spanish must give notice to the Secretaries at least *Three Calendar Months* before the date fixed for the Examination.

† Candidates presenting Celtic must give notice to the Secretaries at least *Three Calendar Months* before the date fixed for the Examination.

‡ Candidates who desire to be examined in any of these Languages must give notice to the Secretaries at least *Three Calendar Months* before the date fixed for the Examination, when they can obtain detailed information respecting the subjects of examination.

Algebra.—Definitions and Explanations of Algebraical Signs and Terms. Addition, Subtraction, Multiplication, and Division of Algebraical Quantities, and Algebraical Fractions. Simple Equations not involving more than two unknown quantities.

Geometry.—Euclid, Books i., ii.; or the subjects thereof.

ELEMENTARY MATHEMATICS.—*Honours.*

The Pass subjects, together with:

Algebra.—Involution. Evolution. Equations of the first degree, involving more than two unknown quantities. Indices. Surds. Quadratic Equations. Determination of Common Factors. Ratio. Proportion and Variation. Arithmetical and Geometrical Progressions.

Geometry.—Euclid, Books iii., iv., vi., with Definitions of Book v.; or the subjects thereof. Deductions.

V. EXPERIMENTAL PHYSICS.—*Pass.*

The Elementary facts of Mechanics, Hydrostatics, and Pneumatics, treated experimentally.

——— *Honours.*

The Honour papers will be set in the subjects appointed for the Pass Examination, but will be of a more difficult character.

FIRST UNIVERSITY EXAMINATION.

The subjects of Examination are:

I. Latin.
II. Any one of the following languages, viz.:—Greek, French, German, Italian, Spanish, Celtic, Sanskrit, Hebrew, or Arabic.
III. English Language and Literature.
IV. Mathematics.
V. Experimental Physics.

I. LATIN.—*Pass.*

1. One Poetical and one Prose work.
   The books for the present are:
   Horace—Epistles, Books i. and ii.; and the Art of Poetry.
   Livy—Book xxii.
2. Latin Grammar and Prose Composition.
3. Outlines of Roman History.
4. Short passages of English to be translated into Latin.

——— *Honours.*

In addition to the Pass Course,

1. Other Poetical and Prose works.
   The additional books for the present, are:
   Terence—Andria.
   Horace—Odes, Books i., ii.
   Livy—Book xxiii.
2. Latin Prose Composition.
3. A specified period of Roman History and Antiquities.
   The period for the present will be—From the taking of the City by the Gauls, 390 B.C., to the First Punic War, 263 B.C.

II. GREEK.—*Pass.*

1. One Poetical and one Prose work.
   The books for the present are:
   Sophocles—Œdipus Rex.
   Demosthenes—Philippics.
2. Greek Grammar.
3. Outlines of Greek History.

——— *Honours.*

In addition to the Pass Course,

1. Two Poetical and two Prose works.
   The additional books for the present are:
   Homer—Iliad, Books ix. to xii.
   Æschylus—Prometheus.
   Herodotus—Book viii.
   Demosthenes—Olynthiacs.
2. Greek Prose Composition.
3. A specified period of Greek History and Antiquities.
   The period for the present, will be—From the death of Epaminondas, B.C. 362, to the Battle of Chœronea, B.C. 338.

FRENCH.—*Pass.*

1. One Poetical and one Prose work.
   The books for the present are:
   Corneille—Horace.
   Montesquieu—Considérations sur la grandeur des Romains, ch. i.-ix.
2. Grammar, Idioms, and Etymology.
3. Detached sentences for translation into French.

——— *Honours.*

1. The works prescribed for the Pass Course, together with additional works,
   The additional books for the present are:
   Racine—Athalie.
   Bossuet—Oraison funébre sur le Prince de Condé.
   Regnard—Le Joueur.
2. More advanced questions in Grammar, Idioms, and Etymology.
3. Questions on the lives and works of the Authors prescribed for the Pass and Honour Examinations.
4. A continuous piece of English prose for translation into French.

GERMAN.—*Pass.*

1. One Poetical and one Prose work.
   The books for the present are:
   Schiller—The following poems:—Hektors Abschied, Nadowessische Todtenklage; der Ring des Polykrates; die Kraniche des Ibykus; die Bürgschaft; der Taucher; der Kampf mit dem Drachen; der Handschuh; das Lied von der Glocke.
   De la Motte Fouqué—Undine.
2. Grammar and Idioms.
3. Detached sentences for translation into German.

——— *Honours.*

1. The works prescribed for the Pass Course, together with additional works.
   The additional books for the present are:
   Goethe—Iphigenie auf Tauris.
   Schiller—Die Jungfrau von Orleans.
   Lessing—Minna von Barnhelm.
2. A continuous piece of English Prose for translation into German.
3. More advanced questions on Grammar and Idioms.
4. Questions on the lives and works of the Authors prescribed for the Pass and Honour Examinations.

ITALIAN.—*Pass.*

1. Translation from two works.
   The books for the present are:
   Manzoni—I Promessi Sposi, cap. xxvii.-xxxvii.
   Maffei—Merope.
2. Grammar and Idioms.
3. Short sentences for translation into Italian.

——— *Honours.*

1. The works prescribed for Pass, together with additional works:
   The additional books for the present are:
   Goldoni—Il Burbero Benefico.
   Monti—La Basvillana.
   Annibale Caro—Lettere Scelte.
2. A continuous piece of English for translation into Italian.
3. More advanced questions in Grammar and Idioms.
4. Questions on the lives and works of the Authors prescribed for the Pass and Honour Examinations.

SPANISH.*—*Pass.*

1. One Poetical and one Prose work.
   The books for the present are:
   Cienfuegos—Zoraida.
   Fernan Caballero—La Gaviota.
2. Grammar, and Etymology of easy words.
3. Detached sentences for translation into Spanish.

——— *Honours.*

In addition to the Pass Course,

1. Other works.
   The additional works for the present will be:
   Luis de Ulloa y Pereyra—Raquel.
   Solis—Coñquista de Mexico, Vol. I.
2. More advanced questions on the Grammar and Idioms.
3. Questions on the lives and works of the Authors indicated for the Pass and Honour Courses.
4. A continuous piece of English Prose for translation into Spanish.

* *See* foot note, page 242.

CELTIC*—*Pass.*

1. Translation from two works.
   The books for the present, are:
   Aided Cloinne Tuirend.
   Tegasc Flatha, by Tady MacBrodin.
2. Questions on Grammar and Idioms.
3. Translation of a piece of English prose into Irish.

——— *Honours.*

In addition to the Pass Course,

1. Leabhar Breathnech, together with the Duan Eireannach, and Duan Albanach.
2. More advanced questions on Grammar and Idioms.
3. Early History of Ireland, to commencement of the Incursions of the Northmen.

SANSKRIT, HEBREW, or ARABIC.†—*Pass.*

Passages for translation into English and questions in Grammar.

The examination for *Honours* in these languages will be of a more advanced character than that for *Pass.*

III. ENGLISH.—*Pass.*

1. One Poetical and one Prose work.
   The books for the present are:
   Shakespeare—Macbeth. ... ...
   Johnson—Lives of Dryden and Pope.
2. English Grammar and Elements of the History of the English Language.
3. A prescribed period of English Literature.
   The period for the present will be—1600 to 1700.
4. Composition.

——— *Honours.*

1. The works prescribed for the Pass Course, together with additional works.
   The additional books for the present are:
   Gray—Elegy and Odes.
   Johnson—The Vanity of Human Wishes.
   Macaulay—Essay on Sir William Temple.
2. More advanced questions in Grammar and the History of the English language.
3. A more minute examination on the period of Literature prescribed for the Pass Course.
4. A short Essay.

IV. MATHEMATICS. —*Pass.*

Arithmetic.—(Algebraical symbols may be employed.

Algebra.—As at the Matriculation Examination, with easy Quadratic Equations. The elementary rules of Ratio, Proportion, and Variation. Determination of common factors. Arithmetical and Geometrical Progessions. Binomial Theorem for a positive integral exponent.

Geometry.—Euclid, Books i., ii., iii., iv., vi., and the Definitions of Book v.; or the subjects thereof. Easy Deductions.

Trigonometry.—Methods of measuring Angles. Definitions of the Trigonometrical ratios. Values of the Sine, Cosine, &c., of the simpler Angles. The easier Analytical Formulæ for one or more Angles. Solution of Plane Triangles. Easy Problems.

——— *Honours.*

The Pass Course, together with—

Algebra.—Nature and Use of Logarithms. Elementary properties, and simpler transformation of Equations. Elements of Determinants.

Geometry.—Euclid, Book xi., Propositions 1 to 21. inclusive, with Deductions upon all the books.

Trigonometry.—The formulæ connecting the Trigonometrical ratios of two or more angles. The solution of the several cases of Plane Triangles, including the determination of their Areas. Properties of the circumscribed, inscribed, and escribed circles. Use of Trigonometrical Tables.

Analytical Geometry.—The Right Line and Circle.

V. EXPERIMENTAL PHYSICS.—*Pass.*

The elementary facts of Sound, Heat, Light, Electricity, and Magnetism.

——— *Honours.*

The Honour papers will be set in the subjects appointed for the Pass Examination, but will be of a more difficult character.

* *See* foot note, page 242.

SECOND UNIVERSITY EXAMINATION.

FOR CANDIDATES PROCEEDING TO THE B.A. DEGREE.

The subjects for this Examination are:—

I. Latin.
II. Greek.
III. English language and literature.
IV. Any one of the following languages:—French, German, Italian, Spanish, Celtic, Sanskrit, Hebrew, or Arabic.
V. Logic.
VI. Mathematics.
VII. Mathematical Physics.
VIII. Experimental Physics.
IX. Chemistry.
X. Biology (including Physiology, Botany, and Zoology).
XI. Geology (including Mineralogy and Physical Geography).

N.B.—Candidates at this Examination will be permitted, at their option, to answer in any one of the following groups of subjects:—

(1.) Latin, Greek, English, Logic, and one other of the above subjects.
(2.) Latin, Greek, English, Mathematics, and one other of the above subjects.
(3.) Mathematics, Mathematical Physics, and two other of the above subjects.

I LATIN.—*Pass.*

1. One Poetical and one Prose work.
   The books for the present are:—
   Virgil—Georgics.
   Cicero—Tusculan Disputations, Books i., ii.
2. Latin Prose Composition.
3. Outlines of a specified period of the History of Latin Literature and Antiquities.
   The period for the present will be—The Augustan Period.

——— *Honours.*

In addition to the Pass Course,

1. Other Poetical and Prose works.
   The additional books for the present, are:
   Terence—Adelphi, Phormio.
   Juvenal—Satires, i., iii., x., xiii., xiv.
   Cicero—Tusculan Disputations, Book iii.
   Tacitus—Life of Agricola.
2. Latin Prose Composition.
3. A more minute examination in the period of Latin Literature and Antiquities prescribed for the Pass Course.

II. GREEK.—*Pass.*

1. One Poetical and one Prose work.
   The books for the present are:—
   Herodotus—Book ii.
   Homer—Odyssey, Books vi., vii.
2. Greek Prose Composition.
3. Outlines of a specified period of the History of Greek Literature and Antiquities.
   The period for the present will be—B.C. 500 to 430.

——— *Honours.*

In addition to the Pass Course,

1. Other works.
   The additional books for the present are:
   Homer—Odyssey, Books v., and viii.-xii.
   Sophocles—Ajax and Philoctetes.
   Thucydides—Book v.
   Plato—Phædo.
2. Greek Prose Composition.
3. A more minute examination in the period of Greek Literature and Antiquities prescribed for the Pass Course.

III. ENGLISH.—*Pass.*

1. Poetical and Prose works.
   The books for the present are:
   Shakespeare—Henry V.
   Milton—Paradise Lost, Books i., ii.
   Macaulay—Essays on Addison, Makintosh, and Byron.
2. The History of the English Language. Outlines of Anglo-Saxon Grammar.
3. History of English Literature, during a specified period.
   The period for the present is:—1560 to 1660.

† *See* foot note, page 242.

ENGLISH.—*Honours.*

In addition to the Pass Course,

1. Some other short works.
   The additional books for the present are:
   Spenser—Faerie Queen, Book i.
   Pope—Essay on Man.
   Burke—Reflections on the French Revolution.
2. An Essay on some question or subject arising out of the authors prescribed for examination.
3. A more minute examination in the period of Literature prescribed for the Pass Course.

IV. FRENCH.—*Pass.*

1. One Poetical and one Prose author.
   The books for the present are:
   Molière—L'Avare; Le Misanthrope.
   Bossuet—Histoire Universelle, part iii.
2. Elementary History of the French Language.
3. A piece of English Prose for translation into French.
4. History of French Literature during a specified period.
   The period for the present will be—The Age of Louis XIV.

——— *Honours.*

1. The works prescribed for the Pass Course, together with additional works.
   The additional works for the present will be:
   Voltaire—Zaïre.
   La Bruyère—Les Caractères, chap. i., ii., and v. to xi., inclusive.
2. A more detailed examination upon the origin and history of the French Language.
3. A more minute examination in the period of the History of French Literature, prescribed for the Pass Course.

GERMAN.—*Pass.*

1. Poetical and Prose works.
   The books for the present will be:
   Schiller—Die Piccolomini.
   Kohlrausch—Kurze deutsche Geschichte, pp. 1--100.
2. A Grammatical exercise for translation into English.
3. Elementary history of the German language.
4. History of German Literature during a specified period.
   The period for the present will be—From 1748 to 1805.

——— *Honours.*

1. The works prescribed for the Pass Course, together with additional works.
   The additional books for the present are:
   Goethe—Hermann und Dorothea.
   Engel—Herr Lorenz Stark, cap. 1--15.
2. A continuous piece of English for translation into German.
3. A more detailed examination upon the history of the German Language.
4. A more minute examination in the period of the history of German Literature, prescribed for the Pass Course.

ITALIAN.—*Pass.*

1. Poetical and Prose works.
   The books for the present are:
   Petrarca—Sonetti e Canzoni sopra varj argomenti.
   Alfieri—Saul.
   Galilei—Prose scelte.
2. Elementary history of the Italian Language.
3. A piece of English for translation into Italian.
4. History of Italian Literature from 1260 to 1376.

——— *Honours.*

1. The works prescribed for the Pass Course, together with an additional work or works.
   The additional works for the present will be:
   Dante—Il Purgatorio, cantos i.-x.
2. A more detailed examination upon the History of the Italian Language.
3. A more minute examination on the Period of the History of Italian Literature prescribed for the Pass Examination.

SPANISH.*—*Pass.*

1. One Poetical and one Prose work.
   The books for the present are:
   Alarcon—La Verdad sospechosa.
   Hurtado de Mendoza—Guerra de Granada.
2. Elementary History of the Spanish Language.
3. A piece of English prose for translation into Spanish.
4. History of Spanish Literature during a specified period.
   The period for the present will be the 16th century.

——— *Honours.*

1. The works prescribed for the Pass Course, together with additional works.
   The additional books for the present will be:
   Cervantes—Novellas Exemplares.
   Moreto—El Desden con el Desden.
2. A continuous piece of English for translation into Spanish.
3. A more minute examination on the History of the Language.
4. A more detailed examination upon the History of Spanish Literature during a specified period.
   The period for the present will be the 16th and 17th centuries.

CELTIC.*—*Pass.*

1. Translation from two prescribed works.
   The books for the present are:
   Fled Duin na n-Gedh.
   Cath Mhuigha Leana.
2. Grammar and Idioms.
3. Translation of a piece of continuous English Prose into Irish.

——— *Honours.*

In addition to the Pass Course,

1. Longes mac n-Usnig.
   Cogadh Gaedhel re Gallaibh.
2. Elementary Philology of the Irish Language.
3. History of Ireland from the commencement of the Incursions of the Northmen to the Norman Invasion.

SANSKRIT, HEBREW, or ARABIC.†—*Pass.*

Passages for translation into English and questions in Grammar.

The Examination for *Honours* in these languages will be of a more advanced character than that for *Pass.*

V. LOGIC.‡—*Pass.*

Formal Logic.—I. Concepts and Terms; their Logical import, their various kinds.

II. Judgments and Propositions; their import and classification. Definition; Division.

III. Reasoning; Inferences, their analysis and classification. Immediate Inferences (Conversion, Opposition, &c.). Syllogisms, Categorical and Hypothetical; their Rules, General and Special. Other forms of reasoning founded on the Syllogism (Sorites, &c.).

IV. The principles of Demonstrative and Probable Reasoning. A general outline of Induction and Analogy, and of the relations between these and Deduction.

V. Classification and Analysis of Fallacies incident to Formal Reasoning.

——— *Honours.*

A more minute examination in the subjects of the Pass Course.

VI. MATHEMATICS.—*Pass.*

Arithmetic.—(Algebraical symbols may be employed).

Algebra.—As at the First University Examination; together with Permutations, Combinations, the Binomial Theorem, and the nature and use of Logarithms.

Geometry.—Euclid, Books i. to vi. (Definitions of Book v.), and xi., Propositions 1 to 21 inclusive; or the subjects thereof. Deductions.

* *See* foot notes, page 242. † *See* foot note, page 242.

‡ When questions are given with regard to which different views prevail in different Schools of Philosophy, the answers will be judged, not according to the opinions put forward, but according to the ability, learning, and accuracy with which the opinions put forward are expounded and defended.

Trigonometry.—Plane Trigonometry to the end of solution of Plane Triangles.

——— *Honours.*

Algebra.—In addition to the Pass Course, the general treatment of Series, including their Convergency and Divergency. Exponential and Logarithmic Series. Elementary Properties of Continued Fractions.

Geometry.—As for Pass Course; together with the Elementary properties of the Prism, Pyramid, and Sphere, and the Mensuration of the Prism, Pyramid, Circle, Cylinder, Cone of Revolution, and Sphere.

Trigonometry.—Plane and Spherical Trigonometry.

Analytical Geometry.—Of two dimensions, as far as its application to Conic Sections, inclusive.

Differential Calculus.—Differentiation of Functions of a single Variable. Taylor's and Maclaurin's Theorems, with their applications. Theory of Maxima and Minima, for functions of a single Variable. Applications to Tangents, Normals, and curvature of Plane Curves.

Integral Calculus.—Integration of Functions of a single Variable in finite terms. Reduction of Integrals of Functions of a Single Variable. Applications to the Quadrature and Rectification of Plane Curves.

VII. MATHEMATICAL PHYSICS.—*Pass.*

Mechanics.—Treated by the simpler Mathematical methods. The Composition, Resolution, and Equilibrium of Forces; Centre of Gravity; the Mechanical Powers; the Laws of Motion; the motion of particles under the action of Gravity.

——— *Honours.*

(*a.*) A more thorough knowledge of the subjects prescribed for the Pass Examination: Momentum and Energy: Problems.

(*b.*) Hydrostatics treated by simple Mathematical Methods.

(*c.*) Elementary Geometrical and Spherical Astronomy: Points, lines, planes, circles of the Celestial Sphere. Phenomena dependent upon the Earth's motions. Determination of place and time on the Earth's surface.

(*d.*) Elementary Geometrical Optics.

VIII. EXPERIMENTAL PHYSICS.—*Pass.*

(*a.*) The Phenomena and Laws of Sound
(*b.*) The Phenomena and Laws of Heat
} [Ganot's Physics, or Deschanel's Natural Philosophy.]

Candidates will be required to show a practical knowledge of the use of Physical Apparatus, as well as an acquaintance with the methods and results of Physical research. They will be required also to work easy exercises by the application of simple Mathematical methods.

——— *Honours.*

The subjects of the examination for Honours will be the same as for the Pass; but the questions will be more searching, and the exercises to be worked out will be more difficult. Candidates must be able to make experiments to illustrate the leading principles of the subjects of examination.

IX. CHEMISTRY.—*Pass.*

Physical states of matter. Colloid and crystalloid states of solid matter; diffusion of liquids and gases; osmosis; laws of crystalline form (elementary crystallography).

Nature of chemical changes; analysis and synthesis; elementary bodies; compound radicals; atomic theory; laws of combination by weight and volume; atomic and molecular weight; quantivalence of simple and compound radicals. Classification of simple bodies; classification of compounds; acids; bases, and salts.

Symbols, formulæ, and equations and their use.

Preparation and properties of the non-metallic elementary bodies, and of their chief combinations with each other, inclusive of marsh gas, cyanogen and cyanides, and the oxygen and sulphur compounds of carbon.

Character and chief compounds which the following metals form with the more important acid radicals: Potassium, Sodium, Silver; Calcium, Strontium, Barium; Aluminium; Magnesium, Zinc, Cadmium; Lead; Manganese, Iron, Cobalt, Nickel, Chromium; Bismuth, Copper, Mercury, Gold, Tin, Platinum.

The Atmosphere and its functions in combustion, and vegetable and animal life.

Composition of natural waters.

IX. CHEMISTRY.—*Honours.*

The Examination will comprise, in addition to the Pass Course,

Practical Chemistry.—Qualitative Analysis:—The detection of the principal metals, non-metallic acid radicals and inorganic acids in solutions and powders. The analysis of mixtures or compounds containing not more than three metals and two acids.

X. BIOLOGY (including Physiology, Zoology, and Botany.)—*Pass.*

Physiology.—The phenomena of cell-life and of cell-multiplication. Nutrition in animals and plants. Respiration and Circulation. The elementary physiology of muscle and nerve.

Zoology.—The component organs of the body of the frog and rabbit; their general anatomy and histology, relations, modifications, and functions. Leading facts of Embryology. Recognition of typical examples of the classes of Invertebrata, and the demonstration of essential characters in the following representative forms of invertebrate animals:—Snail, mussel, spider, cray-fish, earth-worm, star-fish, sea-anemone, hydra.

Botany.—The elements of plant structures; cell-growth and differentiation. The phenomena of vegetable life. The analysis of a common flowering plant. The characters of the great primary divisions of the vegetable kingdom. The points of structure and development which characterise the following great groups of Plants:—Thallophyta, Bryophyta, Pteridophyta, and Archispermia. Recognition of typical forms of the classes, and the demonstration of essential characters of selected representative types.

——— *Honours.*

A more minute and practical knowledge of the subjects for the Pass Examination will be required.

XI. GEOLOGY (including Physical Geography and Mineralogy).—*Pass.*

Physical Geography.—The distribution of Land and Water. Agencies producing changes on the surface of the globe. Denudation. Oceanic and Aerial currents. Climate. Distribution of life.

Mineralogy.—Elementary Mineralogy. Rock-forming minerals. Petrology.

Candidates will be expected to recognise specimens of the principal rock-forming minerals and rocks.

——— *Honours.*

A more minute and practical knowledge of the subjects for the Pass Examination will be required.

B.A. DEGREE EXAMINATION.

Pass.—The subjects for this Examination for Pass are:

I. Latin.
II. Greek.
III. English, and any one of the following languages:—French, German, Italian, Spanish, Celtic, Sanskrit, Hebrew, or Arabic.
IV. Logic, and either Metaphysics, Ethics, or Political Economy.
V. Mathematics.
VI. Mathematical Physics.
VII. Experimental Physics.
VIII. Chemistry.
IX. Biology (including Physiology, Zoology, and Botany).
X. Geology (including Mineralogy and Physical Geography).

N.B.—Candidates at this Examination will be permitted, at their option, to answer in any one of the following groups of subjects:—

(1.) Latin, Greek, and one other of the above subjects;* or,

(2.) Mathematics, Mathematical Physics, and one other of the above subjects.

Honours.—Candidates may obtain the degree of B.A. by passing the Honour Examination in any one of the following courses, without having passed the ordinary degree examination.

I. Latin and Greek Languages and Literature.
II. English, and any two of the following languages, viz.:—French, German, Italian, Spanish, Celtic, Sanskrit, Hebrew, or Arabic.
III.† Logic, Metaphysics, Ethics, and History of Philosophy.
IV.† Civil and Constitutional History, Political Economy, and General Jurisprudence.
V. Mathematics and Mathematical Physics.
VI. Experimental Physics and Chemistry.
VII. Biology and Geology.

LATIN.—*Pass.*

1. A Poetical and a Prose work.
   The books for the present are:
   Virgil—Æneid, Books vii.-x.; and the Eclogues.
   Tacitus—Annals, Books i., ii.
2. Latin Prose Composition.
3. A specified Period of the History of Latin Literature and Antiquities.
   The period for the present will be:—From Plautus (B.C. 227) to Tacitus.

——— *Honours.*

In addition to the Pass Course,

1. Other Poetical and Prose works.
   The additional books for the present are:
   Plautus—Capteivi and Trinummus.
   Lucretius—Books i., ii.
   Ovid—Tristia.
   Persius—Satires (except iv.).
   Cicero—De Oratore, Book i.
   Ditto—Letters down to end of 9th year of Correspondence.
   Tacitus—Annals, Books iii., iv.
2. Latin Philology.
3. A more minute knowledge of the Period of the History of Latin Literature and Antiquities, prescribed for the Pass Course.

GREEK.—*Pass.*

1. A Poetical and a Prose work.
   The books for the present are:
   Sophocles—Antigone.
   Thucydides—Book ii.
2. Greek Prose Composition.
3. A specified Period of Greek History and Literature.
   The period for the present will be:—From B.C. 430 to 322.

——— *Honours.*

In addition to the Pass Course,

1. Other Poetical and Prose works.
   The additional books for the present are:
   Æschylus—Agamemnon, Persæ.
   Sophocles—Œdipus Coloneus.
   Aristophanes—Nubes.
   Thucydides—Books vi., vii.
   Demosthenes—De Corona.
   Plato—Republic, Books vi., vii., viii.
2. *A more minute knowledge of the Period of Greek History and Literature, prescribed for the Pass Course.*

ENGLISH.—*Pass.*

1. Poetical and Prose works.
   The books for the present are:
   Shakespeare—Julius Cæsar.
   Pope—Satires and Epistles.
   Burke—The two Speeches on America.
2. A more extended examination on the History of the English Language and Literature, during a specified period.
   The period for the present will be 1700 to 1800.

ENGLISH.—*Honours.*

In addition to the Pass Course,

1. Other Poetical and Prose works.
   The additional books for the present are:
   Chaucer—Prologue to the Canterbury Tales.
   Shakespeare—Hamlet.
   Dryden—Absalom and Achitophel.
   Scott—Lay of the Last Minstrel.
   Moore—Paradise and the Peri.
   Bacon—Essays (the first twenty).
   Grattan.—Speech on the Declaration of War, 1815.
   Helps—Friends in Council. (*First Series*).
2. General History of English Literature, and of the works and character of the more celebrated authors.
3. An Essay on some subject connected with early English Literature.

FRENCH.—*Pass.*

1. Poetical and Prose works.
   The books for the present are:
   Corneille—Le Cid.
   Molière—Les femmes savantes.
   Racine—Iphigénie.
   Boileau—Satires, 2, 6, 9; and Epîtres, 5, 6, 7.
   Buffon—Discours sur le style.
   Mignet—Histoire de la Révolution.
2. Translation of a passage of English into French.
3. A specified Period of the History of French Literature.
   The period for the present will be:—The 17th century.

——— *Honours.*

1. Translation at sight of passages from any Modern French Author.
2. Besides the books prescribed for the Pass Course, a special examination on other prescribed works.
   The additional books for the present are:
   Corneille—Cinna.
   Racine—Britannicus.
   Descartes—Discours de la Méthode.
   Fénelon—Lettre à l'Académie.
   Brachet—Morceaux choisis des grands Ecrivains Français du xvi.e. siècle, with the Introduction.
3. Additional portions of the History of French Literature.
   The portions for the present will be:—The 16th and 18th centuries.
4. A short essay in French on some subject connected with French History or Literature.
5. History of the French Language.

GERMAN.—*Pass.*

1. Poetical and Prose works.
   The books for the present are:
   Goethe—Tasso.
   Schiller—Die Braut von Messina.
   Halm—Der Fechter von Ravenna.
   Schiller—Egmonts Leben und Tod, and Belagerung von Antwerpen.
2. An exercise for translation into German.
3. A specified period of the History of German Literature.
   The period for the present will be:—The 18th century.

——— *Honours.*

1. Translation at sight from any modern German author.
2. Besides the books prescribed for the Pass Course, a special examination on other prescribed works.
   The additional books for the present are:
   Lessing—Laokoon.
   Kotzebue—Die Deutschen Kleinstädter.
   Goethe und Schiller—Briefwechsel zwischen Goethe und Schiller.
3. A piece of English for translation into German.
4. A short essay in German.
5. History of German Literature during the 19th century.

* Candidates selecting the Classical course will be permitted to take as their third subject a *limited* course of Mathematics and Mathematical Physics.

† *See* foot note on page 245.

DOCUMENTS, III.

ITALIAN.—*Pass.*

1. Poetical and Prose works.
   The books for the present are:
   Dante—Selections from the Inferno [Clarendon Press Series.]
   Tasso—Gerusalemme Liberata, cant. vi., vii., xi., and xii.
   Manzoni—Il Conte di Carmagnola.
   Gino Capponi—Storia della Repubblica di Firenze, from lib. II., cap. iv., inclusive, to end of Vol. I.
2. Continuous piece of English for translation into Italian.
3. History of Italian Literature from the death of Boccaccio to Tasso, inclusive.

——— *Honours.*

1. Translation at sight of passages from any modern Italian authors.
2. Besides the books prescribed for the Pass Course, a special examination on other prescribed works.
   The additional books for the present are:
   Tasso—Gerusalemme Liberata (the whole).
   Monti—Aristodemo.
   Machiavelli—Istorie Fiorentine, lib. i.
3. A piece of English for translation into Italian.
4. A short essay in Italian on some subject connected with Italian Literature.
5. History of Italian Literature, from the death of Boccaccio to the end of the 18th century.

SPANISH.*—*Pass.*

1. Poetical and Prose works.
   L. F. de Moratin—El si de la niñas.
   Cervantes—Don Quijote, Part I., Chapters 1-
   Calderon—La Vida es Sueño.
2. Continuous piece of English for translation into Spanish.
3. History of Spanish Literature during the 18th century.

——— *Honours.*

1. Translation at sight of passages from any modern Spanish authors.
2. Besides the books prescribed for the Pass Course, a special examination on other prescribed works.
   The additional books for the present will be:
   Cervantes—Don Quijote, Part II., chapters 28-52.
   Garcilasso de la Vega—Obras.
   Lope de Vega—La Estrella de Sevilla.
   Calderon—La Cena de Baltasar.
3. A piece of English for translation into Spanish.
4. A short essay in Spanish on some subject connected with Spanish Literature.
5. History of Spanish Literature to the end of the 15th century.

CELTIC.*—Pass.

1. Translation from prescribed works.
   The books for the present are:
   Serglige Conculaind, Scela na Esergi, Comrac Firdiad.
2. Elementary Philology of the Irish Language.
3. History of Celtic (Irish) Literature.

——— *Honours.*

In addition to the Pass Course,

1. Cain Aigillne.
2. Philology of the Irish Language [Ebel's Zeuss.]

SANSKRIT, HEBREW, or ARABIC.†—*Pass.*

Passages for translation, and questions in Grammar and Philology.

The examination for *Honours* in these languages will be of a more advanced character than that for *Pass.*

LOGIC, together with METAPHYSICS, ETHICS, or POLITICAL ECONOMY.‡—*Pass.*

LOGIC.

(a.) Formal Logic.—As for Second University Examination.

(b.) Material or Applied Logic.

I. Truth, formal and real. Knowledge; Certainty; Probability, &c. Evidence; its kinds.

II. The Criteria of Truth; their nature and grounds.

III. Functions and logical value of the Syllogism.

IV. A general outline of Induction and its Canons. Observation and Experiment; Scientific Explanation; Application of the Deductive and Hypothetical methods to the Discovery and Proof of the Laws of Nature.

V. Nature, and chief canons of Historical Evidence; its logical value.

METAPHYSICS.

Psychology.—I. Enumeration and Analysis of Psychical phenomena, as Consciousness, Sensation, Imagination, Remembrance, Judgment, Reasoning, Appetitie, Emotion, Volition.

II. Subject, Object, and their relation in cognition. Perception; Conception. Laws of mental development, and Association of mental phenomena. The Nature and Properties of the Human Mind; mutual relations of the Mind and Body; Simplicity of the Human Mind; its Immortality.

III. Emotions and Passions. Appetite; the Will; their chief characteristics, and relation to other faculties and mental phenomena.

General Metaphysics.—I. Object, methods, and chief divisions of Metaphysics.

II. Notion of Being. Conceptions of Existence, Essence, Substance, Quality, Accident, Nature, Subsistence, Personality, Unity, Number, Identity, Diversity, Simplicity, Extension, Quantity, Space, Duration, Finite, Infinite; Relation; Possibility; Cause and Effect.

III. The principal Modes of Being, and their Relations; Mind, Matter, and their different Modes and Qualities.

IV. The leading principles of the chief Metaphysical systems, from Descartes to the present day.

ETHICS.

I. Various sources, occasions, and causes of human action, and their mutual relations; Pleasure, Pain, Happiness, Desire, Aversion, the Affections, &c.

II. Theories of the nature and origin of Moral Judgment and the Moral Faculty.

III. Moral Obligation; its grounds. Theories concerning the nature, source, and criteria of Morality.

IV. Conscience; its nature and functions.

V. Exposition and classification of duties and virtues.

POLITICAL ECONOMY.

I. The scope and methods of Political Economy.

II. The elements of Political Economy, embracing the following subjects:—

i. *Production.*—The Agents and Instruments of Production; the conditions of their successful application, and the means of their improvement.

ii. *Distribution.*—The Classes among whom the produce is divided; the Laws which regulate or determine the proportions which fall to each class. Wages, Profits, and Rent.

iii. *Exchange.*—

(*a.*) Value; the conditions which determine Value in Exchange. Demand and Supply; Cost of Production; Competition and Custom.

(*b.*) The Instruments of Exchange; Money; Metallic Currency; Paper Currency; Credit; Negotiable Securities; Interest.

iv. *Taxation.*—

(*a.*) The General Principles of Taxation.

(*b.*) Direct and Indirect Taxation.

(*c.*) The Incidence and Economic Effects of the various kinds of Taxes.

(*d.*) Taxes for Protection, as compared with Taxes for Revenue.

(e.) Public Loans and their results. Systems of Funding.

[Adam Smith's Wealth of Nations, Books I. and II.; Mill's Principles of Political Economy.]

LOGIC, METAPHYSICS, ETHICS.‡—*Honours.*

LOGIC.—A more extensive and minute knowledge of the Pass subjects, with the following additions:—

System of the New Analytic. Logic of Probability and Analogy. Logical Grounds and Methods of Experimental Inquiry, with examples.

* *See* foot notes, page 242. † *See* foot note, page 242. ‡ *See* third foot note, page 245.

METAPHYSICS.—A more extended and minute knowledge of the subjects of the Pass Course, together with special reference to the discussions concerning Causation and Necessary Beliefs.

ETHICS.—A more extended and minute knowledge of the subjects of the Pass Course.

The Student will also be expected to show an acquaintance with the leading Ethical Systems of ancient and modern times.

CIVIL AND CONSTITUTIONAL HISTORY, POLITICAL ECONOMY, AND GENERAL JURISPRUDENCE.—*Honours.*

History.—The General History of the British Islands, France, and Germany, including the special Constitutional History of the British Islands, from 1600 to 1815.

A detailed knowledge of the History of Great Britain and Ireland, from 1640 to 1692.

With reference to the Constitutional History of the British Islands, candidates will be expected to have mastered the leading principles of existing Constitutional Law, and in particular to show a knowledge of the following topics:—

(*a.*) The Legislative Power of Parliament, the modes in which it is exercised, and its extent as to Territory and Persons.

(*b.*) The Prerogatives of the Crown, the Privileges of the Houses of Parliament.

(c.) the Constitutional position of—the Privy Council, the Ministers of the Crown, the Courts of Law, and the Armed Forces.

Candidates must possess such an acquaintance with the history of the above as is necessary to explain their present character and working.

[Hallam's Constitutional History; Sir T. Erskine May's Constitutional History; Bagehot on the British Constitution].

Political Economy.—The subjects comprised in the Pass Course; and, in addition, Cairnes' Leading Principles of Political Economy, Newly Expounded; Goschen's Theory of the Foreign Exchanges.

General Jurisprudence.—Candidates will be examined in the Principles of Jurisprudence and in the early history of Legal Institutions.

[Maine's Ancient Law, and Early History of Institutions; Lord Mackenzie's Studies in Roman Law, "Historical Sketch of the Roman Law," and "Preliminary Chapter" ("On Jurisprudence, and the Principal Divisions of Law"); Holland's Elements of Jurisprudence].

MATHEMATICS.*—*Pass.*

The subjects appointed for the Honour Course at the Second University Examination.

——— *Honours.*

(*a.*) The subjects appointed for the Pass Course.

(*b.*) The Theory of Equations.

Analytical Geometry of two and three dimensions. including higher Plane Curves.

Differential and Integral Calculus, including Differential Equations.

MATHEMATICAL PHYSICS.—*Pass.*

The Honour Course prescribed for the Second University Examination in Mechanics and Hydrostatics; together with:—the Catenary: the simpler cases of the Motion of a particle under the action of Central or other Forces; Centre of Pressure and Metacentre; with application of the Calculus.

——— *Honours.*

Statics.—As represented by Todhunter or Minchin, omitting the Elastic Catenary, Attraction of Ellipsoids, Electro-Statics and Electricity.

Dynamics of a Particle.—As represented by Tait and Steele, omitting the part relating to Stationary and Varying Action.

The first three Sections of Newton's Principia.

Rigid Dynamics.—Composition of Motions of Translation and Rotation. Moments of Inertia. D'Alembert's Principle. Compound Pendulum. Principles of Linear and Angular Momentum, with application to easy Problems.

Hydrostatics.—Fluid Pressure; Centre of Pressure; Stability and Oscillations of Floating Bodies, Variation of Atmospheric Pressure with Height, Torricelli's Theorem.

Optics.—Geometrical Optics [Parkinson]. Physical Optics [Lloyd].

Astronomy.—[Brinkley's Astronomy, Stubb's Edition].

EXPERIMENTAL PHYSICS.—*Pass.*

(*a.*) The Phenomena and Laws of Light.
(*b.*) The Phenomena and Laws of Magnetism and Electricity.
} [Ganot's Physics or Deschanel's Natural Philosophy.]

Candidates will be required to show a practical knowledge of the use of Physical Apparatus, as well as an acquaintance with the methods and results of Physical research. They will be required also to work easy exercises by the application of simple Mathematical methods.

——— *Honours.*

The subjects of the Examination for Honours will be the same as for the Pass: but the questions will be more searching, and the exercises to be worked out will be more difficult. Candidates must be able to make experiments to illustrate the leading principles of the subjects of Examination.

CHEMISTRY.—*Pass.*

General knowledge of the homologous series of carbo-hydrogens; compound radicals, composition of molecules, valency of compound radicals, saturated and nonsaturated compounds; isomerism, metamarism, and polymerism; condensed molecules.

Classification of organic compounds; character of the principal groups; types of double decomposition. General action of the following reagents upon organic compounds:—Chlorine, Bromine, Iodine, and their hydrogen acids, Phosphoric anhydride, sulphuric acid, nitric acid, and chromic acid, nascent hydrogen, sulphide of hydrogen, potash, phosphorous and phosphoric chlorides. Action of heat on organic compounds. Fermentation; decay.

Derivations of the Homologous series $C_n H_{2n+2}$. General knowledge of the alcohols, ethers, acids, aldehydes, and amines of the series. Special knowledge of methyl and ethyl alcohols and their principal derivatives, especially ethers, formic and acetic acids, aldehyde, acetone, iso-propylic alcohol; methyl and ethyl amines, and ammoniums, acetamide, compounds of methyl with arsenic, zinc, &c. Synthesis of ethylic alcohol.

Ethylene and its chief derivatives; glycol, condensed glycols, glycolic acid, the lactic acids, glyoxal, oxalic acid and its more important homologues. Oxamide, malic, tartaric, and citric acids, synthesis of tartaric acid, &c.

Allylic alcohol, general knowledge of its more important derivatives, and their general homologues. Glycerine, general knowledge of its chief derivatives. Constitution of oils and fats.

The Aromatic Group.—Benzene, toluene, phenol, cressol, hydroquinone, and their chief derivatives; oil of bitter almonds, benzil and cinnamic alcohols, benzoic and cinnamic acids. Hippuric acid, salicylic acid, nitrobenzene; aniline, toluidine and their more important derivatives. Diazobenzine and its derivatives. Gallic acid. Phtalic and isomeric acids.

*Candidates selecting Latin and Greek for their *Pass* B.A. Examination will be allowed to present as a third subject the following "limited course" of Mathematics and Mathematical Physics.

MATHEMATICS AND MATHEMATICAL PHYSICS.—*Pass.*

Mathematics.—The Theory of Logarithms. First Elements of Co-ordinate Geometry. Spherical Trigonometry.

Mathematical Physics.—Optics and Astronomy, not involving any Mathematics higher than what is prescribed under the head "Mathematics" at this Examination.

Naphthaline, anthracene, oxanthraquinone, alizarin; synthesis of alizarin; indigo and indol. Turpentine and Camphor group.

Erythrite, mannite. Carbo-Hydrates:—Glucoses, dextrose, levulose, galactose, &c.; Sucroses, cane-sugar, milk-sugar; amyloses, dextrine, glycogen, starch, cellulose. Glucosides, with special knowledge of salicine, amygdaline, and tannine.

Cyanogen and its chief compounds. Carbonyl compounds—Urea; synthesis of urea.

Uric acid and the chief bodies derived or related to it. Guanidine, glyco-cyamine. glyco-cyanidine, sarkine, creatine, creatinine, theobromine, caffeine.

Vegeto-Alkaloids. Conine; nicotine; morphine; strychnine; quinine, and cinchonine.

Albuminous substances: Albumin, fibrin. Casein. Lecithin, protagon, neurine, &c. Bile, and its products. Taurin, &c.

CHEMISTRY.—*Honours.*

The Examination will comprise, in addition to the Pass subjects—

Practical Chemistry.—Qualitative Analysis—The detection of the principal metals, non-metallic acid radicals, and inorganic acids in solutions and powders. The analysis of mixtures or compounds containing not more than three metals and two acids.

BIOLOGY (including PHYSIOLOGY, ZOOLOGY, and BOTANY).—*Pass.*

Physiology.—The subjects prescribed at the Second University Examination. In addition: Phenomena of Vegetable growth; movement and irritability in Plants. Vegetable reproduction. Physiology of Nerve and Muscle. Functions of the Brain and Nerve-centres. The metabolism of material in the body. Production and regulation of heat in animals. Mechanism of Motion in general; Voice, Speech. The Physiology of reproduction. The special Sense Organs, as far as their functions can be studied without advanced Mathematics.

Zoology.—The component organs of an animal's body; their structure, morphological relations, modifications, and functions. The characters of the great primary divisions of the animal kingdom. Recognition of selected typical forms, and the demonstration of essential characters of selected representative forms of invertebrate animals. The Embryology of the following forms:—Sycandra, Distomum, Cardium, Sepia, the Domestic Fowl. The classes of vertebrate animals and their primary divisions. Recognition of typical forms of these groups, and demonstration of their distinctive characters.

Botany.—The elements of plant structures and their arrangements. The phenomena of vegetable life. The analysis of a common flowering plant. The characters of the great primary divisions of the vegetable kingdom. Characters of the great groups of plants as far as the subdivision into classes. Recognition of typical forms and the demonstration of essential characters of selected representative types. The classes of plants and their essential characters. The essential characters of twenty-five natural orders to be selected from year to year. The recognition and demonstration of the ordinal characters in typical specimens.

BIOLOGY.—*Honours.*

Papers will be set in the same range of subjects as in the Pass Course, but of a more difficult and practical character. Candidates will be tested as to their knowledge of the practical application of the Microscope to Biological Science.

[In Physiology the candidate will be examined more minutely as to the Physical relations of the special Sense Organs.]

GEOLOGY (including MINERALOGY AND PHYSICAL GEOGRAPHY.—*Pass.*

Geognosy.
History of the Earth's Crust.
Palæontology.

Candidates will be required to recognise the principal characteristic rocks and fossils of the chief British formations.

GEOLOGY.—*Honours.*

The subjects specified under this head for the Pass Courses of the Second University Examination and the Degree Examination, *i.e.*, Physical Geography, Mineralogy, Petrology, Geognosy, History of the Earth's Crust, and Palæontology, the questions being, however, of a more difficult and practical character. Candidates will be examined in the use of the Goniometer, in the method of Blowpipe Analysis, and in the uses of the Microscope and Polariscope in Mineralogy and Lithology.

EXAMINATION FOR M.A. DEGREE.

Each candidate will be required to answer in one of the following groups of subjects:—

I. Latin and Greek Languages and Literature.
II. English, and any two of the following languages, viz.:—French, German, Italian, Spanish, Celtic, Sanskrit, Hebrew, or Arabic.
III.* Logic, Metaphysics, Ethics, and History of Philosophy.
IV.* Civil and Constitutional History, Political Economy, and Political Philosophy.
V. Mathematics and Mathematical Physics.
VI. Experimental Physics and Chemistry.
VII. Biology and Geology.

The subjects in the several courses are as follows:—

LATIN.

1. Selected Poetical and Prose works.
   The books for the present are:
   Virgil—All.
   Horace—All.
   Ovid—Fasti.
   Cicero—De Natura Deorum.
   Livy—The First Decade.
   Tacitus—The Annals, xi.-xvi.
2. Latin Prose Composition.
3. The Philology of the Latin Language.
4. Roman History and Literature to the death of Domitian.

GREEK.

1. Selected Poetical and Prose works.
   The books for the present are:
   Æschylus—Choephoræ and Eumenides.
   Aristophanes—Equites and Ranæ.
   Pindar—Olympic Odes.
   Thucydides—Books iii.-v.
   Plato—Republic, Books i.-iii.
   Aristotle—Politics, Books iv., v.
2. Greek Prose Composition.
3. The Philology of the Greek Language.
4. Greek History and Literature, to the death of Demosthenes.

ENGLISH.

1. A series of works, to be prescribed by the Senate.
   The works for the present are:
   Langland—Piers the Plowman, Passus I. to III.
   Chaucer—The Knight's Tale; the House of Fame.
   Shakespeare—The Tempest, the Merchant of Venice, Henry VIII.
   Dryden—Religio Laici.
   Byron—Childe Harold, cantos iii. and iv.
   Wordsworth—Excursion, Book I., and Ode on Imitations of Immortality.
   Swift—The Drapier's Letters.
   Burke—Letters on a Regicide Peace.
   Sheridan—The Rivals.
   Curran—Speech in defence of Hamilton Rowan.
   Plunket—Speech on Catholic Emancipation, 1813.
   Macaulay—Biographical Essays on Goldsmith, Johnson, and the younger Pitt.
2. General History of the English Language and Literature.
3. The Philology of the English Language.
4. An Essay on some subject connected with English Literature.

* *See* second foot n te on page 238.

FRENCH.

1. Translation into English of passages from any modern French poets and prose writers, selected by the Examiners.
2. Examination in selected works of early French authors.

The works for the present are:
La Chanson de Roland.
Mémoires de Jean Sire de Joinville.

3. The Philology of the French Language. [Candidates will be expected to show an acquaintance with the works of Dietz, Littré, and Brachet on the subject.]
4. History of the French Language and Literature.
5. An Essay in French.

GERMAN.

1. Translation into English of passages from any modern German poets and prose writers, selected by the Examiners.
2. Examination in selected works of early German authors.

The works for the present are:
Das Nibelungenlied—Abenteuer, xv., xvi., xvii.
Gudrun—Abenteuer, i.viii. (Stanzas 1-562).

3. History of the German Language and Literature.
4. The Philology of the German Language.
5. An Essay in German.

ITALIAN.

1. Translation into English of passages from any modern Italian poets and prose writers selected by the Examiners.
2. Examination in selected works of early Italian authors.

The works for the present are:
Dante—La Divina Commedia.
Dino Compagni—Cronaca Fiorentina.

3. History of the Italian Language and Literature.
4. Philology of the Italian Language.
5. An Essay in Italian.

SPANISH.*

1. Translation into English of passages from any modern Spanish poets and prose writers, selected by the Examiners.
2. *El Poema del Cid.*
3. The Philology of the Spanish Language.
4. History of Spanish Literature.
5. An Essay in Spanish.

CELTIC.*

1. Breatha comaithcesa.
2. Transcript, with contractions fully set out, and translation of a piece from some selected MS.

The tract selected for the present is:
The History of Alexander the Great, in the Leabher Brec.

3. Philology of the Celtic Languages.

N.B.—The candidate will be expected to show a knowledge of the works of Zeuss, Ebel, Windisch, and other Celtic scholars.

SANSKRIT, HEBREW, or ARABIC.†
[Courses for these subjects to be prescribed later on.]

LOGIC, METAPHYSICS, ETHICS, AND HISTORY OF PHILOSOPHY.‡

Logic.—Comprises the Honour Course for the B.A. Examination; and, in addition, the explanation of the Operations Subsidiary to Induction. Classification of Fallacies, formal and material.

Metaphysics.—Comprises the Honour Course for the B.A. Examination; and, in addition, a knowledge of the discussions regarding First Principles in ancient and modern times.

Ethics.—Comprises the Honour Course for the B.A. Examination.

Candidates will be further examined in two prescribed works, or portions of works, of Ancient Philosophy.

Works prescribed for the present:—Plato's Republic and Aristotle's Ethics.

History of Philosophy.—The Student will be required to answer in the outlines of Ancient as well as Modern Philosophy, and to present for examination the history of some defined period of Philosophy, Ancient, Mediæval, or Modern, to be prescribed by the Senate from time to time.

The period prescribed for the present is:—The Period of Plato and Aristotle.

HISTORY, POLITICAL ECONOMY, AND POLITICAL PHILOSOPHY.

History.

1. General History of the British Islands, France, Italy, and Germany, 1050 to 1453.
2. A special period of the History of the British Islands, to be prescribed from time to time, including the Constitutional History of the period.

The period for the present is:—Henry II. to Edward III., 1154-1377.

[For Constitutional History:—
Stubb's Selected Charters and Constitutional History; Hallam's Middle Ages; Taswell-Langmead's Constitutional History.]

Political Philosophy.

(*a.*) The origin and growth of Society
(*b.*) The different forms of Government.
(*c.*) The sphere and duties of Government.

[Aristotle's Politics, Books vi., vii., viii. (according to St. Hilaire's arrangement). Guizot's Histoire de la Civilization en Europe. De Tocqueville's l'Ancien Régime et la Révolution. Mill, on Representative Government. May's Democracy in Europe. Freeman's History of. Federal Government—the Introduction. Hamilton, "The Federalist."]

Political Economy.—The Examination on this subject will include the course for the B.A. with Honours; and, in addition,

The remainder of Adam Smith's Wealth of Nations, Fawcett's Free Trade and Protection, and Cairnes' Four Essays on the Gold Question.

MATHEMATICS AND MATHEMATICAL PHYSICS.

Mathematics.—Theory of Equations. Analytical Geometry of two and three Dimensions. Differential Calculus. Integral Calculus. Differential Equations. Elementary Quarternions, with easy Geometrical applications. Elements of the Calculus of Variations.

Mathematical Physics.—Statics. Dynamics of a Particle. The general Principles of the Dynamics of Rigid Bodies, with applications. Hydrostatics; the general principles of Hydrodynamics. Geometrical and Physical Optics. Elements of the Mathematical Theory of Electricity.

EXPERIMENTAL PHYSICS AND CHEMISTRY.

Experimental Physics.—The subjects of Examination will be those that are treated by Jamin in his *Cours de Physique*; but Candidates will be expected to show an acquaintance with the methods and results of recent researches. They must be familiar with the Physical Units of Measurement, the relation of Work and Energy, the Doctrine of the Conservation of Energy, the Theory of Sound, and the Physical basis of Music as set forth by Helmholtz, the Dynamical Theory of Heat, the Wave Theory of Light, the Theory of Electrical Potential, and other such modern developments of Physical Science. They must also be acquainted, both theoretically and practically, with the apparatus employed for the exact measurement of Physical Quantities.

Chemistry.—Chemical Philosophy, Elements of Crystallography. Inorganic and Organic Chemistry, as already prescribed for the Second University Honour Examination and the B.A. Honour Examination, but a more minute knowledge of the subject will be now required.

Practical Chemistry as at the B.A. Honour Examination; but the candidates will be expected to have a more extensive knowledge of practical work.

BIOLOGY AND GEOLOGY.

BIOLOGY (including Physiology, Zoology, and Botany).

Physiology.—The Honour Course of Physiology prescribed for the B.A. Examination, together with the Mathematical relations of the special Organs of Sense.

The candidate will be expected to show familiar acquaintance with Physiological Apparatus, and the methods of using them.

* *See* foot notes, page 242. † *See* foot note, page 242. ‡ *See* third foot note, page 245.

Zoology.—The principles and laws of animal Morphology and Embryology. The recognition of specimens, and the performance of dissections of animals selected by the Examiners. The preparation and recognition of specimens in animal Histology. Systematic Zoology.

Botany.—Vegetable Morphology and Physiology. Systematic Botany. The recognition of specimens submitted by the Examiners. The preparation and demonstration of anatomical and histological specimens.

GEOLOGY (including Mineralogy and Physical Geography).

Physical Geography.

Mineralogy, including Elementary Crystallography, Petrology, Geognosy, including Mineral veins, History of the Earth's Crust. Palæontology.

Candidates will be required to recognise the principal rock-forming minerals and ores; the more important rocks and the characteristic fossils of the various formations of the Earth's Crust; and to have some acquaintance with the methods of Blow-Pipe analysis, and the use of the Goniometer and Polarizing Microscope, and the construction of Geological Maps.

FIRST ENGINEERING EXAMINATION.

Candidates may, if they so desire, pass this Examination at the same time as they pass the First University Examination.

The subjects for this examination are:—

I. Mathematics.
II. Mathematical Physics.
III. Experimental Physics.
IV. Drawing.
V. Descriptive Architecture.

MATHEMATICS.—*Pass.*

The subjects of the Pass Course of the First University Examination, together with:—

Algebra.—Nature and use of Logarithms. Elementary properties and simpler transformations of Equations. Elements of Determinants.

Geometry.—Euclid, Book xi., Propositions 1 to 21 inclusive, with Deductions.

Trigonometry.—The formulæ connecting the Trigonometrical ratios of two or more angles. The solution of the several cases of Plane Triangles, including the determination of their Areas. Properties of the circumscribed, inscribed, and escribed Circles. Use of Trigonometical Tables.

Analytical Geometry.—The Right Line and Circle.

MATHEMATICAL PHYSICS.

Mechanics and Hydrostatics.

EXPERIMENTAL PHYSICS.

Mechanics; Hydrostatics; Pneumatics; Sound; Heat and Light; Electricity and Magnetism } [Ganot's Physics, or Deschanel's Natural Philosophy.]

DRAWING.

Geometrical Drawing (including orthographic projection, perspective and isometric).

DESCRIPTIVE ARCHITECTURE.

——— *Honours.*

The Examination for Honours in the various subjects for this Examination will consist of a more practical and searching examination in the Pass subjects.

SECOND ENGINEERING EXAMINATION.

The subjects for this Examination are:—

I. Mathematics.
II. Mathematical Physics.
III. Chemistry.
IV. Geology, including Physical Geography.
V. Practical Engineering.

MATHEMATICS.—*Pass.*

Algebra.—As at the First Engineering Examination; together with the Theory of Logarithms.

Geometry.—As at the First Engineering Examination; together with the Elementary properties of the Prism, Pyramid, and Sphere, and the Mensuration of the Prism, Pyramid, Circle, Cylinder, Cone of Revolution, and Sphere.

Trigonometry.—Plane and Spherical Trigonometry.

Analytical Geometry.—As at the First Engineering Examination; together with Conic Sections.

Differential and Integral Calculus.—The elements of Differential and Integral Calculus, with elementary applications, as given in Williamson or Todhunter.

MATHEMATICAL PHYSICS.—*Pass.*

Statics and Dynamics.—The subjects of the Pass Course for the B.A. Examination, together with the general principles of Rigid Dynamics.

CHEMISTRY.

Inorganic Chemistry.—Physical states of matter. Colloid and Crystalloid states of solid matter; diffusion of liquids and gases; osmosis; laws of crystalline form (elementary crystallography).

Nature of chemical changes; analysis and synthesis; elementary bodies; compound radicals; atomic theory; laws of combination by weight and volume; atomic and molecular weight, quantivalence of simple and compound radicals. Classification of simple bodies; classification of compounds; acids; bases and salts.

Symbols, formulæ, and equations and their use.

Preparation and Properties of the non-metallic elementary bodies, and of their chief combinations with each other, inclusive of marsh gas, and the oxygen and sulphur compounds of carbon.

Character and chief compounds which the following Metals form with the more important acid radicals:—Potassium, Sodium, Silver, Calcium, Strontium, Barium, Aluminium, Magnesium, Zinc, Cadmium, Lead, Manganese, Iron, Cobalt, Nickel, Chromium, Bismuth, Copper, Mercury, Gold, Tin, Platinum.

The Atmosphere and its functions in combustion, and vegetable and animal life.

Composition of natural waters.

GEOLOGY.—*Pass.*

Geognosy.
History of the Earth's Crust.
Palæontology.

Candidates will be required to recognise the principal characteristic fossils of the various formations of the Earth's Crust.

PRACTICAL ENGINEERING.—*Pass.*

Surveying, Levelling, and Mensuration, including measurement of flowing water; and Constructive Architecture.

——— *Honours.*

The Examination for Honours in the various subjects of this Examination will consist of a more practical and searching Examination in the Pass subjects with the following addition:—

Practical Chemistry.—In addition to being able to detect the presence of the metals above enumerated, and of the following acid radicals:—Chlorine, Bromine, Iodine, Sulphur, Sulphuric Acid, Nitric, Phosphoric, Silicic, Carbonic, and Boracic Acids in powders and solutions, Candidates must be able to make qualitative analyses of the simpler ores of the useful metals, and rough quantitative analyses of cements, &c., and determine the hardness of natural waters, determine the specific gravity of solids and liquids, and make the ordinary calculations necessary to express the result of analysis in percentages.

EXAMINATION FOR B.E. DEGREE.

Candidates will be required to answer in the following subjects:—

I. Applied Natural Philosophy.
II. Practical Engineering.
III. Drawing.

APPLIED NATURAL PHILOSOPHY.—(That is, the application to Practical Engineering of the principles of Mathematical and Experimental Physics forming the subjects of previous Examinations.)

PRACTICAL ENGINEERING.—*Pass.*

Surveying, Levelling, and Mensuration, including *practical* Examination in the use of surveying and levelling instruments, and the office work connected with surveying.

Materials.—The materials employed by the Engineer; the sources from whence they are obtained; their properties, and the manner they are used.

Strength of Materials.—The effect produced on different materials by the various forces to which they may be exposed. Estimation of the Stresses produced in structures by the loads placed on them.

Constructive Engineering.—The construction of the following considered not so much as regards the details of practice, but as regards the application of principles in their design:—

Bridges (stone, brick, timber, iron).
Roads, including Tramways and Railroads.
Supply of Towns with Water.
Sewerage Works and Drainage.
Harbour Works.

DRAWING.—*Pass.*

Each Candidate shall select one of the following kinds of Drawing:—

1. *Civil Engineering.*
2. *Mechanical.*
3. *Architectural.*

N.B.—By drawing is to be understood the exhibition of finished drawings made by the Candidate, and the execution by the Candidate, during the examination, of drawings from rough sketches and dimensions furnished to him. Each candidate shall also produce the field notes and drawing of a survey made by him.

——— *Honours.*

The Examination for Honours in the various subjects of this Examination will consist of a more practical and searching Examination in the Pass subjects with the addition of Optics and Astronomy.

EXAMINATION FOR M.E. DEGREE.

The particulars of this Examination will be hereafter fixed.

It will comprise a more extended course of the subjects fixed for the B.E. Degree Examination.

EXAMINATION FOR THE B.MUS. AND D.MUS. DEGREES.

The particulars of these Examinations are to be found *supra,* pages 238 and 239.

FACULTY OF MEDICINE.

Candidates for the degrees of M.B., M.Ch., and M.D., and for the Diplomas in Obstetrics and Sanitary Science are required, after having passed the Matriculation Examination, to pass the ordinary First University Examination, and also to pass the following University Examinations in Medicine:—

The First University Examination in Medicine,
The Second University Examination in Medicine, and
The Degree Examinations.

For three years it shall be in the power of the Senate, in the case of Medical Students who, previously to their Matriculation in the University, have received a Medical and Arts Education in places and Institutions approved by the Senate, to give such Students credit for the Education in Arts which they have received in such Institutions, if they shall be satisfied from the report of the Medical Examiners of their proficiency in the subjects of the Medical course of the University.

The Medical Curriculum shall extend over at least four years, and shall be divided into periods of at least two years each.

The first period shall comprise attendance on the following courses of Medical Lectures:—

Chemistry, one course of at least six months.
Practical Chemistry, a course of at least three months' work in a chemical laboratory.
Botany, with Herborization for practical study, and Zoology.
Anatomy and Physiology.
Practical Anatomy.
Materia Medica.

The second period shall comprise attendance on the following courses of Medical Lectures:—

Anatomy and Physiology, including Histology.
Practical Anatomy.
Theory and Practice of Surgery.
Midwifery and diseases of women, a six months' course.
Theory and Practice of Medicine.
Medical Jurisprudence.

Candidates are further required to have attended during the First Period—

Medico-Chirurgical Hospital (recognised by the Senate), containing at least sixty beds; together with the Clinical Lectures therein delivered, at least two each week, during a Winter Session of six months.

And during the Second Period—

Practical Midwifery.—A certificate of having attended at a recognised Midwifery Hospital, where Clinical Instruction in Midwifery and diseases of women and children is given, for a period of six months; or of having attended for six months at a Midwifery Dispensary where similar Clinical Instruction is given. The certificate in each case to state that the candidate has attended at twenty Labours.

Medico-Chirurgical Hospital (recognised by the Senate) containing at least sixty beds; together with the Clinical Lectures therein delivered, during eighteen months; including either three Winter Sessions of six months each, or two Winter Sessions of six months each and two Summer Sessions of three months each.

In addition to the above-mentioned certificates of attendance at Hospitals, candidates will be also required before presenting themselves for the Degree Examination to produce the following certificates:—

(i.) A certificate of personal attendance on fever cases, such certificate to be signed by the physician under whose superintendence the cases were attended.

(ii.) A certificate of having compounded medicine under an Apothecary or Pharmaceutical Chemist for at least three months.

(iii.) A certificate of having received practical instruction in Vaccination.

(iv.) A certificate of having attended a course of lectures (not less than 25 in number) and clinical instruction on Mental diseases.

The Senate further recommend that students should avail themselves of opportunities of attendance on lectures on diseases of the Eye, Ear, and other special departments of medicine and surgery.

Candidates for Honours must satisfy the Examiners at the Pass Examinations before they can be permitted to compete for Honours; and their answering at the Pass Examination will be taken into account in determining the class of Honours which shall be awarded to them.

The candidates who pass with Honours shall be arranged in two classes.

FIRST UNIVERSITY EXAMINATION IN MEDICINE.

The fee for this Examination is £1.

Candidates may, if they so desire, pass this Examination at the same time as they pass the First University Examination.

The subjects of the First University Examination in Medicine shall be—

Zoology.
Botany.
A Modern Language.

Candidates who have passed in a Modern Language at the ordinary First University Examination are exempt from presenting this subject.

Before being admitted to this Examination each candidate must produce satisfactory evidence of having completed the prescribed courses of study in the subjects of Examination.

The Examination in Zoology will consist of questions on the anatomy and classification either of the vertebrate or invertebrate animals—the selection between these two groups to be made by the candidates at the time of Examination. They are recommended to read Huxley's Manuals of the Anatomy of Vertebrate and Invertebrate Animals.

The Examination in Botany will comprise the general principles of the structure and classification of Plants. They may use as text-books Oliver's Lessons in Elementary Botany, and Thomé's Structural and Physiological Botany. They will be expected to possess a practical acquaintance (that is, such a knowledge as can only be obtained by a study of the plants themselves), with the following natural orders, viz.:—Ranunculaceæ, Cruciferæ, Leguminosæ, Rosaceæ, Umbelliferæ, Compositæ, Scrophularineæ, Solaneæ, Borragineæ, Labiatæ, Euphorbiaceæ, Cupuliferæ, Coniferæ, Aroideæ, Orchideæ, Liliaceæ, and Gramineæ, in addition to what they may learn from Oliver's Lessons as to the structure of these and other orders described in Part II. of that work. Candidates will also bear in mind the necessity of being able to distinguish the orders named from the principal allied orders.

Candidates who pass with Honours, and whose aggregate marks entitle them to a first class, will receive Exhibitions of £35; and those whose aggregate marks entitle them to a second class will receive Exhibitions of £20.

Candidates will not be awarded Exhibitions at this Examination if a longer period than three Academical years shall have elapsed from the time of their Matriculation; but if such candidates obtain either First or Second Class marks they will be placed on a supplemental list.

SECOND UNIVERSITY EXAMINATION IN MEDICINE.

The Second University Examination in Medicine comprises the following subjects:—Anatomy, Physiology, Materia Medica, and Chemistry.

Students may present themselves for this Examination at the Examination to be held at the termination of the First Period of the Curriculum, or at any subsequent Examination previous to presenting themselves for the Degree Examination.

Before being admitted to this examination each student must produce satisfactory evidence of having completed the course recommended for study during the First Period of the Curriculum.

The Fee for this Examination is £1.

Candidates who pass with Honours, and whose aggregate marks entitle them to a first class, will receive Exhibitions of £45, and those whose aggregate marks entitles them to a second class will receive Exhibitions of £30.

Candidates will not be awarded Exhibitions at this Examination if a longer period than two Academical years have elapsed from the time of their passing the First University Examination in Medicine; but if such candidates obtain either First or Second Class marks they will be placed on a supplemental list.

EXAMINATION FOR THE M.B. DEGREE.

The Fee for this Examination is £3.

Each candidate must, before being admitted to the Examination, produce certificates of having completed all the prescribed courses.

The Examination comprises the subjects recommended for study during the Second Period of Medical Education, and includes Examinations in Clinical Medicine and Clinical Surgery.

Candidates who pass with honours, and whose aggregate marks entitle them to a first class will receive Exhibitions of £60; and those whose aggregate marks entitle them to a second class will receive Exhibitions of £40.

Candidates will not be awarded Exhibitions at this Examination if a longer period than three Academical years shall have elapsed from the time of their passing the First University Examination in Medicine; but if such candidates obtain either First or Second Class marks they will be placed on a supplemental list.

EXAMINATION FOR THE M.CH. DEGREE.

This degree will be conferred only on Graduates in Medicine of the University.

The Fee for the Examination is £5.

The Examination comprises an examination in the Theory and Practice of Surgery, including Operative and Clinical Surgery.

EXAMINATION FOR THE DIPLOMA IN OBSTETRICS.

This diploma will be conferred only on Graduates in Medicine of the University.

The Fee for the Examination is £2.

The Examination comprises an examination in the Theory and Practice of Midwifery, and the use of Obstetrical instruments and appliances.

EXAMINATION FOR THE DIPLOMA IN SANITARY SCIENCE.

This diploma will be conferred only on Graduates in Medicine of the University.

The Fee for the Examination is £2.

The examination shall embrace the following subjects:—

Climate.—A general knowledge of meteorological conditions; the reading and correction of Instruments, and tabulating the results of Meteorological Observations.

Chemistry.—Constitution of the atmosphere. Pure and impure waters. Food.

Geology.—The character and structure of rocks with reference to water supply and drainage.

Physics.—Laws of Heat; Mechanics, Pneumatics, Hydrostatics, and Hydraulics, or Sanitary Engineering. The construction of dwellings, barracks, hospitals, schools, factories, &c., in accordance with the principles of warming, ventilation, drainage, water supply, &c.

Vital Statistics.:

Hygiene, including the causation and prevention of disease.

Sanitary Law.

The examination in Chemistry shall include a Practical Part on the chemical and microscopical examination of air, water, food, poisonous substances used in manufactures, &c.

The examination in Physics shall embrace the reading of plans, sections, scales, &c., in connexion with buildings, sanitary constructions, &c.

EXAMINATION FOR THE M.D. DEGREE.

The Fee for this Examination shall be £5.

The Degree of Doctor of Medicine may be conferred on any candidate who has obtained the Degree of Bachelor of Medicine, and has produced a certificate of having been, for at least two years, engaged in Hospital or Private Medical or Surgical Practice, or in the Military or Naval Medical Service. Provided that the candidate shall submit to the Medical Examiners a Thesis certified by him to have been composed by himself, and which shall be approved by them. No Thesis will be approved which does not contain some original or personal observations in practical Medicine, Surgery, Midwifery, or in some of the Sciences embraced in the Curriculum, or else a full digest and critical exposition of the opinions and researches of others on the subject selected by the candidate, accompanied by precise references to the publications quoted.

Candidates settled for a period of two years in the Colonies or Foreign Countries may, on satisfying the Senate to that effect, and complying with the conditions above described, have the Degree conferred on them in absence.

REGULATIONS AS TO THE RECEPTION OF CERTIFICATES FROM MEDICAL LECTURERS AND HOSPITALS.

The special professional studies may be carried on in any of the Schools recognised by the Senate, who will require the fulfilment of the following conditions in any School seeking recognition:—

1. The furnishing of a list of the professors and teachers, with their respective qualifications; all changes from time to time in such list of teachers to be at once notified to the Senate.

2. The giving evidence that it possesses the necessary apparatus, diagrams, specimens, and accommodation requisite for the satisfactory and thorough teaching of the several subjects.

3. Evidence that it possesses properly fitted rooms, with appliances sufficient for the performance by the students of proper experimental courses of (A) Practical Anatomy, (B) Practical Chemistry, and (C) Practical Histology and Physiology.*

4. The possession of sufficiently large and accessible collections of specimens to illustrate the study of (*a*) Materia Medica, (*b*) Anatomy, and (*c*) Surgical and Medical Pathology.

5. The giving of a guarantee that no certificate of attendance shall be issued to any student which does not expressly state the absolute number of attendances at lecture of the individual student; no such certificate to be received by the Senate unless it show a *bonâ fide* attendance of two-thirds of the whole course. Each course of lectures must consist, at least, of three lectures delivered in each week of the session.

The Senate reserve to themselves the power of accepting certificates indicating a smaller number of attendances in exceptional cases.

6. In order to the fulfilment of the preceding condition, the Senate will require of each School seeking recognition a guarantee that in each class a roll shall be kept, which shall be called at the commencement of each lecture, the presence or absence of each student being then thereon marked; such rolls to be open to the inspection of any person or persons whom the Senate may appoint for the purpose.

The Senate will require each School seeking recognition to submit to the visitation of any person or persons whom they may appoint, at any time, to see that the above-mentioned conditions are fulfilled. They will furnish a printed copy of these conditions to such Schools on which, in the case of Chartered Colleges, the acceptance of these rules shall be signified by the Registrar or other accredited authority; and in the case of non-chartered institutions, all the teachers who seek the recognition of their certificates shall subscribe thereto their acquiescence in the conditions.

The Senate reserve the power of accepting or refusing individual teachers, in cases where a school cannot be recognised as a whole.

In the case of Hospitals seeking recognition as Schools for clinical teaching, the Senate will require evidence—

1. That it contains at least 60 beds in constant occupation.
2. That at least 10 beds are provided for the treatment of cases of fever.
3. That it possesses a suitable lecture theatre and other appliances necessary for clinical teaching.
4. That a roll of attendance is strictly kept, which shall be open to the inspection of any person delegated thereto by the Senate.

The Senate reserve the right of deputing any person or persons whom they may think fit to see that these conditions are carried out.

INSTITUTIONS FROM WHICH THE UNIVERSITY RECEIVES CERTIFICATES FOR DEGREES IN MEDICINE.

The following are the Institutions from which the University receives Certificates for Degrees in Medicine, subject to strict compliance with the foregoing Regulations:—

IRELAND.

The QUEEN'S COLLEGES in IRELAND.

BELFAST.—Belfast General Hospital.

CORK.—Cork North Infirmary. Cork South Infirmary.

GALWAY.—County Galway Infirmary and Town Hospitals.

DUBLIN.—University of Dublin. Royal College of Surgeons. Carmichael School. Cecilia-street School. Peter-street School. Rotundo Hospital. Adelaide Hospital. City of Dublin Hospital. Sir Patrick Dun's Hospital. Jervis-street Hospital. Mater Misericordiæ Hospital. Meath Hospital. Mercer's Hospital. Richmond, Whitworth, and Hardwick Hospitals. Dr. Steevens' Hospital. St. Vincent's Hospital. Coombe Lying-in-Hospital.

ENGLAND.

BATH.—Bath United Hospital.

BEDFORD.—General Infirmary and Fever Hospital.

BIRMINGHAM.—Queen's College. General Hospital. Sydenham College.

BRISTOL.—Medical School. Infirmary. St. Peter's Hospital. General Hospital.

CAMBRIDGE.—University Medical School and Addenbrooke's Hospital.

EXETER.—Devon and Exeter Hospital.

HASLAR.—The Royal Naval Hospital.

HULL.—Hull and E. R. of York School of Medicine, &c.

LEEDS.—School of Medicine. General Infirmary.

LEICESTER.—Leicester Infirmary.

LIVERPOOL.—Royal Infirmary School of Medicine. Royal Infirmary. Fever Hospital. Northern Hospital. Royal Southern Hospital.

LONDON.—University College. King's College. London Hospital. Middlesex Hospital. Charing Cross Hospital. St. Thomas's Hospital. St. Bartholomew's Hospital. Westminster Hospital. Guy's Hospital. St. George's Hospital. The Physicians of the St. Marylebone Infirmary. The Royal College of Chemistry. St. Mary's Hospital, Paddington. Brompton Hospital for Consumption, for Three Months, Medical Hospital Practice. Royal South London Dispensary. Carey-street Dispensary. St. Luke's Hospital.

MANCHESTER.—Royal School of Medicine and Surgery. The Union Hospital. The Royal Infirmary. School of Medicine in Chatham-street. Owens College, for Instruction in Chemistry.

NETLEY.—Royal Victoria Hospital.

NEWCASTLE-UPON-TYNE.—College of Medicine in connection with the University of Durham. College of Medicine and Practical Science. The Infirmary.

NORTHAMPTON.—The General Infirmary.

NORWICH.—Norfolk and Norwich Hospital.

NOTTINGHAM.—The General Hospital.

SHEFFIELD.—The Sheffield Medical Institution.

SCOTLAND.

ABERDEEN.—King's College and University. Royal Infirmary.

EDINBURGH.—University of Edinburgh. Medical and Surgical School, Surgeon's Hall. Royal Infirmary.

GLASGOW.—University of Glasgow. Andersonian Institution. Royal Infirmary.

EXAMINATION FOR THE LL.B. DEGREE.

Pass.—

The Course for the present will be:—

Williams—Principles of the Law of Real Property.
Williams—Principles of the Law of Personal Property.
Snell—Principles of Equity.
Broom—Commentaries on the Common Law (Edition 1879).
Best—On Evidence.
Maine—Ancient Law.

——— *Honours.*

In addition to the above Course:—

White and Tudor—Leading Cases in Equity, Vol. I.
Smith—Leading Cases at Law, Vol. I.
Broom—Maxims.

EXAMINATION FOR THE LL.D. DEGREE.

The course for the present will be:

In addition to the course for the Honour Examination for the LL.B. Degree:—

White and Tudor—Leading Cases in Equity, Vol. II.
Smith—Leading Cases at Law, Vol. II.

SCHOLARSHIP EXAMINATIONS.

The following Courses are prescribed for the Examinations for the Scholarships.

* Head C of this regulation will not be enforced until the lapse of two years from the first Matriculation Examination held in this University.

CLASSICAL SCHOLARSHIPS.

The subjects of Examination for these Scholarships will be:—

I. LATIN.

Sallust—Bellum Catilinarium and Bellum Jugurthinum.
Cicero—De Senectute; the Orations Pro Lege Manilia and Pro Milone.
Livy—Books, xxi.--xxiii.
Virgil—Æneid, Books i.--iv.
Horace—Epistles, Books i., ii., and De Arte Poetica.

II. GREEK.

Xenophon—Anabasis, Books i.--iv.
Plato—Apologia.
Demosthenes—Philippics.
Homer—Iliad, Books, i., and iii.--vi., inclusive.
Euripides—Medea and Phœnissæ.
Sophocles—Œdipus Rex.

III. (*a.*) Outlines of the History of Greece and Rome.
(*b.*) Questions on the Language and Literature of Greece and Rome, chiefly arising out of the books above prescribed.
(*c.*) Questions on Geography arising out of the books above prescribed.
(*d.*) Composition; that is, translation of a piece of continuous English prose into Greek and Latin.

MATHEMATICAL SCHOLARSHIPS.

The subjects of Examination for these Scholarships will be:—

I. *Algebra.*—Simple and Quadratic Equations; Indices, Surds; Ratio Proportion, Variation; Arithmetical and Geometrical Progressions; Permutations and Combinations; the Binomial Theorem; the Nature and use of Logarithms.

II. *Geometry.*—Euclid, i.--iv., Definitions of Book v., Book vi.; or the subjects thereof. Deductions.

III. *Plane Trigonometry.*—To the end of the Solution of Plane Triangles. Use of Trigonometrical Tables.

IV. *Theory of Equations.*—Elementary properties, and simpler transformations of Equations.

V. *Analytical Geometry.*—Right Line and Circle.

SCHOLARSHIPS IN MODERN LITERATURE.

The subjects of Examination for these Scholarships will be English, together with either French or German, at the option of the Candidate, as follows:—

I. ENGLISH.

Outlines of the History of Great Britain and Ireland.
Outlines of the History of English Literature.
Outlines of the History of the English Language.
Goldsmith—The Traveller and the Deserted Village.
Addison—Selected Papers from the *Spectator* (Clarendon Press Series).
Macaulay—Essays on Warren Hastings, Sir William Temple, and Addison.
Pope—Essay on Man.
Shakespeare—Macbeth, Coriolanus, Julius Cæsar.
Milton—Paradise Lost, Books i., ii.
Composition:—An English Essay.

II. FRENCH.

Outlines of the History of France.
Outlines of the History of French Literature.
Outlines of the History of the French Language.
Fénelon—Télémaque, Books i.--vi.
Montesquieu—Considérations sur la grandeur des Romains.
La Fontaine—Fables.
Boileau—Epîtres; l'Art Poétique.
Corneille—Horace; Le Cid.
Racine—Esther; Athalie.
Composition: that is, translation of a piece of continuous English prose into French.

III. GERMAN.

Outlines of the History of Germany.
Outlines of the History of German Literature.
Outlines of the History of the German Language.
De La Motte Fouqué—Undine.
Von Sybel—Prinz Eugen.
Lessing—Fabeln; Minna von Barnhelm.
Schiller—Wilhelm Tell; Die Jungfrau von Orleans.
Goethe—Iphigenie auf Tauris.
Composition: that is, translation of a piece of continuous English prose into German.

GENERAL REGULATIONS CONCERNING COMMITTEES.

1. The Chancellor and Vice-Chancellor of the University shall be *ex-officio* members of all Committees.
2. Every meeting of a Committee shall be presided over by the Senior Senator present, who is a member of the Committee.
3. All senators have a right to be present at meetings of any Committee; but no one is entitled to speak or vote unless a member of such Committee.
4. There shall be a stated Annual Meeting of the Senate at which all Committees shall expire, but they may be re-appointed at the same meeting.

STANDING COMMITTEE.

1. There shall be a Standing Committee of the Senate, consisting of fourteen members, besides the Chancellor and Vice-Chancellor. This Committee shall be elected by the Senate.
2. Meetings of the Standing Committee shall be convened by the Chancellor, the Vice-Chancellor, or any three members of the Committee, through the Secretaries. Five members shall constitute a Quorum.
3. The duties of this Committee shall be:—
(*a.*) To consider the reports which shall be made to the Senate by the Board of Examiners, and to confer with the Board on the conduct of the examinations, and make such regulations as may be found necessary.
(*b.*) To receive and adjudicate upon applications of candidates and students respecting any detail not provided for in the University regulations.
(*c.*) To appoint Superintendents of Examinations at local centres.
(*d.*) To examine and report to the Senate on the testimonials of candidates for situations in the University.
(*e.*) To inquire into any charges brought against Officials of the University, and to censure or suspend (but not to dismiss without special authority from the Senate) Officials, in cases where this may be deemed proper, and to appoint substitutes to discharge the duties of suspended Officials until the next meeting of the Senate.
(*f.*) To select and purchase works for the library.
(*g.*) To transact any business of an urgent character, and generally any business which may be, from time to time, committed to it by the Senate.
(*h.*) To report annually to the Senate on the condition and progress of the University.

UNIVERSITY BUILDINGS.

With respect to the duty imposed upon the Senate of suggesting the provision to be made in Buildings for the accommodation of the University, we submit the following propositions:—

I.—*Examination Rooms.*

In considering the accommodation which will be required under this head it must be borne in mind that females may avail themselves of the advantages of this University, and having regard thereto we consider the following should be provided:—

One large hall (90 feet by 60 feet). This hall could also be used for the meetings of convocation and for the conferring of degrees.
Four smaller halls (each 60 feet by 30 feet).
Three rooms specially adapted for the conduct of Examinations in anatomy, chemistry, and experimental physics.

II.—*Library.*

The Library should in our opinion be at least 70 by 60 feet.

III.—*Offices, &c.*

Under this head the following will be required:—

One Senate hall, about 30 feet square. This hall could also be used for the meetings of the Permanent Committee and of the Board of Examiners.

One Secretaries' room.

One Clerks' room in connection therewith.

One waiting room.

One room for subordinate clerks.

Suitable provision must also be made for storing and for the accommodation of the housekeeper and subordinate officials.

One room will also be required to contain specimens connected with Zoology, Botany, and apparatus for Experimental Physics, for the purposes of examinations.

Chemical Laboratory, Preparation and Store-room.

Dissecting Room, Preparation Room, Dead House, &c.

Room for Microscopes, Physiological Apparatus, &c., when used for Examination.

Room for Physical Apparatus, Surveying Instruments, &c., when used for Examination.

Room for laying out Minerals, Plants, Skeletons, &c., when used for Examination.

Physical Cabinet for keeping all kinds of Apparatus, Instruments, &c., when not in use.

Museum for keeping Minerals, Rocks, Fossils, Zoological Specimens, when not in use, with a Preparation Room.

Two Examiners' rooms, with a Lavatory and Cloak room.

Two Students' waiting rooms, with Lavatory and Cloak room to each.

Two refreshment rooms and a kitchen.

It appears to us that it would be expedient to advertise for plans and models for the proposed buildings.

We also desire to express our opinion that, with a view to the convenience of students attending the examinations, and their accommodation during the period of attendance, it is expedient that the University Buildings should be situate within the city of Dublin, and we deem it most important that a site should be selected which would allow for considerable extension hereafter, when the University has been fully developed.

IV.

Act of Parliament providing Funds for the Royal University of Ireland. (The Royal University of Ireland Act, 1881).

A.D. 1881.

(44 & 45 Vict., Ch. 52.)

An Act for Providing Funds to defray certain of the Expenses of the Royal University of Ireland.

[22nd August, 1881.]

BE it enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:

l pay- by the mis- ers of Church Temporalities in Ireland. 32 & 33 Vict., c. 42.

1. From and after the passing of this Act, the Commissioners of Church Temporalities in Ireland shall, out of the property accruing to them under the Irish Church Act, 1869, pay to the Royal University of Ireland the sums following; that is to say, they shall pay the sum of five thousand pounds within one month after the passing of this Act, and the sum of five thousand pounds on the first day of January one thousand eight hundred and eighty-two, and thereafter the annual sum of twenty thousand pounds, payable by two equal half-yearly instalments on the first day of July and first day of January in each year, the payment of the first of such half-yearly instalments to be made on the first day of July after the passing of this Act.

The sums so provided shall be applied by the Senate of the Royal University of Ireland for the purposes of the university, in accordance with such statutes, rules, and ordinances, as pursuant to any powers conferred by the University Education (Ireland) Act, 1879, and the Queen's Charter granted in pursuance thereof, and subject to any conditions by the same respectively imposed, may from time to time be made by the Senate and approved of by Her Majesty under Her Sign Manual.

Audit of accounts of University.

2. The Senate shall from time to time prepare in such form and at such times as the Treasury from time to time direct accounts of the receipts and expenditure of the Royal University of Ireland, and within three months after the expiration of the year to which the accounts relate shall transmit the same to the Controller and Auditor General to be audited, certified, and reported upon in conformity with the powers and regulations prescribed in the Exchequer and Audit Departments Act, 1866, for rendering and auditing appropriation accounts, and the accounts, with the reports of the Controller and Auditor General thereon, shall be laid before the House of Commons not later than three months after the date on which they were transmitted for audit if Parliament be then sitting, and, if not sitting, within fourteen days after Parliament next assembles. 29 & 30 Vict., c. 39.

Short title.

3. This Act may be cited as the Royal University of Ireland Act, 1881.

V.

The Original Statutes of the Royal University of Ireland as approved by Her Majesty and presented to Parliament, *6th March, 1882.*

VICTORIA R.

VICTORIA, by the Grace of God, of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith: To all to whom these Presents shall come, Greeting!

Whereas by an Act of Parliament, passed in the Forty-third year of Our Reign, entitled "The University Education (Ireland) Act, 1879," it is declared that it shall be lawful for Us in case We shall be pleased so to do by Charter to found a University in Ireland.

And whereas by Charter bearing date the Twenty-seventh day of April in the Forty-third year of Our Reign, We founded a University by the name of "The Royal University of Ireland."

And whereas the Senate of the said University have in pursuance of the power conferred upon them by the said Charter, submitted to Us in writing, under the Common Seal of the said University, Statutes for the government of the said University touching matters not expressly provided for by the said Charter.

Now, know ye that in pursuance of the provisions of the said Charter, We do by these presents under Our Sign Manual, for Us, Our Heirs and Successors, approve the following Statutes for the "Royal University of Ireland."

DOCUMENTS, V.

STATUTES OF THE ROYAL UNIVERSITY OF IRELAND.

CHAPTER I.

OF DEGREES.

The University shall confer the following Degrees:—

Arts.

Bachelor of Arts,	... ...	B.A.
Master of Arts,	... ...	M.A.
Doctor of Literature,	... ...	D.LIT.

Science.

Doctor of Science,	... ...	D.SC.

Engineering.

Bachelor of Engineering,	... ...	B.E.
Master of Engineering,	... ...	M.E.

Music.

Bachelor of Music,	... ...	B.MUS.
Doctor of Music,	... ...	D.MUS.

Medicine.

Bachelor of Medicine,	... ...	M.B.
Doctor of Medicine,	... ...	M.D.

Surgery.

Master of Surgery,	... ...	M.CH.
In Obstetrics, a Special Diploma.		
In Sanitary Science, a Special Diploma.		

Law.

Bachelor of Laws,	... ...	LL.B.
Doctor of Laws,	... ...	LL.D.

Candidates for any degrees in this University must have passed the Matriculation examination. Students from other Universities and Colleges are included in this rule.

All students of the Queen's University at the time of its dissolution shall be entitled to present themselves, for their next examination only, in the Royal University in the respective Faculties according to their status in the Queen's University, and in the subjects prescribed by the curriculum of that University, and according to the regulations in force at the time of its dissolution, provided that they shall not be entitled to the honours, exhibitions, or prizes maintained by the funds of the Royal University. This provision shall extend to all Matriculated Students of the Royal University.

§ 1.—OF DEGREES IN ARTS.

B.A. DEGREE.

The course for this Degree shall be one of at least three years' duration.

All candidates for the Degree shall be required to pass the following Examinations:—

The Matriculation Examination.
The First University Examination.
The Second University examination in Arts.
The Degree Examination.

The Matriculation Examination.

This Examination shall be conducted not only in Dublin, but at certain local centres, to be from time to time selected by the Senate. The Chancellor or Vice-Chancellor shall have power to grant a Supplemental Examination in Dublin, for such persons as shall be unable from reasonable cause to attend the ordinary Matriculation Examination, and shall have applied for such Examination within one fortnight after the close of the ordinary Examination.

Every candidate for Matriculation must send in to the Secretaries his (or her) name and address, and if a Matriculated Student of any other University or College, a certificate of the date of such Matriculation and of his (or her) standing in such University or College, together with such other particulars as the Senate shall from time to time require, on or before the 15th day of August, immediately preceding the Matriculation Examination, and pay the prescribed fee of 10s.

Candidates at this Examination shall be required to answer in the following subjects:—

I. Latin.
II. Any one of the following Languages:—Greek, French, German, Italian, Spanish, Celtic, Sanskrit, Hebrew, or Arabic.
III. English Language.
IV. Elementary Mathematics.
V. Experimental Physics.

The First University Examination.

Students shall be admitted to this Examination after the lapse of one Academical year from the time of their Matriculation.

Candidates must give notice, in writing, to the Secretaries, of their intention to present themselves, and must pay the prescribed fee of £1 at least one month previous to the Examination.

Candidates at this Examination shall be required to answer in the following subjects:—

I. Latin.
II. Any one of the following Languages:—Greek, French, German, Italian, Spanish, Celtic, Sanskrit, Hebrew, or Arabic.
III. English Language and Literature.
IV. Mathematics.
V. Experimental Physics.

The Second University Examination in Arts.

Students shall be admitted to this Examination after the lapse of one Academical year from the time of passing the First University Examination.

Candidates must give notice in writing, to the Secretaries, of their intention to present themselves, and must pay the prescribed fee of £1 at least one month previous to the Examination.

The subjects of this Examination shall be the following:—

I. Latin.
II. Greek.
III. English Language and Literature.
IV. Any one of the following Languages:—French, German, Italian, Spanish, Celtic, Sanskrit, Hebrew, or Arabic.
V. Logic.
VI. Mathematics.
VII. Mathematical Physics.
VIII. Experimental Physics.
IX. Chemistry.
X. Biology (including Physiology, Botany, and Zoology).
XI. Geology (including Mineralogy and Physical Geography).

Candidates at this Examination shall be permitted, at their option, to answer in any one of the following groups of subjects:—

(1.) Latin, Greek, English, Logic and one other of the above subjects.
(2.) Latin, Greek, English, Mathematics, and one other of the above subjects.
(3.) Mathematics, Mathematical Physics, and two other of the above subjects.

The Examination for the Degree of B.A.

Students shall be admitted to this Examination after the lapse of one Academical year from the time of passing the Second University Examination in Arts.

Candidates must give notice in writing, to the Secretaries, of their intention to present themselves, and must pay the prescribed fee of £1 at least one month previous to the Examination.

The subjects of this Examination shall be the following:—

I. Latin.
II. Greek.
III. English, and any one of the following Languages:—French, German, Italian, Spanish, Celtic, Sanskrit, Hebrew, or Arabic.
IV. Logic, and either Metaphysics, Ethics, or Political Economy.
V. Mathematics.
VI. Mathematical Physics.
VII. Experimental Physics.
VIII. Chemistry.
IX. Biology (including Physiology, Zoology, and Botany).
X. Geology (including Mineralogy and Physical Geography).

Candidates at this Examination shall be permitted, at their option, to answer in either of the following groups of subjects:—

(1.) Latin, Greek, and either one other of the above subjects or a limited course of Mathematics and Mathematical Physics; or
(2.) Mathematics, Mathematical Physics, and one other of the above subjects.

Candidates may obtain the degree of B.A. by passing the Honour Examination in any one of the following courses, without having passed the ordinary Degree Examination:—

I. Latin and Greek Languages and Literature.
II. English and any two of the following Languages:—French, German, Italian, Spanish, Celtic, Sanskrit, Hebrew, or Arabic.
III. Logic, Metaphysics, Ethics, and History of Philosophy.
IV. Civil and Constitutional History, Political Economy, and General Jurisprudence.
V. Mathematics and Mathematical Physics.
VI. Experimental Physics and Chemistry.
VII. Biology and Geology.

Provided that, for one year after the holding of the first Matriculation Examination, candidates for the degree of B.A. with Honours may select, instead of either of the groups of subjects under the heads III. and IV. in the courses for Honours as above prescribed, any three of the following subjects:—

1. English Literature.
2. Civil and Constitutional History.
3. Logic.
4. Metaphysics.
5. Ethics.
6. Political Economy.
7. General Jurisprudence.

M.A. Degree.

Candidates may present themselves for the Examination for this Degree after the lapse of one Academical year from the time of obtaining the degree of B.A.

Candidates must give notice in writing, to the Secretaries, of their intention to present themselves, and must pay the prescribed fee of £2 at least one month previous to the Examination.

Candidates at this Examination shall be required to answer in any one of the following courses:—

I. Latin and Greek Languages and Literature.
II. English and any two of the following Languages:—French, German, Italian, Spanish, Celtic, Sanskrit, Hebrew, or Arabic.
III. Logic, Metaphysics, Ethics, and History of Philosophy.
IV. Civil and Constitutional History, Political Economy, and Political Philosophy.
V. Mathematics and Mathematical Physics.
VI. Experimental Physics and Chemistry.
VII. Biology and Geology.

Provided that, for one year after the holding of the first Matriculation Examination, candidates may select, instead of either of the groups of subjects under the heads III. and IV. above, any three of the following subjects:—

1. English Literature.
2. Civil and Constitutional History.
3. Logic.
4. Metaphysics.
5. Ethics.
6. Political Economy.
7. Political Philosophy.

§ 2.—OF DEGREES IN ENGINEERING.

B.E. Degree.

The course for this Degree shall be one of at least three years' duration.

All candidates for the Degree shall be required to pass the following Examinations:—

The Matriculation Examination.
The First University Examination.
The First Professional Examination.
The Second Professional Examination.
The Degree Examination.

The First Professional Examination.

Students shall be admitted to this Examination after the lapse of one Academical year from the time of their Matriculation. Candidates may pass this Examination at the same time as the First University Examination.

Candidates must give notice in writing, to the Secretaries, of their intention to present themselves, and must pay the prescribed fee of £1 at least one month previous to the Examination.

Candidates at this Examination shall be required to answer in the following subjects:—

I. Mathematics.
II. Mathematical Physics.
III. Experimental Physics.
IV. Drawing.
V. Descriptive Architecture.

The Second Professional Examination.

Students shall be admitted to this Examination after the lapse of one Academical year from the time of passing the First Professional Examination.

Candidates must give notice in writing, to the Secretaries, of their intention to present themselves, and must pay the prescribed fee of £1 at least one month previous to the Examination.

Candidates at this Examination shall be required to answer in the following subjects:—

I. Mathematics.
II. Mathematical Physics.
III. Chemistry.
IV. Geology, including Physical Geography.
V. Practical Engineering.

The Examination for the Degree of B.E.

Students shall be admitted to this Examination after the lapse of one Academical year from the time of passing the Second Professional Examination.

Candidates must give notice in writing, to the Secretaries, of their intention to present themselves, and must pay the prescribed fee of £3 at least one month previous to the Examination.

Candidates at this Examination shall be required to answer in the following subjects:—

I. Applied Natural Philosophy.
II. Practical Engineering.
III. Drawing.

Diploma in Engineering.

A Diploma in Engineering may be granted to any Candidate who, without having passed the Matriculation and First University Examinations, passes the two Professional Examinations and the Degree Examination.

M.E. Degree.

Candidates may present themselves for the Examination for this Degree after the lapse of one Academical year from the time of obtaining the Degree of B.E., and shall be required to furnish evidence of having spent one year at least under an engineer in practice after obtaining that Degree.

Candidates must give notice in writing, to the Secretaries, of their intention to present themselves, and must pay the prescribed fee of £3 at least one month previous to the Examination.

Candidates at this Examination shall be required to answer in a more extended course of the subjects fixed for the B.E. Degree Examination.

§ 3.—OF DEGREES IN MUSIC.

B. MUS. DEGREE.

The course for this Degree shall be one of at least three years' duration.

All candidates for the Degree shall be required to pass the following Examinations:—

The Matriculation Examination.
The First University Examination.
The First Examination in Music.
The Degree Examination.

The First Examination in Music.

Students shall be admitted to this Examination after the lapse of one Academical year from the time of passing the First University Examination.

Candidates must give notice in writing, to the Secretaries, of their intention to present themselves, and must pay the prescribed fee of 1*l.* at least one month previous to the Examination.

Candidates shall be required to answer in the following subjects:—

I. The elements of Acoustics: the laws of the production and measurement of the simple sounds. Theory and simpler prenomena of compound sounds; Consonance and Dissonance.
II. Musical Intervals, Scales, Tonality, Temperament, Melody, Time, Rhythm. The principles of the construction of Chords.
III. Outlines of the History of Musical Development.

The Examination for the Degree of B. Mus.

Students shall be admitted to the Examination for this Degree after the lapse of one Academical year from the time of passing the First Examination in Music.

Candidates must give notice in writing, to the Secretaries, of their intention to present themselves, and must pay the prescribed fee of £2 at least one month previous to the Examination.

Every Candidate shall also be required to send to the Secretaries, one month previous to the Examination, the score of a musical exercise, which shall comply with such conditions as the Senate shall from time to time order, and, at the same time., a statutable declaration that the exercise so presented is his (or her) own unaided composition.

Candidates whose exercises are approved by the Examiners shall be required to answer in the following subjects:—

I. Practical Harmony and Thorough Bass: Counterpoint in not more than five parts with Canon and Fugue; Form in musical composition.
II. Instrumentation, so far as is necessary for understanding and reading a full score.
III. A critical knowledge of the full scores of a prescribed list of standard classical compositions.

D. MUS. DEGREE.

Candidates may present themselves for the Examination for this Degree after the lapse of two Academical years from the time of obtaining the Degree of B. Mus.

Candidates must give notice in writing, to the Secretaries, of their intention to present themselves, and must pay the prescribed fee of £5 at least one month previous to the Examination.

Every Candidate shall also be required to send to the Secretaries, one month previous to the Examination, a musical exercise which shall comply with such conditions as the Senate shall from time to time order, and, at the same time, a statutable declaration that the exercise so presented is his (or her) own unaided composition.

Candidates whose exercises are approved by the Examiners shall be examined in the following subjects:—

I. The phenomena and laws governing the production of musical sounds, or the physical basis of Music.
II. Theory of Music.
III. History of Measured Music, Harmony, and Counterpoint.

§ 4.—OF DEGREES IN MEDICINE, SURGERY, &c.

M.B. DEGREE.

The course for this Degree shall be one of at least four years' duration.

All Candidates for the Degree shall, in addition to attending the lectures and complying with the other conditions to be from time to time prescribed, be required to pass the following Examinations:—

The Matriculation Examination.
The First University Examination.
The First Examination in Medicine.
The Second Examination in Medicine.
The Degree Examination.

A Medical Student from one of the Queen's Colleges, the Queen's University, or any other Institution, approved by the Senate, matriculated therein before the 1st October, 1881, who has completed at least one year of the Medical Curriculum in any of said Colleges, or in said University or Institution, shall be entitled to credit for a year's course in this University without passing the First Examination in Arts.

The course of Medical studies shall extend over at least four years, and shall be divided into Periods of at least two years each, during which Periods the Students shall attend such courses of lectures and hospital instruction, and comply with such other conditions as the Senate shall from time to time order.

The First Examination in Medicine.

Students shall be admitted to this Examination after the lapse of one Academical year from the time of their Matriculation. Candidates may pass this Examination at the same time as the First University Examination.

Candidates must give notice in writing, to the Secretaries, of their intention to present themselves, and must pay the prescribed fee of £1 at least one month previous to the Examination, and must at the same time produce satisfactory evidence of having completed the prescribed courses of study in the subjects of Examination.

The subjects of this Examination shall be—

Zoology.
Botany.
A Modern Language.

Candidates who have passed in a Modern Language at the ordinary First University Examination are exempt from presenting this subject.

The Second Examination in Medicine.

Students shall be admitted to this Examination after the lapse of one Academical year from the time of passing the First Examination in Medicine, provided they have completed the First Period of the Course of Medical Studies.

Candidates must give notice in writing, to the Secretaries, of their intention to present themselves, and must pay the prescribed fee of £1 at least one month previous to the Examination, and must at the same time furnish evidence of having completed the course of study prescribed by the Senate for the First Period of the Course of Medical Studies.

The subjects for this Examination shall be:—

Anatomy.
Physiology.
Materia Medica.
Chemistry.

The Examination for the Degree of M.B.

Students shall be admitted to this Examination after the lapse of one Academical year from the time of passing the Second Examination in Medicine, provided they have completed the Second Period of the Course of Medical Studies.

Candidates must give notice in writing to the Secretaries of their intention to present themselves, and must pay the prescribed fee of £3 at least one month previous to the Examination, and must at the same time furnish evidence of having completed the course of studies prescribed by the Senate for the Second Period of the Course of Medical Studies.

The subjects for this Examination shall be:—
Anatomy and Physiology.
Surgery.
Midwifery and Diseases of Women and Children.
Theory and Practice of Medicine.
Medical Jurisprudence.

M.D. DEGREE.

Candidates may be admitted to this Degree after the lapse of two Academical years from the time of obtaining the Degree of M.B. Provided, however, that all persons who shall be Students in Medicine in the Queen's University at the date of its dissolution shall be entitled, if they so desire, to obtain the degree of M.D., instead of the degree of M.B., upon passing the Examination herein prescribed for the M.B. Degree.

Candidates must give notice in writing to the Secretaries of their intention to present themselves, and must pay the prescribed fee of £5, at least one month previous to the Examination, and must at the same time produce a certificate of having been, for at least two years, engaged in Hospital, or Private Medical, or Surgical Practice, or in the Military or Naval Medical Service.

Every candidate shall be examined at the bedside, and required to diagnose at least six cases, medical and surgical, and prescribe treatment; to write detailed reports on at least two cases to be selected by the Examiners, and to discuss all the questions arising thereon.

Every candidate shall submit to the Medical Examiners a Thesis certified by him (or her) to have been composed by himself (or herself), and which shall be approved by them. No Thesis shall be approved which does not contain some original or personal observations in practical Medicine, Surgery, Midwifery, or in some of the Sciences embraced in the Curriculum, or else a full digest and critical exposition of the opinions and researches of others on the subject selected by the Candidate, accompanied by precise references to the publications quoted.

Candidates who have been settled for a period of two years in the Colonies or Foreign Countries may, on satisfying the Senate to that effect, and in lieu of the Examination above required to be passed by persons residing in this country, upon furnishing papers on Medical subjects written by them, or official reports dealing with subjects of Medical Science, with evidence of the papers or reports being their own original composition, have the Degree conferred on them in absence.

It shall, for three years, be in the power of the Senate, in the case of Medical Students who, previously to their Matriculation in the University, have received a Medical and Arts Education in Institutions approved by the Senate, to give such Students credit for the Education in Arts which they have received therein, if they shall be satisfied from the report of the Medical Examiners of their proficiency in the subjects of the Medical course of the University.

It shall also, for the same period, be in the power of the Senate, in cases where a complete course in Arts and Medicine has been passed by a Student in such Institutions as aforesaid, according to the system of such Institutions, to allow him to present himself for the Examination for the Degree of M.B., and to obtain such Degree, if found qualified, upon the same terms as ordinary Medical Students of this University.

THE M.CH. DEGREE.

This Degree shall be conferred only on Graduates in Medicine in the University.

Candidates must give notice in writing, to the Secretaries, of their intention to present themselves, and must pay the prescribed fee of £5, at least one month previous to the Examination.

The Examination for this Degree shall comprise the Theory and Practice of Surgery, including Operative and Clinical Surgery.

THE DIPLOMA IN OBSTETRICS.

This Diploma shall be conferred only on Graduates in Medicine of the University.

Candidates must give notice in writing, to the Secretaries, of their intention to present themselves, and must pay the prescribed fee of £2. at least one month previous to the Examination.

The Examination for this Diploma shall comprise the Theory and Practice of Midwifery, and the use of Obstetrical instruments and appliances.

THE DIPLOMA IN SANITARY SCIENCE.

This Diploma shall be conferred only on Graduates in Medicine of the University.

Candidates must give notice in writing, to the Secretaries, of their intention to present themselves, and must pay the prescribed fee of £2, at least one month previous to the Examination.

The Examination shall embrace such subjects connected with Sanitary Science as the Senate may from time to time appoint.

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§ 5.—OF DEGREES IN LAW.

LL.B. DEGREE.

All Candidates for this Degree must be Graduates in Arts of the University.

Candidates may present themselves for the Examination for this Degree after the lapse of one Academical year from the time of obtaining the Degree of B.A.

Candidates must give notice in writing, to the Secretaries, of their intention to present themselves, and must pay the prescribed fee of £3, at least one month previous to the Examination.

Candidates at this Examination shall be required to answer in such of the following subjects, as may be from time to time prescribed:—

I. Civil Law.
II. Jurisprudence.
III. Constitutional Law.
IV. Law of Property and Principles of Conveyancing.
V. Common and Criminal Law.
VI. Equity.
VII. Pleading, Practice, and Evidence.

LL.D. DEGREE.

Candidates may present themselves for the Examination for this Degree after the lapse of one Academical year from the time of obtaining the Degree of LL.B.

Candidates must give notice in writing, to the Secretaries, of their intention to present themselves, and must pay the prescribed fee of £5, at least one month previous to the Examination.

Candidates at this Examination shall be required to answer in a further course, to be from time to time prescribed, in the same subjects as have been fixed for the LL.B. Examination.

CHAPTER II.

OF HONOURS, EXHIBITIONS, AND PRIZES.

The Senate may from time to time make such regulations as it shall deem fit for the holding of Honour Examinations, either together, with, or apart from any of the Examinations hereinbefore mentioned, and as the result of such Examinations may place upon the Honour Lists such Candidates as they consider deserving.

Students who, previous to matriculation, had been members of any other University, shall not be entitled to compete for any Honours, Exhibitions, or prizes in a collegiate grade below that which they had attained in such other University.

EXHIBITIONS.

The following Exhibitions may be awarded annually by the Senate:—

In Arts.

At the Matriculation Examination, Ten First Class at £24, and Twenty Second Class at £12.

At the First University Examination, Ten First Class at £30, and Twenty Second Class at £15.
At the Second University Examination in Arts, Six First Class at £40, and Twelve Second Class at £20.
At the B.A. Degree Examination, Seven First Class at £50, and Fourteen Second Class at £25.

Provided that at the First and Second University Examinations, respectively, no Exhibition shall be awarded to any Candidate who shall not answer satisfactorily in Honour subjects, in at least two divisions, one of which must be either Latin, Greek, or Mathematics.

And provided that no Exhibition shall be awarded at any of the said Examinations to any Candidate whose age shall, upon the first day of such Examination, or in the case of the First Matriculation Examination to be held in this University, upon the 1st day of October, 1881, exceed the limit following, that is to say:—

At the Matriculation Examination, 20 years.
At the First University Examination, 22 years
At the Second University Examination, 23 years.
At the B.A. Degree Examination, 24 years.

And provided that an Exhibition shall not be awarded to any Candidate at the First University Examination if a longer interval than two Academical years shall have elapsed from the time of Matriculation; or at the Second University Examination if a longer interval than three Academical years shall have elapsed from the time of Matriculation; or at the B.A. Degree Examination if a longer interval than four Academical years shall have elapsed from the time of Matriculation.

Provided also, that at the Matriculation and First University Examinations no greater number of Exhibitions shall be awarded than to one in every ten of the Students who pass each of those Examinations respectively, and at the Second University Examination in Arts, and the B.A. Degree Examination, no greater number than to one in every eight of the Students who pass each of these Examinations respectively.

In Engineering.

At the First Professional Examination, One First Class at £30, and One Second Class at £15.
At the Second Professional Examination, One First Class at £40, and One Second Class at £20.
At the B.E. Degree Examination, One First Class at £50, and One Second Class at £25.

Provided, that an Exhibition shall not be awarded to any Candidate at the First Professional Examination if a longer interval than two Academical years shall have elapsed from the time of Matriculation; or at the Second Professional Examination if a longer interval than three Academical years shall have elapsed from the time of Matriculation; or at the B.E. Degree Examination if a longer interval than four Academical years shall have elapsed from the time of Matriculation.

Provided also, that if any Candidate who shall become entitled to any Exhibition at the First Professional Examination had previously obtained an Exhibition at the First University Examination, the value of such Exhibition shall be deducted; and that if any Candidate who shall become entitled to any Exhibition at the Second Professional Examination had previously obtained an Exhibition at the Second University Examination in Arts, the value of such Exhibition shall be deducted; and that if any person who shall become entitled to any Exhibition at the B.E. Degree Examination had previously obtained an Exhibition at the B.A. Degree Examination, the value of such Exhibition shall be deducted.

In Medicine.

At the First Examination in Medicine, Two First Class at £30, and Two Second Class at £15.
At the Second Examination in Medicine, Two First Class at £40, and Three Second Class at £20.
At the M.B. Degree Examination, Two First Class at £50, and Three Second Class at £25.

Provided that an Exhibition shall not be awarded to any Candidate at the First Examination in Medicine if a longer period than three Academical years shall have elapsed from the time of Matriculation; or at the Second Examination in Medicine if a longer interval than two Academical years shall have elapsed from the time of passing the First Examination in Medicine; or at the M.B. Degree Examination if a longer interval than three Academical years shall have elapsed from the time of passing the First Examination in Medicine.

PRIZES.

In Arts.

A sum of £100 may be placed annually at the disposal of the Examiners in Arts to be awarded in Prizes for superior answering in special subjects, at their discretion.

In Engineering.

A sum of £50 may be placed annually at the disposal of the Examiners in Engineering to be awarded by them in special Prizes at their discretion.

In Music.

The Senate may, at the Examinations for the Degrees of B. Mus. and D. Mus., award Gold or Silver Medals to such Candidates as they may consider to have merited the same.

In Medicine.

A sum of £95 may be placed annually at the disposal of the Examiners in Medicine to be awarded in Prizes for superior answering in special subjects at their discretion.

In Law.

The Senate may, at the Examination for the Degree of LL.B., award the following Prizes:—
One Prize of £50, and
One Prize of £25.

CHAPTER III.

OF SCHOLARSHIPS AND STUDENTSHIPS.

Scholarships.

The Senate may offer each year for competition Six Scholarships of £50 per annum each, viz., two in Classics, two in Mathematics, and two in Modern Literature. They shall be tenable for three years, and shall be open to all Students who, on the first day of the Scholarship Examination shall be under 21 years of age, and who at the Matriculation Examination next preceding the Scholarship Examination shall have gained honours in those subjects respectively. These Scholarships may be held together with the Exhibitions gained for honours.

The payment for the second year of each of these Scholarships shall be withheld unless the Scholar shall at the Second University Examination answer satisfactorily in at least one Honour subject; and the payment for the third year unless the Scholar shall answer satisfactorily in at least one Honour subject at the Degree Examination.

Provided, that at the First Examination for Scholarships to be held in this University, Candidates shall be eligible for Scholarships provided their age does not exceed 21 years on 10th day of January, 1882.

Studentships.

The Senate shall have power to award Studentships (not exceeding ten in number) for merit, to be tested by competitive examination. After the lapse of four years Graduates of the University, of not more than four years' standing, shall alone be eligible. Until that period not only such Graduates, but also Students, although not Graduates, shall be eligible, provided that no Student who, previous to Matriculation, has been a Graduate of any other University, shall be allowed to compete. The Examination shall be conducted under the direction of the Senate, regard being had not only to the marks obtained in examination, but to general academical distinction and promise. The salary of a Student shall be £100 per annum. No Fellow or Professor of any other University or of any College endowed with public money shall be eligible. If any Student shall be appointed Fellow or Professor in any other University or College endowed with public money,

or if he shall be appointed a Fellow of this University, he shall *ipso facto* vacate his Studentship. The Students shall not be bound to conduct examinations or to perform any other academic duty.

A Studentship shall be tenable for five years.

At least two Studentships shall be annually awarded.

The provisions for the appointment to Studentships shall not come into operation until after the lapse of one year from the date of the first Matriculation Examination to be held by this University. And no person whose age, on the day of Examination, shall exceed twenty-six years, shall be allowed to hold a Studentship.

CHAPTER IV.

OF FELLOWSHIPS.

The Senate may elect thirty-two Fellows of the University. In case it shall at any time appear advisable to reduce the number, it shall be in their power, with the consent of the Lord Lieutenant, to do so.

The salary of a Fellow, if he be not also a Fellow or Professor of some other University or College attached to an University or College endowed with public money, shall be £400 per annum. If he be a Fellow or Professor of such other University or College, and in receipt of a salary in respect of such other Fellowship or Professorship, he shall receive in respect of his Fellowship in this University such annual sum as, with the salary of his other Fellowship or Professorship, shall amount to £400 a year.

A Fellow shall hold office for seven years.

The Senate shall appoint to the office by open voting.

The first set of Fellows shall be appointed by selection, without competitive examination; but afterwards vacancies in the office shall be filled in manner following. If occurring by reason of the expiration of the term for which the Fellowship was held, it shall be competent for the Senate to elect the same person again to the office. But when this shall not be done, and also in the case of vacancies arising from any other cause, the vacancy, if to be filled, shall be filled by competitive examination of graduates of the University, unless in any instance occurring within seven years after the appointment of the first set of Fellows it shall appear to the Senate more expedient to elect without examination.

Every Fellow shall hold his Fellowship upon condition that if required by the Senate he shall give his services in teaching Students of the University in some Educational Institution approved by the Senate wherein Matriculated Students of the University are being taught. The Fellows shall constitute a Board of Examiners; they shall be bound to conduct by themselves, or with such other persons as the Senate may add, the University Examinations, without further payment except for expenses. They shall report for the consideration of the Senate, the standard to be required from Students for Pass and Honours, and the relative proportion of marks to be allowed for the different subjects. If they think it expedient so to do, they shall have power to suggest for the approval of the Senate editions or text-books to be used by Students in connection with the prescribed subjects. They shall, from time to time, report to the Senate the result of the Examinations they have held, and submit for its consideration whatever rules they propose should be made in respect of the Examinations.

The names of all persons to be proposed for the office of Fellow shall be forwarded to the Standing Committee, who shall communicate them, and information respecting the offices to be filled, to each member of the Senate; and no meeting shall be held for the election until a fortnight after the Committee shall have communicated such information.

CHAPTER V.

OF FEES.

The Senate shall be empowered to charge the following fees to all Candidates who give notice of their intention to present themselves for any Examination in this University:—

	£	s.	d.
Matriculation Examination ...	0	10	0
First University Examination ...	1	0	0
Second University Examination in Arts	1	0	0
B.A. Degree Examination ...	1	0	0
M.A. Degree Examination ...	2	0	0
D.Lit. Degree Examination ...	5	0	0
D.Sc. Degree Examination ...	5	0	0
First Professional Examination in Engineering	1	0	0
Second Professional Examination in Engineering	1	0	0
B.E. Degree Examination ...	3	0	0
M.E. Degree Examination ...	3	0	0
First Examination in Music ...	1	0	0
B.Mus. Degree Examination ...	2	0	0
D.Mus. Degree Examination ...	5	0	0
First Examination in Medicine...	1	0	0
Second Examination in Medicine	1	0	0
M.B. Degree Examination ...	3	0	0
M.D. Degree Examination ...	5	0	0
M.Ch. Degree Examination ...	5	0	0
Diploma in Obstetrics Examination	2	0	0
Diploma in Sanitary Science Examination	2	0	0
LL.B. Degree Examination ...	3	0	0
LL.D. Degree Examination, ...	5	0	0

In case any Candidate shall fail either to attend for, or to pass, the examination, in respect of which any fee was paid, such Candidate shall not be entitled to have the fee returned or to get credit therefor at any future examination.

The Fees to be charged for *ad eundem* Degrees shall be of the same amounts as those charged for the examinations for corresponding Degrees.

It shall be lawful for the Senate, in such cases as they may consider expedient, to confer any of the above Degrees without requiring payment of the fee therefor.

CHAPTER VI.

OF MEMBERS OF THE UNIVERSITY.

The following shall be Members of the University:—

The Chancellor and Members of the Senate,

The Fellows,

The Graduates,

The Undergraduates, *i.e.*, all persons who, having passed the Matriculation Examination are registered in the books of the University, but who have not proceeded to a degree.

All Degrees, Honours, Exhibitions, Prizes, and Scholarships in this University shall be open to Students of either sex.

CHAPTER VII.

OF THE SENATE AND COMMITTEES.

The Senate shall hold a stated meeting in the month of October in each year, upon such day as the Chancellor (or in his absence the Vice-Chancellor) shall appoint.

Special Meetings of the Senate may be convened at any time by Summonses to be issued by the Secretaries at the direction of the Chancellor; or in case of the illness or absence from Ireland of the Chancellor, at the direction of the Vice-Chancellor; or upon receipt of a requisition signed by not less than seven Members of the Senate.

The Summonses for any Meeting of the Senate shall be sent to every Member at least ten days before the day fixed for the Meeting.

The Senate may from time to time make and alter rules as to the course of study for the Examinations to be held in the various subjects prescribed, and as to the nature and character of the Musical compositions to be furnished by Candidates for Degrees in Music; and as to the attendance on Medical Lectures, and the production of Certificates from Medical Institutions; and as to the conditions with which they will require compliance in the case of Medical Institutions recognised by them.

The Senate shall arrange the dates and places at which the several Examinations hereinbefore mentioned are to be held.

It shall be in the power of the Senate to withhold any Exhibition, Prize, Scholarship, or Fellowship which shall have been competed for by Candidates at an Examination, if, upon receiving the report of the Examiners, there shall appear to be a deficiency of merit in the answering.

DOCUMENTS, V.

OF COMMITTEES.

The Chancellor and Vice-Chancellor of the University shall be *ex officio* members of all Committees.

Every meeting of a Committee shall be presided over by the Senior Senator present, who is a member of the Committee.

All Senators shall have a right to be present at meetings of any Committee; but no one shall be entitled to speak or vote unless a member of such Committee.

All Committees shall expire at the Annual Meeting of the Senate, but they may be re-appointed at the same meeting.

STANDING COMMITTEE.

There shall be a Standing Committee of the Senate consisting of fourteen members, besides the Chancellor and Vice-Chancellor. This Committee shall be elected by the Senate.

Meetings of the Standing Committee shall be convened by the Chancellor, the Vice-Chancellor, or any three members of the Committee, through the Secretaries. Five members shall constitute a Quorum.

The duties of this Committee shall be:—

(*a.*) To consider the Reports which shall be made to the Senate by the Board of Examiners, and to confer with the Board on the conduct of the examinations, and make such regulations as may be found necessary.

(*b.*) To receive and adjudicate upon applications of Candidates and Students respecting any detail not provided for in the University regulations.

(*c.*) To allow to persons who had matriculated in the Queen's University, but whose names may not be upon the books of any of the Queen's Colleges at the date of the dissolution of the Queen's University, credit for all terms which they may have kept and for all examinations which they may have passed in the Queen's University or in any one of the Queen's Colleges.

(*d.*) To appoint Superintendents of Examinations at local centres.

(*e.*) To examine and report to the Senate on the testimonials of Candidates for situations in the University, and to make arrangements as to duties, salaries, &c.

(*f.*) To inquire into any charges brought against Officials of the University, and to censure or to suspend (but not to dismiss without special authority from the Senate), Officials, in cases where this may be deemed proper, and to appoint substitutes to discharge the duties of suspended Officials until the next meeting of the Senate.

(*g.*) To act as a Finance Committee, to pay the salaries of the Officers and the other current expenses of the University, and to make such arrangements as to the signing of cheques as they may consider necessary.

(*h.*) To select and purchase works for the library.

(*i.*) To transact any business of an urgent character, and generally any business which may be, from time to time, committed to it by the Senate.

(*j.*) To report annually to the Senate on the condition and progress of the University.

CHAPTER VIII.

ON THE ENDOWMENT AND FUNDS OF THE UNIVERSITY.

The banking account of the University shall be kept in the Bank of Ireland.

The Secretaries shall, from time to time, lodge in the said Bank, to the credit of the University, all Fees which they shall receive either from persons applying to be admitted to any examination, or otherwise howsoever on behalf of the University.

The Senate may appoint the following Officers, viz., a Librarian and Curator of Museums, such Clerks as they may from time to time require, a Housekeeper, a Porter, a Messenger, and such other servants as they may from time to time find necessary.

The Senate shall, in the first instance, apply such portion of the income of the University as they shall from time to time think fit in the payment of such reasonable salaries as they shall appoint to the Secretaries, the Clerk of Convocation, and the Officers and Servants appointed in pursuance of the power hereinbefore contained, and the ordinary incidental expenses of the Office, and in the payment of the Travelling Expenses and Subsistence Allowances of the Members of the Senate and Committees, and other necessary outlay, provided that they shall not under these several heads expend in any one year more than the sum of £5,500.

The Senate shall further, out of the income of the University, pay the annual salaries, and travelling expenses and subsistence allowances of the Fellows of the University, and the requisite remuneration to any persons employed as Examiners in addition to the Fellows, and shall also pay all the expenses incidental to the holding of the Examinations.

The Senate shall also, out of the income of the University, pay the amounts which shall from time to time become payable under these Statutes by way of Studentship, Scholarships, Exhibitions, and Prizes.

After the making of the several payments above mentioned, the Senate shall be entitled to retain any balance which may remain of the income of any year towards the payment of the various charges which may arise in the following or any subsequent year.

Given at our Court at St. James's, the 29th day of November, 1881, in the Forty-fifth Year of Our Reign.

By Her Majesty's Command,

W. V. HARCOURT.

VI.

Statutes of the Royal University of Ireland as amended and as at present in Force.

DOCUMENTS, VI.

CHAPTER I.

OF DEGREES AND DIPLOMAS.

The University shall confer the following:—

Arts.

Bachelor of Arts, ...	B.A.
Master of Arts, ...	M.A.
Doctor of Literature, ...	D.LIT.

Mental and Moral Philosophy.

Doctor of Philosophy, ...	D.PH.

Science.

Bachelor of Science, ...	B.Sc.
Doctor of Science, ...	D.Sc.

Engineering.

A Special Diploma, ...	Dip. in Eng.
Bachelor of Engineering	B.E.
Master of Engineering	M.E.

Music.

Bachelor of Music, ...	B.MUS.
Doctor of Music, ...	D.MUS.

Medicine.

Bachelor of Medicine, ...	M.B.
Doctor of Medicine, ...	M.D.

Surgery.

Bachelor of Surgery, ...	B.CH.
Master of Surgery, ...	M.CH.

Obstetrics.

Bachelor of Obstetrics, ...	B.A.O.
Master of Obstetrics, ...	M.A.O.

Sanitary Science.

A Special Diploma.

Mental Diseases.

A Special Diploma.

Agriculture.

A Special Diploma.

Teaching.

A Special Diploma.

Law.

Bachelor of Laws, ... LL.B.
Doctor of Laws, ... LL.D.

All Degrees, Diplomas, Honours, Exhibitions, Prizes, Scholarships, Studentships, and Junior Fellowships in this University shall be open to Students of either sex.

Candidates for any degree in this University must have passed the Matriculation Examination. Students from other Universities and Colleges are included in this rule.

The Senate may, however, admit to *ad eundem* or to Honorary Degrees such persons as they may deem fit.

The subjects in which Candidates shall be examined at the various Examinations, and the length of notice to be given by Candidates intending to present themselves for examination, shall be prescribed by the Senate; and the Senate may make such alterations therein and such regulations concerning the same as they shall from time to time find expedient; provided always that no such alteration shall be enforced until the lapse of at least one year after the publication thereof in the University Calendar.

The Senate may fix, and from time to time may vary, the centres at which they may deem it right to hold any of the Examinations of the University.

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§ 1.—OF DEGREES IN ARTS, PHILOSOPHY, AND SCIENCE.

B.A. Degree.

All Candidates for this Degree shall be required to pass the following Examinations:—

The Matriculation Examination.
The First University Examination.
The Second University Examination in Arts.
The Degree Examination.

An interval of one Academical year at least must elapse between each of these Examinations, and an interval of three Academcal years at least must elapse between the Matriculation Examination and the Degree Examination.

For the purposes of these Statutes, the interval of one Academical year shall mean a period of eight months; and the interval of two or more Academical years shall mean a period of eight months, with an additional period of twelve months for each Academical year after the first.

The time of passing any Examination shall be held to mean the first day of such Examination.

M.A. Degree.

Candidates may present themselves for the Examination for this Degree after an interval of one Academical year from the time of obtaining the B.A. Degree.

D.Lit. Degree.

Candidates may present themselves for the Final Examination for this Degree after an interval of three Academical years from the time of obtaining the B.A. Degree.

D.Ph. Degree.

Candidates may present themselves for the Final Examination for this Degree after an interval of three Academical years from the time of obtaining the B.A. Degree.

B.Sc. Degree.

Candidates may present themselves for the Examination for this Degree after an interval of one Academical year from the time of graduating in any Faculty in the University.

D.Sc. Degree.

Candidates may present themselves for the Final Examination for this Degree after an interval of three Academical years from the time of graduating in any Faculty in the University.

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§ 2.—OF DEGREES IN ENGINEERING.

B.E. Degree.

All Candidates for this Degree shall be required to pass the following Examinations:—

The Matriculation Examination.
The First University Examination.
The First Professional Examination.
The Second Professional Examination.
The Degree Examination.

An interval of three Academical years at least must elapse between the Matriculation Examination and the Degree Examination.

The First Professional Examination.

Candidates may present themselves for this Examination after an interval of one Academical year from the time of passing the Matriculation Examination; but no Candidate can be adjudged to have passed this Examination, with a view to proceeding to a Degree in Engineering, unless he shall have previously passed the First University Examination, or unless he shall pass it in the same calendar year in which he passes this Examination.

The Second Professional Examination.

Candidates may present themselves for this Examination after an interval of one Academical year from the time of passing the First Professional Examination.

The Examination for the B.E. Degree.

Candidates may present themselves for this Examination after an interval of one Academical year from the time of passing the Second Professional Examination.

Diploma in Engineering.

A Diploma in Engineering may be granted to any Candidate who, without having passed the Matriculation and First University Examinations, passes the two Professional Examinations and the Degree Examination.

M.E. Degree.

Candidates may present themselves for the Examination for this Degree after an interval of one Academical year from the time of obtaining the B.E. Degree, and shall be required to furnish evidence of having spent one year at least under an engineer in practice after having obtained that Degree.

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§ 3.—OF DEGREES IN MUSIC.

B.Mus. Degree.

All Candidates for this Degree shall be required to pass the following Examinations:—

The Matriculation Examination.
The First University Examination.
The First Examination in Music.
The Degree Examination.

An interval of one Academical year at least must elapse between each of these Examinations, and an interval of three Academical years at least must elapse between the Matriculation Examination and the Degree Examination.

D.Mus. Degree.

Candidates may present themselves for the Examination for this Degree after an interval of three Academical years from the time of obtaining the B.Mus. Degree.

§ 4.—OF DEGREES IN MEDICINE, SURGERY, AND OBSTETRICS.

DEGREES OF M.B., B.CH., AND B.A.O.

Until such time as the Senate shall otherwise direct the Statutes which were in force in the University on January 1, 1892, shall be deemed to govern the cases of all persons who were Students in Medicine of the University prior to that date.

The course for these Degrees shall be of at least five Medical years' duration.

For the purposes of these Statutes a Medical Winter Session of six months, and a Medical Summer Session of three months shall be necessary and sufficient to constitute the period of one Medical year.

All Candidates for these Degrees, in addition to attending the lectures and complying with the other conditions to be from time to time prescribed, shall be required to pass the following Examinations:—

The Matriculation Examination.
The First University Examination.
The First Examination in Medicine.
The Second Examination in Medicine.
The Third Examination in Medicine.
The Degrees Examination.

The Course of Medical studies shall be divided into five periods of one Medical year each, during which periods the Students shall attend such courses of lectures and hospital instruction, respectively, and comply with such other conditions as the Senate shall from time to time order.

Each Candidate when entering for any Examination in this Faculty shall furnish satisfactory evidence that he has completed the Course of Studies prescribed, and complied with the regulations of the University so far as they apply to such Examination.

Subject to the Regulation as to the First Examination in Medicine hereinafter contained, there shall be an interval of at least one Academical year between the passing of one Examination and the being admitted to the next higher Examination. But the Senate may, under special circumstances, allow a Candidate to present himself for his following Examination within a less interval.

The First Examination in Medicine.

Candidates may present themselves for this Examination after an interval of one Academical year from the time of passing the Matriculation Examination, provided they shall have passed the First University Examination.

The Second Examination in Medicine.

Candidates may present themselves for this Examination after an interval of one Medical year from the time of passing the First Examination in Medicine.

The Third Examination in Medicine.

Candidates may present themselves for this Examination after an interval of one Medical year from the time of passing the Second Examination in Medicine.

The Examination for the Degrees of M.B., B.Ch., and B.A.O.

Candidates may present themselves for this Examination after an interval of such period, not being less than one Medical year from the time of passing the Third Examination in Medicine, as the Senate may from time to time prescribe. Provided always that the Senate may, under special circumstances, allow any Candidate to present himself for the Third Examination in Medicine and for the Degrees Examination at the same time, provided that an interval of three Medical years shall have elapsed from the time of passing the Second Examination in Medicine.

HIGHER DEGREES.

Candidates may present themselves for the Examination for the Degrees of M.D., M.Ch., or M.A.O. after an interval of three Academical years from the time of obtaining the Degrees of M.B., B.Ch., and B.A.O.; but in the case of Candidates who shall have obtained a Degree of this University in the Faculty of Arts, an interval of two Academical years shall be sufficient.

Candidates must, when entering for the Examination for any of these Degrees, produce a certificate of having been, for at least two Academical years, engaged in Hospital or Private Medical, Surgical, or Obstetrical Practice, respectively, or in the Military or Naval Medical Service.

THE DIPLOMA IN SANITARY SCIENCE.

This Diploma shall be conferred only on Graduates in Medicine of the University.

Candidates may present themselves for this Examination after the lapse of twelve months from the time of obtaining the Degrees of M.B., B.Ch., and B.A.O.

THE DIPLOMA IN MENTAL DISEASES.

This Diploma shall be conferred only on Graduates in Medicine of the University.

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§ 5.—DIPLOMA IN AGRICULTURE.

All Candidates for this Diploma shall be required to pass the following Examinations:—

The Matriculation Examination, or the Preliminary Examination.
The First Examination in Agriculture.
The Second Examination in Agriculture.
The Diploma Examination.

An interval of two Academical years at least must elapse between the Matriculation Examination or the Preliminary Examination and the Diploma Examination.

The First Examination in Agriculture.

All Candidates who have passed either the Matriculation Examination or the Preliminary Examination may present themselves for this Examination.

The Second Examination in Agriculture.

Candidates may present themselves for this Examination after an interval of one Academical year from the time of passing the First Examination in Agriculture.

The Diploma Examination.

Candidates may present themselves for this Examination after an interval of one Academical year from the time of passing the Second Examination in Agriculture.

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§ 6.—THE DIPLOMA IN TEACHING.

This Diploma shall be conferred only on Graduates in Arts of the University.

The Examination for this Diploma shall consist of two Parts. The First Part may be passed by Candidates not less than one Academical year after Graduating, and the Second Part not less than one Academical year after passing the First Part.

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§ 7.—OF DEGREES IN LAW.

LL.B. DEGREE.

All Candidates for this Degree must be Graduates in Arts of the University, and shall be required to pass the following Examinations:—

The First Examination in Law.
The Degree Examination.

The First Examination in Law.

Candidates may present themselves for this Examination after an interval of one Academical year from the time of obtaining the B.A. Degree.

The Examination for the LL.B. Degree.

Candidates may present themselves for the Examination for this Degree after an interval of one Academical year from the time of passing the First Examination in Law.

LL.D. DEGREE.

Candidates may present themselves for the Examination for this Degree after an interval of three Academical years from the time of obtaining the LL.B. Degree.

CHAPTER II.

OF HONOURS, EXHIBITIONS, PRIZES, SCHOLARSHIPS, AND STUDENTSHIPS.

The Senate may from time to time make such regulations as they shall deem fit for the holding of Honour Examinations, either together with or apart from any of the Examinations hereinbefore mentioned; and on the result of such Examinations may place upon the Honour lists such Candidates as they consider deserving.

No Student who, before Matriculating in this University, was a student of any other University, shall be eligible to be awarded any of the Exhibitions or other Prizes of this University, save in some Collegiate grade higher than that which such Student shall hold or shall have held in such other University; and for the purposes of this Statute the standing of such Student shall be taken into account as of the first day of the Exhibition or other Prize Examination of this University, at which such Student is competing; and the Scholarships of this University shall be deemed to be prizes in connection with the Matriculation Examination, and as regards them this standing shall be taken into account as of the first day of the Scholarship Examination.

It shall be in the power of the Senate to withhold any Exhibition, Prize, Scholarship, or Studentship which shall have been competed for by Candidates at an Examination, if, upon receiving the report of the Examiners, there shall appear to be a deficiency of merit in the answering; and when any of the Exhibitions of the First Class are so withheld, the Senate may, if they are of opinion that the answering is deserving thereof, add to the Exhibitions of the Second Class such number (not exceeding the number of Exhibitions of the First Class so withheld) as they may consider right.

Whenever the Senate shall withhold any Studentship, Scholarship, or Exhibition, they may award in Special Prizes, in connection with any of the Examinations of the year in which such withholding takes place, or in the following year, such sum or sums of money as they shall see fit, not exceeding in the aggregate the amount which would have been payable in such year on foot of the Rewards so withheld.

The decision of the Senate as to the awarding or withholding of any such Exhibition, Prize, Scholarship, or Studentship, or as to the eligibility of any Candidate therefor, or as to any deduction to be made therefrom, shall be final and conclusive, subject only to an appeal to the Visitor of the University.

EXHIBITIONS.

The following Exhibitions may be awarded annually by the Senate:—

In Arts.

At the Matriculation Examination, Ten First Class of £24 each, and Twenty Second Class of £12 each.

At the First University Examination, Ten First Class of £30 each, and Twenty Second Class of £15 each.

At the Second University Examination in Arts, Eight First Class of £36 each, and Sixteen Second Class of £18 each.

At the B.A. Degree Examination, Seven First Class of £42 each, and Fourteen Second Class of £21 each.

Provided that no Exhibition shall be awarded at any of the said Examinations to any Candidate whose age on the first day of January of the year in which such Examination is held shall have exceeded the limit following, that is to say:—

At the Matriculation Examination, 20 years,
At the First University Examination, 22 years.
At the Second University Examination, 23 years.
At the B.A. Degree Examination, 24 years.

And provided that no Candidate shall be eligible for an Exhibition, on account of the First University Examination, subsequent to the Honour Examination next held after an interval of two Academical years from the time of passing the Matriculation Examination; nor on account of the Second University Examination, subsequent to the Honour Examination next held after an interval of three Academical years from the time of passing the Matriculation Examination; nor on account of the B.A. Degree Examination, subsequent to the Honour Examination next held after an interval of four Academical years from the time of passing the Matriculation Examination.

In Engineering.

At the First Professional Examination, One First Class of £30, and One Second Class of £15.
At the Second Professional Examination, One First Class of £36 and One Second Class of £18.
At the B.E. Degree Examination, One First Class of £42, and One Second Class of £21.

Provided that no Candidate shall be eligible for an Exhibition, on account of the First Professional Examination, subsequent to the Examination next held after an interval of three Academical years from the time of passing the Matriculation Examination; nor on account of the Second Professional Examination, subsequent to the Examination next held after an interval of two Academical years from the time of passing the First Professional Examination; nor on account of the B.E. Degree Examination, subsequent to the Examination next held after an interval of three Academical years from the time of passing the First Professional Examination.

Provided also, that in no case shall an Exhibition be awarded to the same student both at the First University and First Professional Examinations. This rule shall apply also to the Second University and Second Professional Examinations, and the B.A. and B.E. Examinations, unless the Exhibition at the Arts Examination shall have been gained in distinctly separate subjects from those prescribed for the Engineering Examinations respectively.

In Medicine.

At the First Examination in Medicine, Two First Class of £20 each, and Two Second Class of £10 each.
At the Second Examination in Medicine, Two First Class of £25 each, and Two Second Class of £15 each.
At the Third Examination in Medicine, Two First Class of £30 each, and Two Second Class of £20 each.
At the M.B. Degree Examination, Two First Class of £40 each, and Two Second Class of £25 each.

Provided that no Candidate shall be eligible for an Exhibition, on account of the First Examination in Medicine, subsequent to the Examination next held after an interval of three Academical years from the time of passing the Matriculation Examination; nor on account of the Second Examination in Medicine, subsequent to the Examination next held after an interval of two Academical years from the time of passing the First Examination in Medicine; nor on account of the Third Examination in Medicine, subsequent to the Examination next held after an interval of three Academical years from the time of passing the First Examination in Medicine; nor on account of the M.B. Degree Examination, subsequent to the Examination next held after an interval of five Academical years from the time of passing the First Examination in Medicine.

Not more than one First Class Exhibition and one Second Class Exhibition shall be awarded in connection with each Examination, so long as each Examination is held twice annually. Provided always that any Exhibition which shall not have been awarded at the

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First Examination held in any year shall be available at the Second Examination in the same year if the Senate shall consider it desirable to award same.

In Agriculture.

At the First Examination in Agriculture, One First Class of £30, and One Second Class of £15.
At the Second Examination in Agriculture, One First Class of £36, and One Second Class of £18.
At the Diploma Examination, One First Class of £42, and One Second Class of £21.

Provided that no Candidate shall be eligible for any Exhibition in connection with the First Examination in Agriculture, the Second Examination in Agriculture, or the Diploma Examination who shall not have passed the Matriculation Examination.

Provided also that no Candidate shall be eligible for an Exhibition, on account of the First Examination in Agriculture, subsequent to the Examination next held after an interval of one Academical year from the time of passing the Matriculation Examination; nor on account of the Second Examination in Agriculture, subsequent to the Examination next held after an interval of two Academical years from the time of passing the First Examination in Agriculture; nor on account of the Diploma Examination, subsequent to the Examination next held after an interval of three Academical years from the time of passing the First Examination in Agriculture.

Provided also that in no case shall an Exhibition be awarded to the same Student both at the First University and First Examination in Agriculture. This rule shall apply also to the Second University Examination in Arts, and to the Second Examination in Agriculture, and to the B.A. Degree and Diploma in Agriculture Examinations, unless the Exhibition at the Arts Examination shall have been gained in distinctly separate subjects from those prescribed for the Examinations in Agriculture, respectively.

In Law.

First Examination in Law, One First Class of £20, and One Second Class of £10.
LL.B. Degree Examination, One First Class of £42, and One Second Class of £21.

PRIZES.

Gold and Silver Medals.

The Senate shall have power to award Gold and Silver Medals under such conditions as they may from time to time think fit. But no medal shall be awarded except upon the special recommendation of the Examiners, and their report to the Senate that the Candidates recommended for medals have highly distinguished themselves.

SCHOLARSHIPS.

The Senate may offer each year for competition ten Scholarships, each tenable for three consecutive years, viz.:—Five First Class at £40 per annum each, and five Second Class at £20 per annum each, and may fix and vary the subjects in which such Scholarships shall be awarded.

The Senate may from time to time make such regulations as to the standing and age of the persons who shall be entitled to compete for these Scholarships as they shall consider expedient, and they may also impose such conditions, with reference to the retention thereof, as they may deem right, and may make rules whereby the payment of the second and third instalments of Scholarships may be withheld or altered from First Class to Second Class, or from Second Class to First Class. If the Senate are of opinion that in any year the answering is not sufficiently good to merit the full number of First Class Scholarships, they may, if they consider the answering sufficient, add to the Second Class Scholarships an additional number equal to the number of First Class Scholarships withheld.

The Scholarships may be held together with the Exhibitions awarded at the various University Examinations, but no person shall hold more than one such Scholarship, and if the answering of any Candidate be such as to qualify for two or more, the Senate shall determine in which subject the Candidate shall be elected a Scholar. No person shall be eligible for a Scholarship in Modern Literature who is not a natural-born subject of the Crown.

The Senate shall have power to award annually two Travelling Scholarships in the Faculty of Medicine of the value of £100 each. The subjects of Examination for these Scholarships, and the conditions under which they may be obtained and held, shall be prescribed by the Senate from time to time.

STUDENTSHIPS.

The Senate may each year offer for competition amongst the Graduates of the University five Studentships of £100 per annum each, tenable for three consecutive years, and may from time to time make regulations relative to the age and standing of Candidates, and may fix and vary the subjects in which such Studentships shall be awarded.

No person who has once been awarded a Studentship shall be allowed to again compete, and no person shall be eligible for a Studentship in Modern Literature who is not a natural-born subject of the Crown.

No Fellow or Professor in any other University, or in any College attached to a University, or in any College endowed with public money, shall be eligible.

If the holder of any Studentship be appointed a Fellow or Professor in any other University, or in any College attached to a University, or in any College endowed with public money, or if he be appointed a Fellow, Junior Fellow, or Medical Fellow in this University, he shall *ipso facto* vacate his Studentship.

The Senate may each year offer for competition amongst the Graduates in Medicine of the University one Medical Studentship, tenable for two consecutive years, and of such annual value, not exceeding £200, as the Senate shall from time to time appoint. The Senate may from time to time fix and vary the subjects in which such Studentships shall be awarded, and may prescribe such conditions with reference to the holding of the same as they may consider expedient; and the holder shall from time to time satisfy the Senate in such manner as they may require that he is pursuing the study of that branch of Medical Science in which he holds the Studentship.

No person who has once been awarded a Medical Studentship shall be allowed to again compete.

No Fellow or Professor in any other University, or in any College attached to a University, or in any College endowed with public money, shall be eligible.

If the holder of any Medical Studentship be appointed a Fellow or Professor in any other University, or in any College attached to a University, or in any College endowed with public money, or if he be appointed a Fellow, Junior Fellow, or Medical Fellow in this University, he shall *ipso facto* vacate his Medical Studentship.

CHAPTER III.

OF FELLOWSHIPS.

Fellows.

The Senate may appoint, without competition, Fellows of the University, not exceeding twenty-nine in number. Each Fellow so appointed shall be selected in consideration of established reputation in the particular branch of learning in which he is appointed a Fellow; and he shall hold his Fellowship on the condition that, if required by the Senate, he shall give his services in teaching Matriculated Students of the University in some educational institution approved by the Senate.

The salary of a Fellow, if he be not in receipt of a salary as a Fellow or Professor in some other University, or in some College attached to a University, or in some College endowed with public money, shall be £400 a year. If he be in receipt of a salary as a Fellow or Professor in such other University or College, he shall receive in respect of his Fellowship in this University such annual sum as with the aforesaid salary shall amount to £400 a year.

The applications of all Candidates for the office of Fellow shall be considered by the Standing Committee, who shall furnish a report on the applications made and on the vacancies to be filled to each member of the Senate; and no meeting of the Senate shall be held to make the appointment until a fortnight after such report shall have been furnished.

The Senate shall appoint to the office by open voting;

and the appointment shall be made for such periods, not exceeding seven years, as the Senate shall from time to time, or in each case, determine. Every Fellow whose tenure of office shall expire by lapse of time, if otherwise qualified, shall be eligible for reappointment.

Junior Fellows.

The Senate may in each year offer for competition amongst the Graduates in Arts of the University, of not less than two years' standing, three Junior Fellowships. Such Fellowships shall be tenable for four consecutive years, and shall be of the annual value of £200 each. The Senate may from time to time prescribe the subjects for the Examination for each of such Fellowships, provided that no such Fellowship shall be awarded to any person for proficiency in Modern Literature unless such person be a natural-born subject of the Crown. No person shall be eligible to hold more than one of such Fellowships, and no person shall be appointed a second time to any such Fellowship. No Fellow or Professor in any other University, or in any College attached to a University, or in any College endowed with public money, shall be eligible; and if any Junior Fellow shall obtain such other Fellowship or Professorship, or be elected a Fellow or Medical Fellow in this University, his Junior Fellowship shall be *ipso facto* vacated.

The Fellows and Junior Fellows shall constitute a Board of Examiners; they shall be bound to conduct by themselves, or with such other persons as the Senate may add, the University Examinations, without further payment, except for expenses. They shall report, for the consideration of the Senate, the standard to be required from students for Pass and Honours, and the relative proportion of marks to be allowed for the different subjects. They shall have power to suggest, if they think expedient so to do, for the approval of the Senate, editions or text-books to be used by students in connection with the prescribed subjects. They shall, from time to time, as may be required by the Senate, report the result of the Examinations they have held, and submit for consideration whatever rules they propose should be made in respect of the Examinations. They shall also, from time to time, inquire into and report upon such matters as the Senate or the Standing Committee may refer to them, and shall conform to all such directions as may be given to them by the Senate or the Committee.

The Senate shall have the same powers of withholding Fellowships offered for competition as they have with regard to Exhibitions, Scholarships, and Studentships.

Medical Fellows.

The Senate may also elect eight Medical Fellows of the University, who shall be selected in connection with studies relating to the Medical, Surgical, and Obstetrical Departments, including Anatomy and Physiology.

The Senate may from time to time appoint for each of the Medical Fellows such salary as they shall consider proper not exceeding £200 a year.

The applications of all Candidates for the office of Medical Fellow shall be considered by the Standing Committee, who shall communicate them and information respecting the offices to be filled to each Member of the Senate; and no meeting shall be held for the election until a fortnight after the Committee shall have communicated such information.

The Senate shall appoint to the office by open voting, and the appointments shall be for such periods, not exceeding seven years, as the Senate may from time to time, or in each case, determine. Every Medical Fellow whose office shall expire by lapse of time, if otherwise qualified, shall be eligible for reappointment.

The Medical Fellows, with such other persons as the Senate may appoint shall constitute a Board of Examiners, and shall be bound to conduct the Medical Examinations of the University without further payment save for expenses.

If the Senate be of opinion that any Fellow, Junior Fellow, or Medical Fellow, has been guilty of wilful neglect of his duties, they may, after hearing any explanation offered by him or on his behalf, declare his Fellowship vacant, and the same shall be vacated accordingly, subject only to an appeal to the Visitor.

CHAPTER IV.

Of Fees.

The Senate shall be empowered to charge the following fees to all Candidates who give notice of their intention to present themselves for any Examination in this University:—

	£	s.	d.
Matriculation Examination, ...	1	0	0
First University Examination, ...	1	0	0
Second University Examination in Arts, ...	1	0	0
B.A. Degree Examination, ...	1	0	0
M.A. Degree Examination, ...	2	0	0
Studentship Examination, ...	2	0	0
Fellowship Examination, ...	2	0	0
D.Lit. Degree Examination, ...	2	0	0
D.Ph. Degree Examination, ...	2	0	0
B.Sc. Degree Examination, ...	1	0	0
D.Sc. Degree Examination, ...	2	0	0
First Professional Examination in Engineering, ...	1	0	0
Second Professional Examination in Engineering, ...	1	0	0
B.E. Degree Examination, ...	1	0	0
M.E. Degree Examination, ...	2	0	0
First Examination in Music, ...	1	0	0
B.Mus. Degree Examination, ...	1	0	0
D.Mus. Degree Examination, ...	2	0	0
First Examination in Medicine, ...	1	0	0
Second Examination in Medicine,	1	0	0
Third Examination in Medicine,	1	0	0
Medical Degrees Examination—M.B., B.Ch., B.A.O., ...	2	0	0
M.D. Degree Examination, ...	2	0	0
M.Ch. Degree Examination, ...	2	0	0
M.A.O. Degree Examination, ...	2	0	0
Diploma in Sanitary Science Examination, ...	2	0	0
Diploma in Mental Diseases Examination, ...	2	0	0
The Preliminary Examination for Agriculture, ...	1	0	0
The First Examination in Agriculture, ...	1	0	0
The Second Examination in Agriculture, ...	1	0	0
The Diploma in Agriculture Examination, ...	1	0	0
The First Part of the Examination for the Diploma in Teaching, ...	1	0	0
The Second Part of the Examination for the Diploma in Teaching, ...	1	0	0
First Examination in Law, ...	1	0	0
LL.B. Degree Examination, ...	1	0	0
LL.D. Degree Examination, ...	2	0	0
Fee chargeable on Late Entry for any Examination, ...	0	10	0

The Senate shall be entitled to charge the following additional fees prior to the conferring of the Degree or Diploma upon any Candidate:—

	£	s.	d.
B.A. Degree, ...	2	0	0
M.A. Degree, ...	2	0	0
D.Lit. Degree	3	0	0
D.Ph. Degree, ...	3	0	0
B.Sc. Degree, ...	3	0	0
D.Sc. Degree, ...	3	0	0
B.E. Degree or Diploma in Engineering, ...	2	0	0
M.E. Degree, ...	2	0	0
B.Mus. Degree, ...	2	0	0
D.Mus. Degree, ...	3	0	0
Medical Degrees—M.B., B.Ch., B.A.O., ...	10	0	0
M.D. Degree, ...	3	0	0
M.Ch. Degree	3	0	0
M.A.O. Degree, ...	3	0	0
Diploma in Sanitary Science, ...	3	0	0
Diploma in Mental Diseases, ...	3	0	0
Diploma in Agriculture, ...	2	0	0
Diploma in Teaching, ...	3	0	0
LL.B Degree, ...	3	0	0
LL.D. Degree, ...	3	0	0

Candidates presenting themselves for any Degree in more than one Group of Subjects must pay the prescribed fee for each Group, and where the Examination

for any Degree consists of two parts, the fee above prescribed shall be paid for each part.

In case any Candidate shall fail either to attend for, or to pass any Examination in respect of which any fee was paid, such Candidate shall not be entitled to have such fee returned or to get credit therefor at any subsequent Examination.

It shall be lawful for the Senate, in all cases in which they grant *ad eundem* or *Honorary* Degrees, to confer such Degrees without requiring payment of the fee therefor.

The Fees for *ad eundem* Degrees, when charged, shall be of the same amounts as those charged for admission to the corresponding Degrees.

CHAPTER V.

OF MEMBERS OF THE UNIVERSITY.

The following shall be the Members of the University:—

The Chancellor.
The Vice Chancellor.
The Senators.
The Secretaries.
The Fellows.
The Graduates.
The Undergraduates, *i.e.*, all persons who, having passed the Matriculation Examination, are registered is the books of the University, but who have not proceeded to a Degree.

CHAPTER VI.

OF THE SENATE AND COMMITTEES.

The Senate shall hold a stated meeting in the month of October in each year, upon such day as the Chancellor (or in his absence the Vice-Chancellor) shall appoint.

Special meetings of the Senate may be convened at any time by summonses to be issued by the Secretaries at the direction of the Chancellor; or, in case of the illness or absence from Ireland of the Chancellor, at the direction of the Vice-Chancellor; or upon receipt of a requisition signed by not less than seven Members of the Senate.

The summonses for any Meeting of the Senate shall be sent to every Member at least ten days before the day fixed for the Meeting.

The Senate may from time to time make and alter rules as to the course of study for the Examinations to be held in the various subjects prescribed; and as to the nature and character of the Musical compositions to be furnished by Candidates for Degrees in Music; and as to the attendance on Medical Lectures, and the production of Certificates from Medical Institutions; and as to the conditions with which they will require compliance in the case of Medical Institutions recognised by them.

The Senate may from time to time appoint such Examiners as they may consider necessary, and may fix such remuneration for each of such Examiners as they may consider just.

OF COMMITTEES.

The Chancellor and Vice-Chancellor of the University shall be *ex officio* members of all Committees.

Every meeting of a Committee shall be presided over by the Senior Senator present, who is a member of the Committee.

All Senators shall have a right to be present at meetings of any Committee; but no one shall be entitled to speak or vote unless a member of such Committee.

All Committees shall expire at the Annual Meeting of the Senate, but they may be re-appointed at the same meeting.

STANDING COMMITTEE.

There shall be a Standing Committee of the Senate consisting of not more than sixteen members, besides, the Chancellor and Vice-Chancellor. This Committee shall be elected by the Senate at the annual meeting in October.

Meetings of the Standing Committee shall be convened by the Chancellor, the Vice-Chancellor, or any three members of the Committee, through the Secretaries. Five members shall constitute a Quorum.

The duties of this Committee shall be:—

(1.) To consider the reports which shall be made to the Senate by the Board of Examiners, and to confer with the Board on the conduct of the Examinations, and make such regulations as may be found necessary.

(2.) To receive and adjudicate upon applications of Candidates and Students respecting any detail not provided for in the University regulations.

(3.) To appoint Superintendents of Examinations at local centres.

(4.) To examine and report to the Senate on the testimonials of Candidates for situations in the University, and to make arrangements as to duties, salaries, &c.

(5.) To inquire into any charges brought against Officials of the University, and to censure or to suspend (but not to dismiss without special authority from the Senate) Officials, in cases where this may be deemed proper, and to appoint substitutes to discharge the duties of suspended Officials until the next meeting of the Senate.

(6.) To act as a Finance Committee, to pay the salaries of the Officers and the other current expenses of the University, and to make such arrangements as to the signing of cheques as they may consider necessary.

(7.) To select and purchase works for the library.

(8.) To transact any business of an urgent character, and generally any business which may be, from time to time, committed to it by the Senate.

(9.) To report annually to the Senate on the condition and progress of the University.

CHAPTER VII.

OF THE ENDOWMENT AND FUNDS OF THE UNIVERSITY.

The banking account of the University shall be kept in the Bank of Ireland.

The Secretaries shall, from time to time, lodge in the said Bank, to the credit of the University, all Fees which they shall receive, either from persons applying to be admitted to any examination, or otherwise howsoever on behalf of the University.

The Senate may appoint the following Officers, viz., a Librarian, a Curator of Museums, such Clerks as they may from time to time require, a Housekeeper, a Porter, a Messenger, and such other servants as they may from time to time find necessary.

The Senate shall, in the first instance, apply such portion of the income of the University as they shall from time to time think fit in the payment of such reasonable salaries as they shall appoint to the Secretaries, the Clerk of Convocation, and the Officers and Servants appointed in pursuance of the power hereinbefore contained, and the ordinary incidental expenses of the office, and in the payment of the Travelling Expenses and Subsistence Allowances of the Members of the Senate and Committees, and other necessary outlay, provided that they shall not under these several heads expend in any one year more than the sum of £5,500.

The Senate shall further, out of the income of the University, pay the annual salaries of the Fellows and Examiners, and the travelling expenses and subsistence allowances of the Examiners, and shall also pay all the expenses incidental to the holding of the Examinations.

The Senate shall also, out of the income of the University, pay the amounts which shall from time to time become payable under these Statutes by way of Studentships, Scholarships, Exhibitions, and Prizes.

The Senate may from time to time make such provision as they shall deem right for the providing of pensions or retiring allowances for such of the Officers and Servants of the University as they shall consider just.

After the making of the several payments above mentioned, the Senate shall be entitled to retain any balance which may remain of the income of any year towards the payment of the various charges which may arise in the following or any subsequent year; and may thereout from time to time apply such portions as they may consider expedient towards the equipment and fitting of the various Practical Examination Halls, Museums, and Laboratories, and for the purchase of books for the Library, and no money expended for any of these objects shall be held to form any portion of the sum of £5,500 in the fourth paragraph of this chapter mentioned.

VII.

Memorandum presented by the Secretaries of the Royal University of Ireland.

A

Letter from the Secretary of the Commission to the Secretaries of the Royal University. DOCUMENTS, VII.

Royal Commission on University Education in Ireland.

Offices—Royal University of Ireland,
Earlsfort-terrace,
Dublin, 8*th August*, 1901.

GENTLEMEN,

I am desired by the Chairman of the Royal Commission on University Education in Ireland to send you herewith, for the information of the Senate, a copy of His Majesty's Warrant appointing the Commission, and to express the hope that you may be enabled to afford the Commissioners the advantage of your assistance in the important work with which they have been charged.

As the Commission consider it desirable that they should, at the outset of their Inquiry, and before holding sittings for the purpose of taking evidence, be in the possession of as full a knowledge as possible regarding the Royal University of Ireland, I am to request that I may be furnished with a Memorandum on the following points, as to which sufficient information is not available from the published records of the University:—

1. The methods of conducting the various examinations of the University;
2. The standard for "Pass" and "Honours";
3. The method of appointing Fellows and Examiners;
4. The origin and purpose of the Fellowship Scheme, and the modifications it has undergone since the foundation of the University;
5. The duties, remuneration, period of office of (*a*) the Fellows, (*b*) the Medical Fellows, (*c*) the Examiners, (*d*) the Medical Examiners, (*e*) the Assistant Examiners; and the names of the institutions with which they are connected.
6. The Annual Revenue of the University for, say, each of the last ten years, and the expenditure for each of these years classified under the usual heads, *e.g.*, Administration, Salaries of Fellows, Remuneration of Examiners, Cost of Examinations, Exhibitions, Prizes, Scholarships, Junior Fellowships, &c.
7. The original and present position of the following special funds:—
   (*a*) The Pension Fund;
   (*b*) The Equipment Fund;
   (*c*) The Stewart Trust Fund.
8. The money expended on Buildings and Equipment by the University since its foundation.

I am to add that your courtesy in furnishing information on the foregoing points, which will be of very great assistance to the Commissioners for the purpose of their Inquiry, will be highly appreciated by them.

The Commissioners propose to commence their sittings for evidence next month, and accordingly I should be glad if the Memorandum referred to could be forwarded to me as soon as practicable.

I have the honour to be,
Gentlemen,
Your obedient servant,
J. D. DALY,
Secretary.

The Secretaries,
Royal University of Ireland,
Earlsfort-terrace,
Dublin.

B.

MEMORANDUM from the SECRETARIES of the ROYAL UNIVERSITY OF IRELAND in reply to the foregoing letter.

The Royal University of Ireland,
August 20, 1901.

SIR,

In reply to yours of August 8, we send you the following information under the heads set forth in your letter:—

I. *The Methods of Conducting the various Examinations of the University.*

Towards the end of each year a table is published, giving, for the following year, the last day for receiving Forms of Application for the various Examinations and the date on which each Examination begins. [Table for 1901 herewith.]

Dates of Examinations, &c.

The Courses for the Examinations are published in the Arts, &c., and Medical Pamphlets, and in the Calendar. They are drawn up, subject to the approval of the Standing Committee of the Senate, by the Boards of Examiners, which are composed of the Fellows, the Junior Fellows, and other Examiners appointed from time to time by the Senate.

Courses for Examinations.

Each candidate must send to the Secretaries a printed form, filled up in his own handwriting, giving certain particulars, and with it must lodge the prescribed fee. [Specimens of entry forms herewith.]

Entry for Examination.

When the entries are complete, the Secretaries assign to each candidate a number, and, as far as the Written Examinations are concerned, it is by these numbers alone that the candidates are known.

Candidates known by number.

The Written Examinations are conducted under the supervision of Superintendents, the Examiners being expressly forbidden to enter the Examination Halls. All Superintendents, except those who had acted before 1887, must be graduates of the University.

Examination Superintendents.

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Examination Centres. The more advanced Examinations are held in Dublin only, but the following—Matriculation, First University (except Oral Examination for Honours), Second University *Pass* (except for certain scientific subjects)—are held also at certain local centres in Ireland and, for any of these Examinations the candidate selects the centre at which he will be examined. Each candidate is supplied with a card of admission, which he must produce to the Superintendent when required; he must also sign his name on the Centre Roll.

Examination of Female Candidates. All Degrees, Honours, Exhibitions, Prizes, Scholarships, Studentships, and Junior Fellowships are open to students of either sex.

The Examinations of the female candidates are identical with those of the male candidates; but they are held in separate halls and under the supervision of Lady Superintendents.

Preparation of Examination Papers. The Examination Papers in each subject are prepared by the Board of Examiners in that subject. [A list of the Boards of Examiners for 1901 herewith.] The preparation is carried on, in the case of some Boards, by correspondence, in others, partly by correspondence and partly at meetings of the Boards held for this purpose in the spring and in the summer of each year. For convenience of reference, Examination questions sometimes appear under the names of individual Examiners, but each member of a Board of Examiners must have approved of every question set in his department. The Examination Papers in MS. are lodged with the Secretaries, who make arrangements for having them printed, and who see that the Examiners and the printers deal with the papers in accordance with the plan approved by the Standing Committee of the Senate, and devised with a view of ensuring secrecy of the questions and accuracy in the printed papers. All communication between the Examiners and the printers takes place through the Secretaries.

General organisation of the Examinations. The general organisation of the Examinations is carried on by the Secretaries, assisted by the Office Staff.

Distribution of the printed Examination Papers. The Superintendents distribute the printed Examination Papers to the candidates, and transmit the candidates' answers, enclosed in special envelopes, to the Secretaries, at the close of each day's examination.

Examination of the written answers. The written answers of the *Pass* candidates at Matriculation and First University Examinations are examined by the Assistant Examiners: those of *Pass* candidates at all other Examinations by one of the Examiners. The written answers of all Honour candidates are examined by at least *two* of the Examiners.*

To ensure uniformity in marking, the answers to each paper are examined throughout by the same Examiner or Examiners, when the number of candidates for Examination is small enough to admit of this being done. In other cases each Examination Paper is divided into sections, and each section is examined throughout by the same Examiner or Examiners.

Oral Examinations. With certain exceptions, of which the Matriculation (*Pass and Honours*), the First University (*Pass*), and the Second University (*Pass*) in certain subjects, are the principal, there are Oral Examinations in connection with each of the Examinations of the University. These Orals are held only at the University, and are conducted by at least *two* members* of each Board. The Examiners receive a marking-sheet, on which are the names of the candidates: they enter the marks assigned opposite each name, and at the close of the Examination hand in the marking-sheet to the Secretaries, by whom the marks are transferred to the sheet containing the candidates' numbers only, which is used afterwards at the Meeting of Examiners to adjudicate on the results. Thus the Examiners do not connect the names and numbers of candidates.

Practical Examinations. Practical Examinations are held in connection with the more advanced Examinations in Arts and Science and with the Professional Examinations. They take place in the Laboratories of the University, under the supervision of the Superintendents, and at least *two* Examiners take part in them. As at the Oral Examinations, the arrangements for entering the marks are such that the Examiners do not connect the names and numbers of the candidates. The Laboratory requirements for these Examinations are under the direction of the Curator.

Adjudication on the results. The Meeting of Examiners to adjudicate on the results of the Examinations is composed of *one* member from each Board concerned, in the case of the *Pass* Examinations: in the case of the Honour Examinations all the members of the Boards concerned take part. Each Board Meeting is presided over by one of the Secretaries. It is the duty of the Meeting to report to the Standing Committee of the Senate as regards the Passes, Rejects, and Honours. The Committee deal finally with the Passes and Rejects.

Honours. Honours are awarded by the Senate on the recommendation of the Standing Committee of the Senate, based on the report of the Examiners.

Exhibitions. When the Standing Committee of the Senate have before them all the results, they recommend the Senate as to the Exhibitions to be awarded, and the Senate thereupon make the final award.

II. *The Standard for "Pass" and "Honours."*

Pass standard at Arts Examinations. The general standard for "Pass" at the Arts Examinations is *thirty per cent.* of the maximum in each subject: but candidates may compensate for deficiency in some subjects by excellence in others. This compensation is worked out according to a special scheme.

At the Matriculation Examination, the First University Examination, and the Second University Examination in Arts, candidates answering on Honour Examination Papers, and failing to come up to the standard required for Honours, may be adjudged to have passed the Examination if they exhibit in their answers on the Honour Examination Papers a knowledge of the subject equal to what is required from candidates who obtain a "Pass."

At the Examination for the B.A. Degree in Honour groups, and at the Examination for the M.A. Degree, a "Pass" is allowed only when the candidate's answering nearly approaches the standard at which Honours are awarded.

Honour standards at Arts Examinations. The Honour standards at the Arts Examinations will be seen from the printed paper, "Abstract of Results, &c.," sent herewith.†

Pass standard at Professional Examinations except Engineering. At all Professional Examinations, except those in Engineering, the general "Pass" standard is *fifty per cent.* of the maximum in each subject. Here also compensation is allowed, but, usually, only in allied subjects. There is no special scheme in use as at the Arts Examinations.

Honour standards at Professional Examinations. The Honour standards at Professional Examinations will be seen from the returns sent herewith.†

Pass standard at Engineering Examinations. At the Examinations in Engineering the general Pass standard will in future be *thirty-five per cent.* of the maximum in each subject, and *not fifty per cent.*, as heretofore. This change has been made in accordance with a special recommendation submitted to the Senate by the Boards of Examiners concerned.

Honour standard at Engineering Examinations. The Honours standards at Examinations in Engineering will be seen from the returns sent herewith.†

III. *Method of Appointing Fellows and Examiners.*

All Fellows and Examiners, except Junior Fellows, are appointed by the Senate, without competition, on the recommendation of the Standing Committee of the Senate. In the case of Fellows, the recommendation must be furnished to each member of the Senate at least a fortnight before any appointment can be made.

The Assistant Examiners are appointed by the Standing Committee of the Senate: they must be graduates of the University.

IV. *The origin and purpose of the Fellowship Scheme, and the modifications it has undergone since the foundation of the University.*

Original Scheme. The Fellowship Scheme was drawn up in accordance with the Act of Parliament, Section 9, and the Charter, Section 14. In formulating this Scheme the Senate took into account the existence of certain teaching institutions not endowed by the State, for which it desired to provide an indirect endowment, while providing at the same time for the requirements of the University as regards Examiners.

The original scheme, as sanctioned by Parliament, and embodied in the Statutes, November 29, 1881, was as follows:—

* It is the practice of the University to take care that these Examiners shall not be Professors in the same Institution.

† It has not been considered necessary to publish these returns.—*Secretary.*

"Of Fellowships.

The Senate may elect thirty-two Fellows of the University. In case it shall at any time appear advisable to reduce the number, it shall be in their power, with the consent of the Lord Lieutenant, to do so.

The salary of a Fellow, if he be not also a Fellow or Professor of some other University or College attached to an University or College endowed with public money, shall be £400 per annum. If he be a Fellow or Professor of such other University or College, and in receipt of a salary in respect of such other Fellowship or Professorship, he shall receive in respect of his Fellowship in this University such annual sum as, with the salary of his other Fellowship or Professorship, shall amount to £400 a year.

A Fellow shall hold office for seven years.

The Senate shall appoint to the office by open voting. The first set of Fellows shall be appointed by selection, without competitive examination; but afterwards vacancies in the office shall be filled in manner following. If occurring by reason of the expiration of the term for which the Fellowship was held, it shall be competent for the Senate to elect the same person again to the office. But when this shall not be done, and also in the case of vacancies arising from any other cause, the vacancy, if to be filled, shall be filled by competitive examination of graduates of the University, unless in any instance occurring within seven years after the appointment of the first set of Fellows it shall appear to the Senate more expedient to elect without examination.

Every Fellow shall hold his Fellowship upon condition that if required by the Senate he shall give his services in teaching students of the University in some educational institution approved by the Senate, wherein Matriculated Students of the University are being taught. The Fellows shall constitute a Board of Examiners; they shall be bound to conduct by themselves, or with such other persons as the Senate may add, the University Examinations, without further payment, except for expenses. They shall report, for the consideration of the Senate, the standard to be required from students for Pass and Honours, and the relative proportion of marks to be allowed for the different subjects. If they think it expedient so to do, they shall have power to suggest for the approval of the Senate, editions or text-books to be used by students in connection with the prescribed subjects. They shall, from time to time, report to the Senate the result of the Examinations they have held, and submit for its consideration whatever rules they propose should be made in respect of the Examinations.

The names of all persons to be proposed for the office of Fellow shall be forwarded to the Standing Committee, who shall communicate them, and information respecting the offices to be filled, to each member of the Senate; and no meeting shall be held for the election until a fortnight after the Committee shall have communicated such information."

Colleges in which Fellows should teach.

There was considerable discussion as to the Colleges in which the Fellows should teach Matriculated Students of the University, but, eventually, at the meeting held on November 9, 1882, the Senate decided that these Colleges should be:—

The three Queen's Colleges.

The Catholic University College, Dublin [now known as University College, Dublin].

The Magee College, Londonderry;

Number of Fellows reduced to 28.

and it was agreed to reduce the number of Fellows from thirty-two to twenty-eight.

Distribution of the Fellows.

In assigning the Fellows to these Colleges, one-half was assigned to University College, Dublin, one Fellow to Magee College, Londonderry, and the remainder to the three Queen's Colleges. This arrangement still continues.

Number of Fellows increased to 29.

To enable the Senate to appoint an additional Fellow (in Irish language and literature), the Statutes were amended on July 12, 1887, by increasing the number of the Fellows to twenty-nine.

Change in Statutes towards close first seven years, Nov. 1, 1888.

When the period of seven years for which the Fellows first appointed were to hold office was drawing to a close, the following Statutes were enacted (November 1, 1888,) in substitution for the corresponding Statutes in reference to the Fellows which had been in force before that date:—

"Of Fellowships.

The Senate may elect Fellows of the University. The number of such Fellows shall not exceed twenty-nine.

The salary of a Fellow, if he be not also a Fellow or Professor of some other University or College attached to an University or College endowed with public money, shall be £400 per annum. If he be a Fellow or Professor of such other University or College, and in receipt of a salary in respect of such other Fellowship or Professorship, he shall receive in respect of his Fellowship in this University such annual sum as, with the salary of his other Fellowship or Professoraship, shall amount to £400 a year.

The Senate shall appoint to the office of Fellow by open voting.

Fellows appointed prior to the 6th day of June, 1888, shall hold office for seven years from the respective dates of their appointment, and shall, subject to the provisions hereinafter contained, be eligible for re-appointment on the expiration of such period.

From and after the 6th day of June, 1888, appointments and re-appointments to Fellowships shall be for such periods, not exceeding seven years, as the Senate may, from time to time, or in each case, determine, provided always that every Fellow whose office shall expire by lapse of time shall be eligible for re-appointment.

In the event of a Fellowship becoming vacant by the death or resignation of the present holder prior to the 18th April, 1891, it shall be lawful for the Senate, instead of electing a Fellow to fill such vacancy, to appoint an Examiner who shall be bound to discharge such duties of teaching and examining as the Senate may direct, and shall be paid the same salary as if he had been appointed a Fellow."

These Statutes continued in operation until 8th of April, 1893, when they were altered to the present form.

The Medical Fellows.

Original Scheme.

The original scheme, as embodied in the Statutes, April 28, 1883, was as follows:—

"Of Medical Fellowships.

The Senate may also elect eight Medical Fellows of the University, who shall be selected in connection with studies relating to the Medical and Surgical Departments, including Anatomy and Physiology.

The salary of a Medical Fellow shall be £100 a year; provided always that if any Medical Fellow shall hold any Fellowship or Professorship in any other University or in any College attached to an University, or in any College endowed with public money, he shall receive in respect of his Medical Fellowship in this University only such sum (not exceeding £100 per annum) as, with the salary of his other Fellowship or Professorship, shall amount to £400 per annum, being the sum hereinbefore fixed as the limit of the salary of Fellows of the University.

A Medical Fellow shall hold office for seven years.

The Senate shall appoint to the office by open voting.

Every Medical Fellow shall hold his Medical Fellowship upon condition that he shall act as an Examiner at the Medical Examinations of the University. The Medical Fellows shall constitute a Board of Examiners, and shall be bound, in conjunction with any other persons whom the Senate may add, to conduct the Medical Examinations of the University without further payment, save for expenses.

The names of all persons to be proposed for the office of Medical Fellow shall be forwarded to the Standing Committee, who shall communicate them and information respecting the offices to be filled to each member of the Senate; and no meeting shall be held for the election until a fortnight after the Committee shall have communicated such information."

Change in Salary and length of tenure.

On July 29, 1886, the Statutes were amended by changing the second of the foregoing paragraphs so as to read as follows:—

"The Senate may from time to time appoint for each of the Medical Fellows such salary as they shall consider proper, not exceeding £200 a year; provided

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always that if any Medical Fellow shall hold any Fellowship or Professorship in any other University or College attached to an University, or in any College endowed with public money, he shall receive in respect of his Medical Fellowship in this University only such sum (not exceeding the salary fixed for him by the Senate under this clause) as, with the salary of his other Fellowship or Professorship, shall amount to £400 per annum, being the sum hereinbefore fixed as the limit of the salary of Fellows of the University."

On March 3, 1891, the Statutes were amended by changing the length of the tenure of office of a Medical Fellow from "seven years" to "such period not exceeding seven years as the Senate may from time to time, or in each case, determine."

Present form of the Statutes in reference to the Fellows and the Medical Fellows.

The following are the Statutes now in force in reference to the Fellows and the Medical Fellows. They were enacted on 8th day of April, 1893:—

"Of Fellowships.—Fellows.

The Senate may appoint, without competition, Fellows of the University, not exceeding twenty-nine in number. Each fellow so appointed shall be selected in consideration of established reputation in the particular branch of learning in which he is appointed a Fellow; and he shall hold his Fellowship on the condition that, if required by the Senate, he shall give his services in teaching Matriculated Students of the University in some educational institution approved by the Senate.

The salary of a Fellow, if he be not in receipt of a salary as a Fellow or Professor in some other University, or in some College attached to an University, or in some College endowed with public money, shall be £400 a year. If he be in receipt of a salary as a Fellow or Professor in such other University or College, he shall receive in respect of his Fellowship in this University such annual sum as, with the aforesaid salary, shall amount to £400 a year.

The applications of all candidates for the office of Fellow shall be considered by the Standing Committee, who shall furnish a report on the applications made and on the vacancies to be filled to each member of the Senate; and no meeting of the Senate shall be held to make the appointment until a fortnight after such report shall have been furnished.

The Senate shall appoint to the office by open voting; and the appointment shall be made for such periods, not exceeding seven years, as the Senate shall from time to time, or in each case, determine. Every Fellow whose tenure of office shall expire by lapse of time, if otherwise qualified, shall be eligible for re-appointment."

"The Fellows and Junior Fellows shall constitute a Board of Examiners; they shall be bound to conduct by themselves or with such other persons as the Senate may add, the University Examinations without further payment, except for expenses. They shall report for the consideration of the Senate the standard to be required from students for Pass and Honours, and the relative proportion of marks to be allowed for the different subjects. They shall have power to suggest, if they think expedient so to do, for the approval of the Senate, editions or text-books to be used by students in connection with the prescribed subjects. They shall, from time to time, as may be required by the Senate, report the result of the Examinations they have held, and submit for consideration whatever rules they propose should be made in respect of the Examinations. They shall also, from time to time, inquire into and report upon such matters as the Senate or the Standing Committee may refer to them, and shall conform to all such directions as may be given to them by the Senate or the Committee."

Medical Fellows.

"The Senate may also elect eight Medical Fellows of the University, who shall be selected in connection with studies relating to the Medical, Surgical, and Obstetrical Departments, including Anatomy and Physiology.

The Senate may from time to time appoint for each of the Medical Fellows such salary as they shall consider proper, not exceeding £200 a year.

The applications of all candidates for the office of Medical Fellow shall be considered by the Standing Committee, who shall communicate them, and information respecting the offices to be filled, to each member of the Senate; and no meeting shall be held for the election until a fortnight after the Committee shall have communicated such information.

The Senate shall appoint to the office by open voting, and the appointments shall be for such periods, not exceeding seven years, as the Senate may from time to time, or in each case, determine. Every Medical Fellow whose office shall expire by lapse of time, if otherwise qualified, shall be eligible for re-appointment.

The Medical Fellows, with such other persons as the Senate may appoint, shall constitute a Board of Examiners, and shall be bound to conduct the Medical Examinations of the University without further payment, save for expenses."

V. *The duties, remuneration, period of office of* (a) *the Fellows,* (b) *the Medical Fellows,* (c) *the Examiners,* (d) *the Medical Examiners,* (e) *the Assistant Examiners; and the names of the Institutions with which they are connected.*

The duties of the Fellows and the Medical Fellows are defined in the following extracts from the Statutes: Duties of Fellows and of Medical Fellows

Duties of Fellows.

"[Each Fellow] shall hold his Fellowship on the condition that, if required by the Senate, he shall give his services in teaching Matriculated Students of the University in some educational institution approved by the Senate."

"The Fellows and Junior Fellows shall constitute a Board of Examiners; they shall be bound to conduct by themselves, or with such other persons as the Senate may add, the University Examinations without further payment, except for expenses. They shall report for the consideration of the Senate the standard to be required from students for Pass and Honours, and the relative proportion of marks to be allowed for the different subjects. They shall have power to suggest, if they think expedient so to do, for the approval of the Senate, editions or text-books to be used by students in connection with the prescribed subjects. They shall, from time to time, as may be required by the Senate, report the result of the Examinations they have held, and submit for consideration whatever rules they propose should be made in respect of the Examinations. They shall also, from time to time, inquire into and report upon such matters as the Senate or the Standing Committee may refer to them, and shall conform to all such directions as may be given to them by the Senate or the Committee."

Duties of Medical Fellows.

"The Medical Fellows, with such other persons as the Senate may appoint, shall constitute a Board of Examiners, and shall be bound to conduct the Medical Examinations of the University without further payment, save for expenses."

The Examiners, including the Medical Examiners, form, with the Fellows and Junior Fellows, Boards of Examiners to conduct the various Examinations of the University, and, as regards the conduct of the Examinations, all the members of each Board of Examiners are on an equality. Duties of Examiners, including Medical Examiners.

The sole duty of the Assistant Examiners is to examine the answering of the *Pass* candidates at Matriculation and at First University Examinations. Duty of the Assistant Examiners.

The Return sent herewith shows the remuneration and the period of office of the Fellows, Medical Fellows, Examiners, Medical Examiners, and Assistant Examiners, together with the institutions with which they are connected, except in the case of Assistant Examiners, in the appointment of whom the institutions with which they are connected are not taken into consideration. Remuneration and period of Office, &c., of Fellows, &c.

In the appointment of Medical Fellows and Examiners the Senate has had special regard to the Catholic University Medical School as a Teaching Institution not endowed by the State. Appointment of Medical Fellows and Examiners.

VI. *The Annual Revenue and Expenditure of the University for each of the last ten years.*

The Return sent herewith gives the annual revenue and expenditure of the University for each of the last ten years arranged in the form in which it is submitted annually to the Auditor-General. This is, practically, the form requested.

VII. *The origin and present position of the Pension Fund, the Equipment Fund, the Stewart Trust Fund.*

The Pension Fund.

The Pension Fund was instituted in 1887 to provide pensions for the Secretaries, the Office Staff, including the Curator, and the servants of the University. Acting on the advice of an actuary, the Senate purchased a sum of £12,000 Consols to constitute the Pension Fund. The only pension that has since become payable has been a pension of 7*s.* 6*d.* per week for a short time to the late housekeeper [since deceased], and the original sum, with the accumulated dividends, now amounts to £16,894 8*s.* 11*d.*, Consols.

The Equipment Fund.

In 1886, on representation from the Senate, the Government advanced a sum of £5,000 towards the equipment and furnishing of the University Museums, Laboratories, Library, &c., on condition that the Senate would expend, out of the University savings, a like sum for this purpose. The sum of £10,000 so made available constituted the Equipment Fund. The condition of the Fund at the end of 1900 is shown by the following return:—

STATEMENT showing the EXPENDITURE of the EQUIPMENT FUND to the end of the Year 1900, including Payments made 29th January, 1901.

Departments.	Amounts Allocated.	Amounts Expended.	Amounts to Credit.
	£ *s.* *d.*	£ *s.* *d.*	£ *s.* *d.*
Biological Laboratory, including Medical Science, Animal Physiology, Botany, and Zoology, ...	3,000 0 0	3,017 12 8	17 12 8*
Physical Laboratory, including Experimental Physics and Engineering, . . .	2,400 0 0	2,343 11 9	56 8 3
Chemical Laboratory, including Chemistry, Physiological Chemistry, Vegetable Physiology, and Materia Medica. .	1,500 0 0	1,576 12 11	76 12 11*
Library, ...	3,500 0 0	1,774 14 1	1,725 5 11
Sundry Expenses, . . .		£272 18*s*	

* Debit balance.

	£ *s.* *d.*		£ *s.* *d.*
Original Amount of Fund lodged in Bank, January 8th, 1887, . . .	10,000 0 0	Expenditure, 1887 to 1899, inclusive, . .	8,637 18 0
Interest to January, 1900, ...	796 7 4	Expenditure for Year 1900, ...	347 11 5
		Total Expenditure,	8,985 9 5
		To Cash on Deposit, £1,800 0 0	
		To Current Account, 10 17 11	
		Total Credit Balance,	1,810 17 11
Total, .	£10,796 7 4	Total, . .	£10,796 7 4

The Hutchinson Stewart Trust Fund.

Under a scheme settled by the Court of Chancery, and bearing date December 11, 1883, the Trustees of the will of the late Henry Hutchinson Stewart, of Eccles-street, Dublin, are directed to pay one-half of the clear annual income arising from the residue of the estate to Trinity College, Dublin, and the other half to the Royal University of Ireland, subject, in each case, to certain conditions. These conditions, as far as they relate to the income so accruing to the Royal University of Ireland, are carried out in the regulations for the Stewart Scholarships, which are as follows:—

Dr. Henry Hutchinson Stewart Scholarship in Arts.

Stewart Scholarship in Arts.

"Under a scheme settled by the Court of Chancery, concerning the application of the educational bequests of the late Dr. Henry Hutchinson Stewart, a Scholarship in Arts, of the annual value of £30, tenable for three years, will be awarded in connection with the Summer Examinations of each year to the candidate who will be found to have obtained the highest aggregate of marks, upon taking into account the marks obtained at the Honour Examinations in English and in a Modern Language, at the Second University Examination in Arts in the year, and at the First University Examination in the year immediately preceding, provided the candidate has passed each of the Examinations at which these marks were obtained.

As this Scholarship is payable out of a special fund over which the Senate have no control, and which is liable to fluctuation, the Senate reserve to themselves the power of discontinuing the Scholarship, or payment of it, any year in which the requisite amount is not forthcoming, or of paying to the holder of it such quota of the full sum as the amount of the fund at the disposal of the Senate will in their judgment admit.

Dr. Henry Hutchinson Stewart Scholarships in Medicine.

Stewart Scholarships in Medicine.

These Scholarships have been founded under an order of the Court of Chancery, regulating the administration of certain educational bequests of the late Dr. Henry Hutchinson Stewart, and the Senate have adopted the following regulations with regard to them:

1. One Scholarship is of the annual value of £10, tenable for three years, for competition in the subjects of the Second Examination in Medicine. In order to be eligible, Candidates must present themselves after the lapse of not more than one academical year from the time of passing the First Examination in Medicine.

2. One Scholarship is of the annual value of £50, tenable for three years, for competition among medical graduates of not more than two years' standing, for proficiency in the knowledge of Mental Diseases.

The subjects of the Examination for this latter Scholarship will include Psychological Medicine; diseases of the nervous system; the Anatomy, Physiology, and Pathology of the brain, cord, and nerves. Candidates must prepare, identify, and describe macroscopic and microscopic specimens. There will also be a Clinical Examination, when candidates shall submit to the Examiners written reports on the cases presented. The Examination will occupy at least three days.

Printed forms of application for admission to this Examination may be had from "The Secretaries, The Royal University of Ireland, Dublin."

Each Candidate must send to the Secretaries a printed form of application for admission, *accurately filled up and signed by the Candidate*, at least one month before the Examination, together with the prescribed fee of £2.

Each Medical Scholar selected for proficiency in the subject of the treatment of Mental Diseases, must, as the condition of holding such Scholarship, proceed (within six months from the date of his election to such Scholarship) to some recognised institution for the treatment of Mental Diseases, to be approved by the Senate, and there continue as either an out-door or resident pupil for a period of not less than six months."

Present state of Stewart Fund.

The portion of the Fund assigned to Medicine has considerably increased, in consequence of the paucity of candidates for the Mental Diseases Scholarships. It now amounts to £924 6*s.* 5*d.*—subject to the payment of future instalments amounting to £120. The portion assigned to Arts amounts to £99 6*s.* 7*d.*—subject to payment of future instalments amounting to £90.

VIII. *The money expended in Buildings and Equipment by the University since its foundation.*

In the early years the work of the University was carried on in offices provided by the Government, for the first few months in the Castle, Dublin, and afterwards in Upper Merrion-street, Dublin. In 1883 the Exhibition Buildings, Earlsfort-terrace, Dublin, were purchased for the purposes of the University by the Government, by whom necessary alterations were made, new buildings, including Laboratories, added, and furniture supplied. The cost of up-keep of the building is borne by the Government, that of the furniture and of the Scientific Equipment of the Laboratories by the Senate.

We remain,
Sir,
Faithfully yours,
J. C. MEREDITH,
J. M'GRATH,
Secretaries.

J. D. Daly, Esq., M.A.,
Secretary,
Royal Commission on University
Education in Ireland.

C.

DOCUMENTS, VII.

DOCUMENTS REFERRED TO IN THE FOREGOING LETTER.

(1.)

BOARD of EXAMINERS of the ROYAL UNIVERSITY of IRELAND, 1901.

[The Fellows are denoted by the letter *F.*; the Medical Fellows by the letters *M.F.*; the Junior Fellows by the letters *J.F.*; and the Examiners by the letter *E.*

IN CLASSICS.

	Institutions in which the Fellows, &c., teach.
F.—Rev. Henry Browne, M.A.,	University College, Dublin.
F.—Thomas W. Dougan, M.A.,	Queen's College, Belfast.
J.F.—Robert M. Henry, M.A.,	
F.—Charles H. Keene, M.A.,	Queen's College, Cork.
F.—James MacMaster, M.A., D.Lit.,	Magee College, Londonderry.
F.—Philip Sandford, M.A.,	Queen's College, Galway.
F.—Patrick Semple, M.A.,	University College, Dublin.

IN MODERN LANGUAGES.

F.—William F. T. Butler, M.A.,	Queen's College, Cork.
F.—Edouard Cadic,	University College, Dublin.
J.F.—Mary Ryan, M.A.,	
F.—Valentine Steinberger, M.A.,	Queen's College, Galway.
E.—Rev. T. Wheeler,	University College, Dublin.

IN CELTIC.

F.—Rev. Edmund Hogan, D.Lit.,	University College, Dublin.
E.—Douglas Hyde, LL.D.,	

IN HEBREW.

E.—Rev. Robert H. F. Dickey, M.A., D.D.,	Magee College, Londonderry.

IN ENGLISH.

F.—John W. Bacon, M.A.,	University College, Dublin.
F.—Frederick S. Boas, M.A.,	Queen's College, Belfast.
F.—Rev. George O'Neill, M.A.,	University College, Dublin.
F.—George F. Savage-Armstrong, M.A., D.Lit.,	Queen's College, Cork.
E.—Wilbraham F. J. Trench, M.A.,	Queen's College, Galway.

IN HISTORY.

E.—William J. Carbery, M.A.,	University College, Dublin.
E.—Rev. Robert J. Semple, M.A.,	

IN MENTAL AND MORAL SCIENCE.

F.—Rev. Joseph Darlington, M.A.,	University College, Dublin.
F.—William Magennis, M.A.,	University College, Dublin.
J.F.—Rev. Robert Magill, M.A.,	
F.—John Park, M.A., D.Lit.,	Queen's College, Belfast.
E.—Rev. George Woodburn, M.A.,	Magee College, Londonderry.

IN POLITICAL ECONOMY.

F.—Rev. Thomas A. Finlay, M.A.,	University College, Dublin.
E.—William Graham, M.A.,	Queen's College, Belfast.

IN MATHEMATICS.

F.—Alfred C. Dixon, M.A.,	Queen's College, Galway.
F.—James J. Gibney, M.A.,	University College, Dublin.
E.—William A. Houston, M.A.,	
F.—Henry C. McWeeney, M.A.,	University College, Dublin.
F.—John Purser, M.A., D.Sc.,	Queen's College, Belfast.

IN NATURAL PHILOSOPHY.

E.—William Bergin, M.A.,	Queen's College, Cork.
F.—Arthur W. Conway, M.A.,	University College, Dublin.
J.F.—John Henry, M.A., B.E.,	
F.—John A. M'Clelland, M.A.,	University College, Dublin.
F.—William B. Morton, M.A.,	Queen's College, Belfast.

IN CHEMISTRY.

	Institutions in which the Fellows, &c., teach.
J.F.—Frederick G. Donnan, M.A.,	———
F.—Edmund A. Letts, D.Sc.,	Queen's College, Belfast.
F.—Hugh Ryan, M.A., D.Sc.,	University College, Dublin.

IN THE NATURAL SCIENCES.

E.—Alex. J. M. Blaney, M.A., M.B., B.Ch., B.A.O.,	University College, Dublin.
F.—Robert O. Cunningham, M.D.,	Queen's College, Belfast.
E.—Marcus Hartog, M.A., D.Sc.,	Queen's College, Cork.
F.—George Sigerson, M.D.,	University College, Dublin.

IN GEOLOGY.

E.—Richard J. Anderson, M.A., M.D.,	Queen's College, Galway.

IN ENGINEERING.

E.—Maurice F. FitzGerald, B.A.,	Queen's College, Belfast.
E.—Alexander Jack, M.A., D.Sc.,	Queen's College, Cork.

IN MUSIC.

E.—Thomas R. G. Jozé, Mus.D.,	———
E.—Joseph Smith, Mus.D.,	———

IN LAW.

E.—James S. Baxter, B.A., LL.B.,	Queen's College, Belfast.
E.—Charles F. Doyle, M.A.,	———

DIPLOMA IN TEACHING.

Rev. M. Maher, D.Lit.	———
Alfred Purser.	———
H. L. Withers.	———

IN ANATOMY.

M.F.—Ambrose Birmingham, M.D.,	Catholic University School of Medicine, Dublin.
M.F.—Joseph P. Pye, D.Sc., M.D.,	Queen's College, Galway.
M.F.—Johnson Symington, M.D.,	Queen's College, Belfast.

IN PHYSIOLOGY.

M.F.—John J. Charles, M.A., M.D.,	Queen's College, Cork.
M.F.—Denis J. Coffey, M.A., M.B., B.Ch., B.A.O.,	Catholic University School of Medicine, Dublin.
E.—William H. Thompson, M.D., M.Ch.,	Queen's College, Belfast.

IN MEDICINE.

E.—James A. Lindsay, M.A., M.D.,	Queen's College, Belfast.
M.F.—John I. Lynham, M.D., M.Ch., M.A.O.,	Queen's College, Galway.
E.—Joseph F. O'Carroll, M.D.,	———

IN SURGERY.

M.F.—Patrick J. Hayes, M.D., M.Ch.,	Catholic University School of Medicine, Dublin.
M.F.—Sir Thornley Stoker, M.D., M.Ch.,	———

IN OPHTHALMIC SURGERY.

E.—Arthur W. Sandford, M.D., M.Ch.,	Queen's College, Cork.
E.—Louis Werner, M.B.,	Catholic University School of Medicine, Dublin.

IN MIDWIFERY.

E.—John W. Byers, M.A., M.D., M.A.O.,	Queen's College, Belfast.
E.—Alfred J. Smith, M.B., M.Ch., M.A.O.,	Catholic University School of Medicine, Dublin.

IN MEDICAL JURISPRUDENCE AND SANITARY SCIENCE.

E.—Charles Y. Pearson, M.D., M.Ch.,	Queen's College, Cork.
E.—Antony Roche, M.R.C.P.I.,	Catholic University School of Medicine, Dublin.

IN MATERIA MEDICA.

E.—Martin Dempsey, M.D.,	Catholic University School of Medicine, Dublin.
E.—William Whitla, M.A., M.D.,	Queen's College, Belfast.

IN PATHOLOGY.

E.—Edmond J. M'Weeney, M.A., M.D.,	Catholic University School of Medicine, Dublin.
E.—James Lorrain Smith, M.D.,	Queen's College, Belfast.

IN SANITARY SCIENCE.

E.—Sir Charles A. Cameron, C.B., M.D.,	———

IN MENTAL DISEASES.

E.—Conolly Norman, F.R.C.S.,	———

(2.)

DOCUMENTS, VII.

LIST of FELLOWS of the ROYAL UNIVERSITY of IRELAND.

IN THE FACULTY OF ARTS.

Name.	Subject.	College.	Remuneration.	Tenure of Office.
			£	
Thomas W. Dougan, M.A., ...	Classics, ...	Queen's College, Belfast, ...	88	For five years from 18th April, 1900.
Frederick S. Boas, M.A., ...	English, ...	do., ...	88	From 26th July, 1901, to 18th April, 1905, residue of late Prof. MacMullan's term.
John Park, M.A., ...	Mental and Moral Science,	do., ...	88	For five years from 18th April, 1900.
John Purser, M.A., D.SC., ...	Mathematics, ...	do., ...	88	do
William B. Morton, M.A., ...	Natural Philosophy, ...	do., ...	88	do.
Edmund A. Letts, D.SC., ...	Chemistry, ...	do., ...	118	do.
Robert O. Cunningham, ...	Natural Sciences, ...	do., ...	118	do.
Charles H. Keene, M.A., ...	Classics, ...	Queen's College, Cork, ...	78	do.
Geo. F. Savage-Armstrong, M.A.	English, ...	do., ...	78	do.
William F. T. Butler, M.A., ...	Modern Languages, ...	do., ...	188	do.
Philip Sandford, M.A., ...	Classics, ...	Queen's College, Galway, ...	70	do.
Valentine Steinberger, M.A.,	Modern Languages, ...	do., ...	180	do.
Alfred C. Dixon, M.A., ...	Mathematics, ...	do., ...	70	do.
Rev. Henry Browne, M.A., ...	Classics, ...	University College, Dublin,	400	do.
Patrick Semple, M.A., ...	Do., ...	do., ...	400	From 21st February, 1901, to 18th April, 1905.
Edouard Cadic, ...	Modern Languages, ...	do., ...	400	For five years from 18th April, 1900.
Rev. Edmund Hogan, D.LIT.,	Celtic, ...	do., ...	400	do.
John W. Bacon, M.A., ...	English, ...	do., ...	400	From 18th January, 1901, to 18th April, 1905.
Rev. George O'Neill, M.A., ...	Do., ...	do., ...	400	From 18th October, 1900, to 18th April, 1905.
Rev. Joseph Darlington, M.A.,	Mental and Moral Science,	do., ...	400	For five years from 18th April, 1900.
William Magennis, M.A., ...	Do., ...	do., ...	400	do.
Rev. Thomas A. Finlay, M.A.,	Political Economy, ...	do., ...	400	do.
James J. Gibney, M.A., ...	Mathematics, ...	do., ...	400	do.
Henry C. McWeeney, M.A., ...	Do., ...	do., ...	400	do.
Arthur W. Conway, M.A., ...	Natural Philosophy, ...	do., ...	400	From 18th January, 1901, to 18th April, 1905.
John A. M'Clelland, M.A., ...	Do., ...	do., ...	400	From 18th October, 1900, to 18th April, 1905.
Hugh Ryan, M.A., D.SC., ...	Chemistry, ...	do., ...	400	For five years from 18th April, 1900.
George Sigerson, M.D., ...	Natural Sciences, ...	do., ...	400	do.
James MacMaster, M.A., ...	Classics, ...	Magee College, Londonderry,	400	do.

IN THE FACULTY OF MEDICINE.

Johnson Symington, M.D., ...	Anatomy, ...	Queen's College, Belfast, ...	150	For three years from 18th April, 1900.
John J. Charles, M.D., ...	Physiology, ...	Queen's College, Cork, ...	150	do.
Joseph P. Pye, D.SC., M.D., ...	Anatomy, ...	Queen's College, Galway, ...	150	do.
John I. Lynham, M.D., ...	Medicine, ...	do., ...	150	do.
Ambrose Birmingham, M.D.,	Anatomy, ...	Catholic University School of Medicine.	150	do.
Denis J. Coffey, M.A., M.B., ...	Physiology, ...	do., ...	150	do.
Patrick J. Hayes, M.D., M.CH.,	Surgery, ...	do., ...	150	do.
Sir Thornley Stoker, M.D., M.CH.	Do., ...	—	150	do.

(3.)

List of EXAMINERS (who are not Fellows, Medical Fellows, or Junior Fellows) of the ROYAL UNIVERSITY OF IRELAND.

Name.	Subject.	College.	Remuneration.	Tenure of Office.
			£	
William Graham, M.A., ...	Political Economy, ...	Queen's College, Belfast, ...	40	All Examiners appointed for one year.
Maurice F. FitzGerald, B.A.,	Engineering, ...	do., ...	50	
James S. Baxter, B.A., LL.D.,	Law, ...	do., ...	50	
William Bergin, M.A., ...	Natural Philosophy, ...	Queen's College, Cork, ...	78	
Marcus Hartog, D.Sc., ...	Natural Science, ...	do., ...	100	
Alexander Jack, D.Sc., ...	Engineering, ...	do., ...	50	
Richard J. Anderson, M.A., M.D.	Geology, ...	Queen's College, Galway, ...	50	
Wilbraham F. J. Trench, M.A.,	English, ...	do., ...	60	
William J. Carbery, M.A., ...	History, ...	University College, Dublin,	50	
Alex. J. M. Blaney, M.A., M.B.,	Natural Science, ...	do., ...	100	
Rev. Thomas Wheeler, ...	Spanish, ...	do., ...	10	
Rev. R. H. F. Dickey, M.A., D.D.	Hebrew, ...	Magee College, Londonderry,	25	
Rev. G. Woodburn, M.A., ...	Mental and Moral Science,	do., ...	75	
Douglas Hyde, LL.D., ...	Celtic, ...	—	25	
Rev. Robert J. Semple, M.A.,	History, ...	—	50	
Joseph Smith, Mus.D., ...	Music, ...	—	25	
Thomas R. G. Jozé, Mus.D.,	Do., ...	—	25	
Charles F. Doyle, M.A., ...	Law, ...	—	50	
William A. Houston, M.A., ...	Mathematics, ...	—	100	

IN THE FACULTY OF MEDICINE.

William H. Thompson, M.D.,	Physiology, ...	Queen's College, Belfast, ...	100	All Examiners appointed for one year.
James A. Lindsay, M.D., ...	Medicine, ...	do., ...	100	
John W. Byers, M.D., ...	Midwifery, ...	do., ...	100	
William Whitla, M.D., ...	Materia Medica, ...	do., ...	75	
J. Lorrain Smith, M.D., ...	Pathology, ...	do., ...	100	
Arthur W. Sandford, M.D., ...	Ophthalmology, ...	Queen's College, Cork, ...	60	
Charles Y. Pearson, M.D., ...	Medical Jurisprudence and Sanitary Science.	do., ...	75	
Alfred J. Smith, M.B., ...	Midwifery, ...	Catholic University School of Medicine, Dublin.	100	
Antony Roche, M.R.C.P.I., ...	Medical Jurisprudence and Sanitary Science.	do., ...	75	
Edmond J. M'Weeney, M.A., M.D.	Pathology, ...	do., ...	100	
Louis Werner, M.B., ...	Ophthalmology, ...	do., ...	60	
Martin J. Dempsey, M.D., ...	Materia Medica, ...	do., ...	75	
Joseph F. O'Carroll, M.D., ...	Do., ...	—	150	
Sir Charles A. Cameron, M.D.,	Sanitary Science, ...	—	20	
Conolly Norman, ...	Mental Diseases, ...	—	£6 6s.	

(4.)

SPECIAL EXAMINERS for 1900.

JUNIOR FELLOWSHIP.

Morgan W. Crofton, F.R.S., £25. Charles J. Joly, F.R.S., £25. Joseph Larmor, F.R.S., £25.

DIPLOMA IN TEACHING.

Rev. M. Maher, D.LIT., £21. Alfred Purser, £21. H. L. Withers, £21.

DOCUMENTS. VIII.

VIII.

Returns with reference to the Candidates entering for

(1.)—RETURN showing the Number of Male Students who presented themselves for the University of Ireland for the period 1891-1900; also the Number

MALE

	ARTS.																				
	Matriculation.					First University.					Second University.					B.A.					M.A.		
	Examined.	Passed.	Passed with Honours.	2nd Class Exhibitions.	1st Class Exhibitions.	Examined.	Passed.	Passed with Honours.	2nd Class Exhibitions.	1st Class Exhibitions.	Examined.	Passed.	Passed with Honours.	2nd Class Exhibitions.	1st Class Exhibitions.	Examined.	Passed.	Passed with Honours.	2nd Class Exhibitions.	1st Class Exhibitions.	Examined.	Passed.	Passed with Honours.
1891,	769	558	73	14	10	575	354	36	15	8	225	173	41	13	7	183	120	35	9	5	23	15	7
1892,	693	491	75	19	9	512	322	35	13	3	252	184	27	11	8	177	106	39	9	7	22	18	12
1893,	719	493	81	17	10	452	265	37	19	6	240	158	35	10	5	183	111	35	8	6	17	13	10
1894,	641	367	59	17	9	437	272	41	16	10	241	186	36	10	7	172	102	40	9	7	19	15	8
1895,	548	427	66	17	10	347	227	28	9	9	239	184	43	10	7	202	117	29	10	6	25	18	8
1896.	713	534	70	18	10	385	261	33	13	10	215	163	30	7	6	197	101	32	12	6	29	17	11
1897,	687	474	55	15	10	415	280	27	11	10	217	169	32	9	6	203	110	35	15	1	21	13	9
1898,	723	554	55	16	10	465	271	31	11	9	240	162	25	8	5	179	101	30	11	6	16	9	5
1899.	724	496	51	15	8	455	309	30	13	10	239	145	31	7	4	203	115	29	11	7	17	15	8
1900,	677	518	52	18	8	402	278	25	9	8	239	163	31	11	3	156	84	18	8	4	16	13	8
Total,	6,894	4,912	637	166	94	4,445	2,839	323	129	89	2,347	1,687	332	96	58	1,860	1,067	322	102	55	205	146	86

	LAW.														
	1st Law.					LL.B.					LL.D.				
	Examined.	Passed.	Passed with Honours.	2nd Class Exhibitions.	1st Class Exhibitions.	Examined.	Passed.	Passed with Honours.	2nd Class Exhibitions.	1st Class Exhibitions.	Examined.	Passed.	Passed with Honours.		
1891, ...	16	14	1	-	1	8	5	2	2	-	4	3	-		
1892, ...	21	17	3	1	-	10	7	3	1	1	7	5	-		
1893, ...	10	9	4	1	1	12	9	5	2	-	3	1	-		
1894, ...	26	21	5	1	1	12	12	7	1	1	3	2	-		
1895, ...	24	17	3	1	1	16	11	2	1	1	3	2	-		
1896, ...	18	12	2	2	-	15	9	1	-	1	1	1	-		
1897, ...	13	11	1	1	-	11	7	3	1	1	2	2	-		
1898, ...	5	4	-	-	-	9	8	3	1	1	1	1	-		
1899, ...	7	5	1	-	1	5	3	-	-	-	5	5	-		
1900, ...	7	6	1	1	-	8	8	1	-	1	5	5	-		
Total, ...	147	116	21	8	5	106	79	27	9	7	34	27	-		

VIII.

the Examinations of the Royal University of Ireland.

Examinations in the Faculties of Arts, Medicine, Law, and Engineering, in the Royal who Passed, who Passed with Honours, and who gained Exhibitions.

STUDENTS.

MEDICINE.																						
1st Med.					2nd Med.					3rd Med.					M.B.					M.D.					
Examined.	Passed.	Passed with Honours.	2nd Class Exhibitions.	1st Class Exhibitions.	Examined.	Passed.	Passed with Honours.	2nd Class Exhibitions.	1st Class Exhibitions.	Examined.	Passed.	Passed with Honours.	2nd Class Exhibitions.	1st Class Exhibitions.	Examined.	Passed.	Passed with Honours.	2nd Class Exhibitions.	1st Class Exhibitions.	Examined.	Passed.	Passed with Honours.			
120	67	10	1	1	102	59	2	1	-	112	62	4	2	1	82	51	1	1	-	4	3	-			1891.
169	92	15	3	1	120	51	5	3	1	83	51	2	2	-	80	39	1	1	-	3	1	-			1892.
137	72	12	2	2	170	82	5	2	2	91	47	5	2	2	98	65	3	1	-	7	6	1			1893.
109	62	8	2	2	133	74	3	2	1	116	51	1	1	-	69	35	3	3	-	6	3	1			1894.
92	57	12	3	1	96	57	3	2	1	120	66	1	-	1	79	43	3	2	1	6	4	-			1895.
78	52	11	2	2	99	57	3	2	1	100	58	1	1	-	78	44	2	1	1	8	4	-			1896.
95	63	8	2	2	81	53	2	1	1	85	46	4	4	-	101	63	3	1	1	7	5	-			1897.
79	53	6	2	1	84	59	3	3	-	89	54	4	2	2	75	40	6	4	-	7	4	-			1898.
90	58	4	1	1	85	54	3	3	-	79	50	3	2	1	75	46	3	2	1	7	4	-			1899.
98	61	6	2	2	75	55	4	1	2	82	57	3	2	1	71	52	6	2	2	5	3	-			1900.
1,067	637	92	20	15	1,045	601	33	20	9	957	542	28	18	8	808	478	31	18	6	60	37	2			Total.

ENGINEERING.																			
1st Eng.					2nd Eng.					B.E.					M.E.					
Examined.	Passed.	Passed with Honours.	2nd Class Exhibitions.	1st Class Exhibitions.	Examined.	Passed.	Passed with Honours.	2nd Class Exhibitions.	1st Class Exhibitions.	Examined.	Passed.	Passed with Honours.	2nd Class Exhibitions.	1st Class Exhibitions.	Examined.	Passed.	Passed with Honours.			
27	16	6	-	1	18	14	2	2	-	6	4	-	-	-	-	-	-			1891.
23	11	5	1	1	15	11	2	2	-	12	8	1	-	1	-	-	-			1892.
26	13	4	1	1	16	10	1	1	-	11	9	1	1	-	-	-	-			1893.
24	13	3	1	1	13	7	2	-	1	7	5	-	-	-	-	-	-			1894.
23	9	-	-	-	17	9	5	1	1	10	6	2	-	1	-	-	-			1895.
24	13	5	1	1	19	8	1	1	-	13	10	2	1	1	-	-	-			1896.
20	8	4	-	-	23	15	3	1	1	9	5	3	-	1	-	-	-			1897.
26	11	-	-	-	13	10	1	-	-	11	8	1	1	-	-	-	-			1898.
30	16	-	-	-	11	8	2	2	-	16	12	2	1	-	-	-	-			1899.
21	9	1	-	-	19	10	1	-	-	14	11	4	2	-	-	-	-			1900.
244	119	28	4	5	164	102	20	10	3	109	78	16	6	4	-	-	-			Total.

DOCUMENTS. VIII.

(2.)—RETURN showing the Number of Women Students who presented themselves for the Exami- Ireland for the period 1891–1900; also the Number who

WOMEN

	ARTS.																						
	Matriculation.					First University.					Second University.					B.A.					M.A.			
	Examined.	Passed.	Passed with Honours.	2nd Class Exhibitions.	1st Class Exhibitions.	Examined.	Passed.	Passed with Honours.	2nd Class Exhibitions.	1st Class Exhibitions.	Examined.	Passed.	Passed with Honours.	2nd Class Exhibitions.	1st Class Exhibitions.	Examined.	Passed.	Passed with Honours.	2nd Class Exhibitions.	1st Class Exhibitions.	Examined.	Passed.	Passed with Honours.		
1891,	203	162	37	6	-	72	48	13	3	2	58	46	13	2	1	38	27	10	2	2	2	-	-		
1892,	204	160	42	1	1	119	73	23	6	1	53	43	9	5	-	50	27	5	-	-	4	4	2		
1893,	274	186	44	3	-	140	83	25	3	2	71	58	24	6	3	51	33	10	4	1	1	1	-		
1894,	223	127	38	3	1	177	108	21	4	-	69	57	17	6	1	64	38	9	5	-	8	7	4		
1895,	203	156	29	3	-	138	90	13	4	1	91	70	22	6	1	79	45	6	4	1	6	5	-		
1896,	226	170	40	2	-	145	97	24	4	-	91	77	12	6	2	69	43	12	2	1	5	4	4		
1897,	243	184	36	5	-	160	107	23	6	-	89	75	14	6	2	74	44	11	3	2	3	2	-		
1898,	253	195	30	4	-	157	101	30	9	1	92	71	23	6	3	98	56	5	2	1	3	2	1		
1899,	266	184	37	5	2	156	114	20	7	-	97	62	25	9	4	89	43	10	3	-	2	1	-		
1900,	224	170	25	2	2	161	110	25	11	2	98	83	16	5	2	85	61	21	6	3	3	3	2		
Total,	2,319	1,694	358	34	6	1,425	931	217	57	9	809	612	175	57	19	697	417	99	31	11	37	29	13		

	LAW.														
	1st Law.					LL.B.					LL.D.				
	Examined.	Passed.	Passed with Honours.	2nd Class Exhibitions.	1st Class Exhibitions.	Examined.	Passed.	Passed with Honours.	2nd Class Exhibitions.	1st Class Exhibitions.	Examined.	Passed.	Passed with Honours.		
1891, ...	-	-	-	-	-	-	-	-	-	-	-	-	-		
1892, ...	1	1	1	-	1	-	-	-	-	-	-	-	-		
1893, ...	-	-	-	-	-	1	1	-	-	-	-	-	-		
1894, ...	-	-	-	-	-	-	-	-	-	-	-	-	-		
1895, ...	-	-	-	-	-	-	-	-	-	-	-	-	-		
1896, ...	-	-	-	-	-	2	2	1	1	-	-	-	-		
1897, ...	-	-	-	-	-	2	2	1	-	-	-	-	-		
1898, ...	1	1	-	-	-	-	-	-	-	-	-	-	-		
1899, ...	-	-	-	-	-	1	1	1	1	-	-	-	-		
1900, ...	-	-	-	-	-	1	1	1	-	-	-	-	-		
Total, ...	2	2	1	-	1	7	7	4	2	-	-	-	-		

nations in the Faculties of Arts, Medicine, Law, and Engineering in the Royal University of Passed, who Passed with Honours, and who gained Exhibitions.

STUDENTS.

MEDICINE.																						
1st Med.					2nd Med.					3rd Med.					M.B.					M.D.					
Examined.	Passed.	Passed with Honours.	2nd Class Exhibitions.	1st Class Exhibitions.	Examined.	Passed.	Passed with Honours.	2nd Class Exhibitions.	1st Class Exhibitions.	Examined.	Passed.	Passed with Honours.	2nd Class Exhibitions.	1st Class Exhibitions.	Examined.	Passed.	Passed with Honours.	2nd Class Exhibitions.	1st Class Exhibitions.	Examined.	Passed.	Passed with Honours.			
3	1	-	-	-	11	5	1	1	-	3	3	-	-	-	5	4	2	-	-	-	-	-			1891.
2	2	-	-	-	5	3	-	-	-	9	4	1	-	1	2	-	-	-	-	-	-	-			1892.
2	2	1	-	-	5	2	-	-	-	5	3	-	-	-	5	3	1	-	1	1	1	1			1893.
5	2	-	-	-	6	2	-	-	-	2	1	-	-	-	6	4	-	-	-	-	-	-			1894.
7	6	-	-	-	3	1	-	-	-	2	-	-	-	-	5	2	-	-	-	1	1	-			1895.
7	1	-	-	-	8	4	-	-	-	9	4	-	-	-	2	2	-	-	-	1	1	-			1896.
9	4	-	-	-	6	2	-	-	-	5	4	-	-	-	2	-	-	-	-	-	-	-			1897.
4	3	-	-	-	6	2	-	-	-	3	3	-	-	-	4	3	-	-	-	2	2	-			1898.
9	6	1	-	-	7	5	-	1	-	2	1	-	-	-	6	6	-	-	-	2	1	-			1899.
5	4	2	-	-	8	6	1	-	-	6	4	-	-	-	2	1	-	-	-	-	-	-			1900.
53	31	4	-	-	65	34	2	2	-	46	27	1	-	1	39	25	3	-	1	7	6	1			Total.

ENGINEERING.																						
1st Eng.					2nd Eng.					B.E.					M.E.							
Examined.	Passed.	Passed with Honours.	2nd Class Exhibitions.	1st Class Exhibitions.	Examined.	Passed.	Passed with Honours.	2nd Class Exhibitions.	1st Class Exhibitions.	Examined.	Passed.	Passed with Honours.	2nd Class Exhibitions.	1st Class Exhibitions.	Examined.	Passed.	Passed with Honours.					
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-					1891.
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-					1892.
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-					1893.
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-					1894.
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-					1895.
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-					1896.
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-					1897.
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-					1898.
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-					1899.
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-					1900.
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-					Total.

DOCUMENTS. VIII.

(3.)—RETURN with reference to the Number of STUDENTS who passed EXAMINATIONS in the ARTS FACULTY of the ROYAL UNIVERSITY of IRELAND by "PRIVATE STUDY" or "PRIVATE TUITION."

MALE STUDENTS.

	Total Number of Male Students.				Number of Male Students who Studied Privately or under Private Tuition.				Proportion per cent. for the 3 years 1898-1900 who Studied Privately.
	1898.	1899.	1900.	Total for the 3 years 1898-1900.	1898.	1899.	1900.	Total for the 3 years 1898-1900.	
MATRICULATION:—									
Passed,	554	496	518	1,568	93	65	66	226	14·41
Passed with Honours,	55	51	52	158	8	2	1	11	6·96
Gained 2nd Class Exhibition,	16	15	18	49	1	1	-	2	4·08
Gained 1st Class Exhibition,	10	8	8	26	1	1	-	2	7·69
FIRST UNIVERSITY:—									
Passed,	271	309	278	858	60	80	68	208	24·24
Passed with Honours,	31	30	25	86	2	4	1	7	8·13
Gained 2nd Class Exhibition,	11	13	9	33	-	2	-	2	6·06
Gained 1st Class Exhibition,	9	10	8	27	-	1	1	2	7·40
SECOND UNIVERSITY:—									
Passed,	162	145	163	470	52	30	36	118	25·10
Passed with Honours,	26	31	31	88	6	2	2	10	11·36
Gained 2nd Class Exhibition,	8	7	11	26	-	-	1	1	3·84
Gained 1st Class Exhibition,	5	4	3	12	-	-	-	-	-
B.A.:—									
Passed,	101	115	84	300	27	21	21	69	23·
Passed with Honours,	30	29	18	77	8	2	2	12	15·58
Gained 2nd Class Exhibition,	11	11	8	30	6	1	-	7	23·33
Gained 1st Class Exhibition,	6	7	4	17	1	-	-	1	5·88
M.A.:—									
Passed,	9	15	13	37	1	4	2	7	18·91
Passed with Honours,	5	8	8	21	1	1	1	3	14·28

WOMEN STUDENTS.

	Total Number of Women Students.				Number of Women Students who Studied Privately or under Private Tuition.				Proportion per cent. for the 3 years 1898-1900 who Studied Privately.
	1898.	1899.	1900.	Total for the 3 years 1898-1900.	1898.	1899.	1900.	Total for the 3 years 1898-1900.	
MATRICULATION:—									
Passed,	195	184	170	549	22	13	20	55	10·
Passed with Honours,	30	37	25	92	2	1	2	5	5·43
Gained 2nd Class Exhibition,	4	5	2	11	-	-	-	-	-
Gained 1st Class Exhibition,	-	2	2	4	-	-	-	-	-
FIRST UNIVERSITY:—									
Passed,	101	114	110	325	11	20	12	43	13·23
Passed with Honours,	30	20	25	75	-	-	-	-	-
Gained 2nd Class Exhibition,	9	7	11	27	-	-	-	-	-
Gained 1st Class Exhibition,	1	-	2	3	-	-	-	-	-
SECOND UNIVERSITY:—									
Passed,	71	62	83	216	14	10	15	39	18·05
Passed with Honours,	23	25	16	64	2	2	-	4	6·25
Gained 2nd Class Exhibition,	6	9	5	20	-	2	-	2	10·
Gained 1st Class Exhibition,	3	4	2	9	-	-	-	-	-
B.A.:—									
Passed,	56	43	61	160	6	5	8	19	11·87
Passed with Honours,	5	10	21	36	-	1	2	3	8·33
Gained 2nd Class Exhibition,	2	3	6	11	-	-	-	-	-
Gained 1st Class Exhibition,	1	-	3	4	-	-	-	-	-
M.A.:—									
Passed,	2	1	3	6	-	-	-	-	-
Passed with Honours,	1	-	2	3	-	-	-	-	-

-IX-

Expenditure by the Commissioners of Public Works on (1) Royal University, and (2) the Queen's Colleges.

Documents received from the Board of Public Works in response to a request for Returns showing (1) the Expenditure of Public Money in connection with the Purchase, Alteration, and Extension of the premises of the Royal University and the Up-keep of these premises; (2) the Expenditure of Public Money by the Board of Works, for each of the last five years, in connection with the three Queen's Colleges of Belfast, Cork, and Galway.

I.—ROYAL UNIVERSITY.

STATEMENT showing the EXPENDITURE by the Commissioners of Public Works, Ireland, on the Buildings connected with the ROYAL UNIVERSITY.

YEAR.	ALTERATION AND EXTENSION OF PREMISES IN EARLSFORT TERRACE.			UP-KEEP OF BUILDINGS.					Grand Total.	Less Appropriations in Aid.	Net Total.
	Purchase of Site, &c.	Works.	Furniture, Fittings, &c.	Maintenance.	Furniture, &c.	Rent.	Fuel, Light, &c.	Total.			
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
1881-2, ...	—	—	—	—	3 3 0	161 18 1	—	*165 1 1	165 1 1	—	165 1 1
1882-3, ...	27,411 16 6	81 6 0	472 1 11	206 4 4	721 8 7	646 19 11	85 8 10	*1,660 1 8	29,625 6 1	—	29,625 1 1
1883-4, ...	—	1,332 4 3	2,328 11 0	5 11 6	8 17 3	—	24 8 7	*38 17 4	3,699 12 7	—	3,699 12 7
1884-5, ...	—	10,292 11 11	418 15 10	1 0 4	0 9 6	—	115 5 9	*116 15 7	10,828 3 4	—	10,828 3 4
1885-6, ...	—	14,970 18 8	4,015 14 1	2 16 7	23 5 0	—	140 1 2	*166 2 9	19,152 15 6	—	19,152 15 6
1886-7, ...	—	3,232 5 1	10,838 1 4	3,730 19 7	—	—	—	3,730 19 7	17,801 6 0	—	17,801 6 0
1887-8, ...	—	53 7 4	1,675 16 1	489 15 3	—	—	—	489 15 3	2,218 18 8	—	2,218 18 8
1888-9, ...	—	130 0 0	—	278 7 3	—	—	—	278 7 3	408 7 3	—	408 7 3
1889-90, ...	—	—	—	419 13 4	—	—	—	419 13 4	419 13 4	—	419 13 4
1890-1, ...	—	524 6 9	—	522 4 11	1 15 9	—	—	524 0 8	1,048 7 5	—	1,048 7 5
1891-2, ...	—	543 14 10	—	425 14 10	—	—	—	425 14 10	969 9 8	—	969 9 8
1892-3, ...	—	10 15 5	—	1,009 12 4	—	—	—	1,009 12 4	1,020 7 9	—	1,020 7 9
1893-4, ...	—	—	—	413 6 3	—	—	25 6 0	438 12 3	438 12 3	—	438 12 3
1894-5, ...	—	—	—	295 18 0	0 9 8	—	—	296 7 8	296 7 8	—	296 7 8
1895-6, ...	—	—	—	371 9 10	—	—	—	371 9 10	371 9 10	—	371 9 10
1896-7, ...	—	—	—	432 19 8	—	—	—	432 19 8	432 19 8	—1 16 0	431 3 8
1897-8, ...	—	—	—	900 0 1	0 18 6	—	—	900 18 7	900 18 7	—0 12 0	900 6 7
1898-9, ...	—	—	—	786 4 8	—	—	—	786 4 8	786 4 8	—0 12 0	785 12 8
1899-1900, ...	—	—	—	406 3 5	—	—	—	406 3 5	406 3 5	—0 12 0	405 11 5
1900-1, ...	—	—	—	792 5 8	—	—	—	792 5 8	792 5 8	+0 8 0	792 13 8
	27,411 16 6	31,171 10 3	19,749 0 3	11,490 7 10	760 7 3	808 18 0	390 10 4	13,450 3 5	91,782 10 5	—3 4 0	91,779 6 5
		78,332 7 0									

* These amounts include the Expenditure on the Royal University Office, Upper Merrion-street, 1881-2 to 1885-6.

OFFICE OF PUBLIC WORKS,
CUSTOM HOUSE, DUBLIN.
17th September, 1901.

D. T. JONES, *for Accountant.*

II.—QUEEN'S COLLEGES, CORK, BELFAST, GALWAY.

STATEMENT showing Expenditure by the Commissioners of Public Works, Ireland, during the last five financial years.

College.	Year.	New Works, &c.	Maintenance and Supplies.	Furniture, Fittings, &c.	Rent.	Fuel, Light, Water, &c.	Total.	Less Appropriations in Aid.	Net Total.
		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Cork, ...	1896-7, ...	66 6 10	575 1 2	89 10 3	47 9 6	1 11 1	779 18 10	18 1 8	761 17 2
"	1897-8, ...	80 18 4	680 6 9	218 9 9	57 0 5	1 13 11	1,038 9 2	22 14 11	1,015 14 3
"	1898-9, ...	66 8 7	770 16 5	163 3 7	48 4 10	2 17 0	1,051 10 5	26 2 5	1,025 8 0
"	1899-1900, ...	259 15 0	783 12 3	80 18 4	18 3 1	2 9 2	1,144 17 10	52 6 7	1,092 11 3
"	1900-1, ...	—	673 1 7	89 9 11	40 16 7	2 4 2	805 12 3	23 3 11	782 8 4
Total, Cork, ...		473 8 9	3,482 18 2	641 11 10	211 14 5	10 15 4	4,820 8 6	142 9 6	4,677 19 0
Belfast, ...	1896-7, ...	338 5 11	526 0 10	241 19 11	—	3 12 5	1,109 19 1	1 7 0	1,108 12 1
"	1897-8, ...	233 14 2	622 7 9	249 11 11	—	3 5 4	1,108 19 2	14 18 5	1,094 0 9
"	1898-9, ...	202 10 0	686 2 5	191 14 2	—	1 7 1	1,081 13 8	6 12 5	1,075 1 3
"	1899-1900, ...	307 19 0	405 16 5	147 12 1	—	5 2 2	866 9 8	0 9 0	866 0 8
"	1900-1, ...	86 10 9	304 2 7	164 6 3	—	0 15 2	555 14 9	9 11 6	546 3 3
Total, Belfast, ...		1,163 19 10	2,544 10 0	995 4 4	—	14 2 2	4,722 16 4	32 18 4	4,689 18 0
Galway, ...	1896-7, ...	383 6 11	539 4 6	83 2 4	—	—	1,005 13 9	—	1,005 13 9
"	1897-8, ...	196 2 3	681 12 1	166 3 1	—	—	1,043 17 5	—	1,043 17 5
"	1898-9, ...	90 14 2	720 4 7	145 2 2	—	1 2 8	957 3 7	6 0 0	951 3 7
"	1899-1900, ...	—	456 15 3	71 19 5	—	0 18 3	529 12 11	—	529 12 11
"	1900-1, ...	—	413 7 7	85 12 3	—	0 1 2	499 1 0	—	499 1 0
Total, Galway, ...		670 3 4	2,811 4 0	551 19 3	—	2 2 1	4,035 8 8	6 0 0	4,029 8 8

D. T. JONES, *for Accountant.*

OFFICE OF PUBLIC WORKS,
CUSTOM HOUSE, DUBLIN.
17th September, 1901.

X.

Documents put in by Sir James Creed Meredith, LL.D., and Joseph M'Grath, Esq., LL.D., Secretaries of the Royal University of Ireland.

(1.)

RETURN of the ATTENDANCES of the Members of the Senate, at Meetings of the Senate, from the foundation of the University to the present date.

(See evidence of Sir JAMES MEREDITH and Dr. M'GRATH, qq. 186–190.)

NAME.	Date of Appointment.	1880	1881	1882	1883	1884	1885	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900	1901	Year.
		1	6	7	8	5	10	7	8	8	5	5	5	7	8	5	5	5	7	5	5	6	4	No. of Meetings.
CHANCELLORS.																								
Duke of Abercorn, ...	1880	1	-	1	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	Died, 1885.
Marquess of Dufferin, ...	1886	-	-	-	-	-	-	-	-	-	2	-	-	-	-	-	-	-	2	1	1	-	-	
SENATORS.																								
Archbishop Trench, ...	1880	-	4	3	2	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	Died, 1886.
Cardinal M'Cabe, ...	"	1	5	3	2	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	" 1885.
Rt. Hon. Dr. Ball, ...	"	1	6	4	1	1	5	2	4	1	3	4	1	1	1	-	-	-	-	-	-	-	-	Resigned, 1896.
Earl of Granard, ...	"	1	4	5	2	1	1	-	2	1	-	-	-	-	-	-	-	-	-	-	-	-	-	Died, 1889.
Earl of Kenmare, ...	"	-	-	-	1	1	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	-	
Earl of Rosse, ...	"	1	5	5	2	-	2	-	1	2	2	-	2	1	1	1	-	1	1	-	-	-	-	
Archbishop Plunket, ...	"	-	1	3	1	-	2	1	2	-	-	-	-	-	1	-	-	-	1	-	-	-	-	Died, 1897.
Bishop Woodlock, ...	"	1	6	6	5	2	3	2	2	2	2	1	-	-	-	-	-	-	-	-	-	-	-	Resigned, 1890.
Lord O'Hagan, ...	"	1	5	6	3	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	Died, 1885.
Lord Emly, ...	"	1	4	4	4	3	7	4	4	5	4	2	4	4	4	-	-	-	-	-	-	-	-	" 1894.
Lord Morris, ...	"	1	3	5	3	1	7	2	2	2	2	1	3	1	2	2	1	2	3	-	3	4	1	" 1901.
Lord Justice Barry, ...	"	-	2	1	2	1	3	-	-	1	1	1	-	-	-	-	-	-	1	-	-	-	-	" 1897.
Sir Robert Kane. ...	"	1	5	5	4	4	9	5	8	2	-	-	-	-	-	-	-	-	-	-	-	-	-	" 1890.
Monsignor Neville, ...	"	1	6	7	8	4	3	2	4	6	-	-	-	-	-	-	-	-	-	-	-	-	-	" 1889.
Rev. Dr. Kavanagh, ...	"	1	4	6	5	4	4	4	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	" 1886.
Rev. Dr. Porter, ...	"	1	6	7	5	5	7	5	4	6	1	-	-	-	-	-	-	-	-	-	-	-	-	" 1889.
Dr. Sullivan.	"	1	6	7	4	5	7	6	5	-	-	-	-	-	-	-	-	-	-	-	-	-	-	" 1890.
Sir Thomas Moffett, ...	"	1	6	7	6	5	7	6	6	5	4	5	4	6	4	5	5	4	5	1	5	3	1	
Right Hon. A. Kavanagh, ...	"	1	3	2	-	2	3	2	1	2	2	-	-	-	-	-	-	-	-	-	-	-	-	Died, 1889.
Mr. Dease.	"	1	5	7	5	3	5	2	4	5	3	3	4	3	2	5	3	4	4	4	5	5	3	
Rev. Dr. Scott, ...	"	1	3	6	6	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	Died. 1883.
Rev. Dr. Molloy, ...	"	1	6	2	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	Resigned, 1882.
Dr. Allman. ...	"	1	6	7	5	4	7	4	5	6	5	5	5	6	4	5	5	4	5	4	5	6	3	
Rev. Dr. Stevenson, ...	"	1	6	6	5	4	8	3	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	Died, 1886.
Sir John Banks, ...	"	1	6	7	4	5	5	7	8	7	4	4	4	4	6	4	2	2	5	-	1	-	-	
Dr. Redfern.	"	1	6	2	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	Resigned, 1882.
Sir Francis Cruise, ...	"	1	5	7	4	5	6	3	7	3	2	1	-	2	2	-	-	-	-	-	-	1	-	
Dr. M'Keown.	"	1	5	7	5	1	4	4	3	3	2	2	3	2	2	-	4	3	2	3	3	1	2	
Dr. Macalister, ...	"	1	5	3	2	2	2	2	2	-	3	2	-	1	-	1	3	1	2	2	1	1		
Dr. Lyons.	"	-	5	6	5	2	4	3	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	Died, 1886.
Dr. Hayden, ...	"	1	5	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	" 1881.
Mr. Greer.	"	1	4	3	4	2	6	4	5	3	4	-	-	-	-	-	-	-	-	-	-	-	-	" 1892.
Right Hon. C. T. Redington,	"	1	4	5	2	2	7	3	5	4	3	2	2	4	6	5	5	5	4	5	-	-	-	" 1899.
Mr. Robert Scott, ...	"	1	5	7	6	4	4	5	3	5	3	2	-	-	-	-	-	-	-	-	-	-	-	" 1891.
Dr. E. D. J. Wilson, ...	"	1	5	2	2	1	-	-	-	-	-	-	-	1	-	-	-	-	-	-	-	-	-	
Right Hon. J. Young, ...	"	1	6	3	1	2	2	1	1	1	-	-	-	-	-	-	-	-	-	-	1	-	-	
Mr. Farrelly, ...	1883	-	-	-	5	6	9	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	Term of office expired, 1886.
Rev. Dr. Walsh, ...	"	-	-	-	3	3	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	Resigned, 1884.
Dr. Curtis. ...	"	-	-	-	3	5	10	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	Died, 1886.
Rev. Dr. Witherow, ...	1884	-	-	-	-	3	6	5	5	6	2	-	-	-	-	-	-	-	-	-	-	-	-	" 1890.
Bishop Healy, ...	"	-	-	-	-	1	5	5	5	5	3	2	5	4	5	4	3	3	4	2	3	3	3	
Rev. Dr. Delany, ...	1885	-	-	-	-	-	3	7	8	8	5	5	4	5	8	5	4	2	6	5	5	6	4	
Dr. Maguire, ...	"	-	-	-	-	-	-	2	2	3	-	-	-	-	-	-	-	-	-	-	-	-	-	Term of office expired, 1888.
Sir William Thomson, ...	1886	-	-	-	-	-	-	6	7	6	4	2	4	4	6	4	3	5	5	2	4	-	2	
Judge Shaw, ...	"	-	-	-	-	-	-	3	5	4	3	1	1	2	4	5	4	3	3	-	3	3	3	
Dr. Whitla.	"	-	-	-	-	-	-	2	2	5	-	-	-	-	-	-	-	-	-	-	-	-	-	Resigned, 1889.
Bishop O'Dwyer, ...	"	-	-	-	-	-	-	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-	2	
Dr. O'Sullivan, ...	"	-	-	-	-	-	-	-	3	4	1	2	3	2	1	1	1	3	2	1	-	-	-	Term of office expired, 1899.
Sir Christopher Nixon, ...	1887	-	-	-	-	-	-	-	6	7	4	5	4	5	7	5	3	4	4	4	3	4	2	
Rev. Dr. Leitch, ...	1888	-	-	-	-	-	-	-	-	-	4	4	2	-	2	2	2	1	1	-	3	2	-	
Dr. Sinclair, ...	1889	-	-	-	-	-	-	-	-	-	4	4	3	2	3	3	2	4	1	4	2	2	2	
Mr. Cuming.	"	-	-	-	-	-	-	-	-	-	2	3	1	-	2	3	4	3	4	-	3	4	2	
Chief Baron Palles, ...	"	-	-	-	-	-	-	-	-	-	-	4	-	2	-	1	-	-	4	-	2	1	-	
Monsignor Molloy, ...	1890	-	-	-	-	-	-	-	-	-	-	4	5	5	5	5	4	5	2	4	4	3	2	
Rev. Dr. Hamilton, ...	"	-	-	-	-	-	-	-	-	-	-	4	5	6	5	5	5	5	5	5	5	5	3	
Dr. Leebody, ...	"	-	-	-	-	-	-	-	-	-	-	3	4	4	5	4	4	4	4	5	5	2	2	
Dr. Slattery.	"	-	-	-	-	-	-	-	-	-	-	2	3	5	5	4	1	-	-	-	-	-	-	Died, 1897.
Right Hon. O'Conor Don, ...	1891	-	-	-	-	-	-	-	-	-	-	-	3	6	3	1	2	4	3	3	4	4	2	
Sir Patrick Keenan, ...	"	-	-	-	-	-	-	-	-	-	-	-	3	3	1	3	-	-	-	-	-	-	-	Died, 1894.
Rev. Dr. M'Cutcheon, ...	"	-	-	-	-	-	-	-	-	-	-	-	-	4	4	4	1	-	-	-	-	-	-	" 1895.
Rev. Dr. Brown, ...	1892	-	-	-	-	-	-	-	-	-	-	-	-	2	4	4	5	5	5	4	5	5	2	
Sir John Gilbert, ...	1894	-	-	-	-	-	-	-	-	-	-	-	-	-	-	2	3	2	2	-	-	-	-	Died, 1898.
Dr. Cox, ...	1895	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	3	4	2	2	4	3	1	
Rev. Dr. Nicholas, ...	"	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	2	4	4	3	3	4	2	
Lord Justice Holmes, ...	1896	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	-	-	-	1	-	
Bishop Meade, ...	1897	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	1	1	1	2	
Sir Rowland Blennerhassett,	"	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	4	2	1	-	
Mr. Justice O'Brien, ...	"	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	-	-	Died, 1899.
Dr. Starkie, ...	1898	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	2	3	3	-	
Dr. Walton Brown, ...	1899	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	2	2	
Col. Ross of Bladensburg, ...	"	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	2	-	3	
Sir Henry Bellingham, ...	1900	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	6	1	

20th September, 1901.

J. C. MEREDITH
J. M'GRATH, } *Secretaries.*

DOCUMENTS, X.

(2.)

SUMMARY of ANNUAL RECEIPTS and EXPENDITURE of the ROYAL UNIVERSITY of IRELAND to MARCH 31, 1901.

(See evidence of Sir JAMES MEREDITH and Dr. M'GRATH, q. 73.)

RECEIPTS.

Exclusive of Interest on Pension Fund.

—	1881-94.	1894-5.*	1895-6.	1896-7.	1897-8.	1898-9.	1899-1900.	1900-1901.	Total.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Endowment,	249,437 10 0	20,562 10 0	20,000 0 0	20,000 0 0	20,000 0 0	20,000 0 0	20,000 0 0	20,000 0 0	390,000 0 0
Fees,	37,119 9 6	3,640 7 6	3,768 17 0	3,843 2 6	4,032 11 6	4,035 9 0	4,085 18 0	3,880 18 6	64,406 13 6
Interest, &c.,	11,548 5 0	1,518 7 4	1,505 13 10	1,571 19 7	1,742 19 9	1,826 16 11	1,867 15 1	1,884 14 7	23,466 12 1
	298,105 4 6	25,721 4 10	25,274 10 10	25,415 2 1	25,775 11 3	25,862 5 11	25,953 13 1	25,765 13 1	477,873 5 7

EXPENDITURE.

ADMINISTRATION.									
Office Salaries and Allowances,	36,897 15 4	3,765 14 2	3,810 4 4	3,808 9 7	3,816 2 6	3,869 5 0	4,002 16 8	3,722 11 5	63,692 19 0
Travelling Expenses of Senate, &c.,	6,273 10 5	375 6 5	326 12 8	314 14 5	305 9 0	239 7 10	268 12 11	267 15 5	8,371 9 1
Stationery, Printing, &c.,	5,973 8 1	555 3 0	513 1 8	663 12 8	511 19 8	404 19 1	305 5 0	349 3 9	9,276 12 11
Office Incidental Expenses,	3,321 17 11	536 1 6	354 17 1	491 4 2	445 0 1	539 10 6	434 14 9	578 19 4	6,702 5 4
	52,466 11 9	5,232 5 1	5,004 15 9	5,278 0 10	5,078 11 3	5,053 2 5	5,011 9 4	4,918 9 11	88,043 6 4
EXAMINATIONS.									
Salaries of Fellows,	78,913 14 10	8,437 10 0	8,195 10 0	8,327 0 0	8,448 16 0	8,774 0 0	8,674 0 0	8,499 7 11	138,269 18 9
Remuneration of Examiners (other than Fellows).	30,423 17 4	2,655 19 0	2,586 15 0	2,416 10 0	2,477 0 0	2,352 10 0	2,477 11 0	2,765 14 0	48,155 16 4
Remuneration of Centre Superintendents.	6,871 9 0	551 5 0	532 10 0	568 10 0	560 5 0	578 5 0	603 0 0	536 5 0	10,801 9 0
Travelling Expenses of Examiners and Superintendents.	13,566 8 11	1,139 2 11	1,230 13 1	1,242 13 3	1,313 14 9	1,323 19 8	1,355, 8 2	1,408 5 1	22,580 5 10
Petty Expenses of Examiners and Superintendents.	204 3 7	22 8 2	13 16 9	31 5 0	31 0 11	45 13 8	29 9 3	37 11 6	415 8 10
Pay of Attendants at Examination Halls.	872 10 6	63 8 0	65 11 6	71 11 0	70 17 0	65 2 0	72 6 6	68 13 0	1,349 19 6
Miscellaneous Expenses,	3,367 4 8	384 6 11	377 15 0	156 16 11	604 13 0	509 10 5	423 16 1	450 4 4	6,274 7 4
	134,219 8 10	13,254 0 0	13,002 11 4	12,814 6 2	13,506 6 8	13,649 0 9	13,635 11 0	13,766 0 10	227,847 5 7
REWARDS.									
Exhibitions,	25,452 17 6	2,366 0 0	2,339 0 0	2,384 0 0	2,452 0 0	2,472 0 0	2,437 0 0	2,534 0 0	42,436 17 6
Special Money Prizes and Medals,	1,307 5 0	93 0 0	176 2 6	62 15 7	205 10 0	11 2 0	72 5 0	161 8 6	2,089 8 7
Scholarships,	8,276 4 9	752 0 0	780 0 0	624 0 0	920 0 0	1,030 0 0	870 0 0	760 0 0	14,012 4 9
Studentships,	8,013 18 1	1,100 0 0	800 0 0	1,000 0 0	1,000 0 0	970 0 0	970 0 0	1,000 0 0	14,853 18 1
Junior Fellowships,	—	200 0 0	700 0 0	1,200 0 0	1,350 0 0	1,500 0 0	1,450 0 0	1,257 12 2	7,657 12 2
	43,050 5 4	4,511 0 0	4,795 2 6	5,270 15 7	5,927 10 0	5,983 2 0	5,799 5 0	5,713 0 8	81,050 1 1
	229,736 5 11	22,997 5 1	22,802 9 7	23,363 2 7	24,512 7 11	24,685 5 2	24,446 5 4	24,397 11 5	396,940 13 0

* The receipts in 1894-5 included an exceptional item—arrears of refund of Income Tax.

TABLE SHOWING EXCESS OF RECEIPTS OVER EXPENDITURE IN EACH YEAR.

Year.	Receipts.	Expenditure.	Excess.
	£ s. d.	£ s. d.	£ s. d.
1881-94,	298,105 4 6	229,736 5 11	68,368 18 7
1894-5,	25,721 4 10	22,997 5 1	2,723 19 9
1895-6,	25,274 10 10	22,802 9 7	2,472 1 3
1896-7,	25,415 2 1	23,363 2 7	2,051 19 6
1897-8,	25,775 11 3	24,512 7 11	1,263 3 4
1898-9,	25,862 5 11	24,685 5 2	1,177 0 9
1899-1900,	25,953 13 1	24,446 5 4	1,507 7 9
1900-1,	25,765 13 1	24,397 11 5	1,368 1 8
	477,873 5 7	396,940 13 0	80,932 12 7

APPLICATION OF SURPLUS.

	£ s. d.	£ s. d.
Surplus as shown,		80,932 12 7
Paid for Pathological and Surgical Museum,	1,200 0 0	
Contribution to Equipment Fund,	5,000 0 0	
		6,200 0 0
		74,732 12 7
* Pension Fund. Purchase of £12,000 Consols,		11,969 3 5
		62,763 9 2
INVESTMENTS—		
Purchase of £10,000 Bank of Ireland Stock,	32,420 12 6	
Purchase of £10,000 Dublin Corporation Stock.	10,711 12 0	
Purchase of £2,500 India 3 per cent. Stock,	2,478 3 6	
Purchase of £2,500 Belfast Corporation Stock,	2,512 11 0	
		48,122 19 0
March 31, 1901. Balance in hands,		£14,640 10 2

XI.

Copy of "Declaration of the Catholic Laity of Ireland, on the subject of University Education in that country, lately laid before the Prime Minister," and ordered by the House of Commons to be printed, 30th March, 1870.

(See the evidence of the Most Rev. Dr. O'DWYER, q. 320, p. 14; also the evidence of the Right Hon. O'CONOR DON, q. 1819, p. 107.)

DECLARATION.

"We, the undersigned Roman Catholic laymen, deem it our duty to express as follows our opinions on University Education in Ireland.

"1. That it is the constitutional right of all British subjects to adopt whatever system of Collegiate or University Education they prefer.

"2. That perfect religious equality involves equality in all educational advantages afforded by the State.

"3. That a large number of Irishmen are at present precluded from the enjoyment of University Education, honours, and emoluments, on account of conscientious religious opinions regarding the existing systems of education.

"4. That we, therefore, demand such a change in the system of Collegiate and University Education as will place those who entertain these conscientious objections on a footing of equality with the rest of their fellow-countrymen as regards Colleges, University honours and emoluments, University Examinations, government, and representation."

The Earl of Fingall.
The Earl of Granard, L.L.
The Earl of Kenmare.
The Earl of Dunraven, L.L.
Viscount Southwell.
Viscount Castlerosse, L.L., M.P.
Lord Louth, D.L.
Lord Vaux of Harrowden.
Lord Ffrench, D.L.
Lord Bellew, D.L.

The Right Hon. Richard More O'Ferrall, D.L.
The Right Hon. W. H. F. Cogan, M.P., D.L.
The Right Hon. William Monsell, M.P., V.L.

The Hon. George Plunkett.
The Hon. William Browne.
The Hon. Thomas Preston, D.L.
The Hon. George Ch. Mostyn, D.L.
The Hon. Montague H. Mostyn.

Sir Reginald A. Barnewall, Bart.
Sir John Esmonde, Bart., M.P., D.L.
Sir Rowland Blennerhassett, Bart., M.P.
Sir John Bradstreet, Bart.
Sir James Power, Bart., D.L.
Sir Patrick O'Brien, Bart., M.P., D.L.
Sir John Ennis, Bart., D.L.
Sir William Carroll, M.D., Ex-Lord Mayor of Dublin.
The O'Conor Don, M.P., D.L.
The O'Donoghue, M.P.
John Brady, M.P.
Bryan, George L., M.P., D.L.
Callan, Philip, M.P.
Corbally, M. E., M.P., V.L.
Darcy, M. P., M.P.
Dease, Edmond Gerald, M.P.
Dease, M. O'Reilly, M.P.
Delahunty, James, M.P.
Devereux, Richard Joseph, M.P.
De la Poer, Edmond, M.P., D.L.
Digby, Kenelm T., M.P.
Downing, M'Carthy, M.P.
Ennis, John James, M.P.
Fagan, William, M.P.
Gavin, Major George O'Halloran, M.P.
Heron, Denis Caulfield, LL.D., Q.C., M.P.
Maguire, John Francis, M.P.
Mathews, Henry, M.P., Q.C.
M'Mahon, Patrick, M.P.
M'Evoy, Edward, M.P.
Moore, George Henry, M.P., D.L.
Munster, Henry, M.P.
Murphy, N. D., M.P., D.L.
O'Conor, Denis M., M.P., A.M., LL.D.
O'Reilly, Myles, M.P., LL.D., D.L.
Power, John Talbot, M.P., D.L.
Sherlock, David, Q.C., M.P.
Synan, Edward, M.P.
Foley, Romney, Q.C.
Hamill, Arthur, Q.C., J.P.
Kelly, Charles, Q.C.
Lawless, Edmond, Q.C.
Monahan, James H., A.M., Q.C.
Murphy, John B., Q.C.
O'Donnell, Mathew, Q.C.
O'Shaughnessy, Michael, Q.C.
O'Hagan, John, Q.C., J.P.
Pallés, Christopher, Q.C.
Waters, George, Q.C.

Barron, Pierce Marcus, J.P., Waterford City and County, and D.L., City of Dublin.
Bianconi, Charles, D.L., J.P., Longfield, Cashel.
Blake, Theobald, D.L., Vermont, County of Galway.
Blake, V. O'Conor, D.L., Mayo.
Burke, Edmond, D.L., J.P., Cork.
Burke, Edward, D.L., J.P., Cork.
Caddell, Robert O'Ferrall, D.L., Harbourstown, Balbriggan.
Cheevers, Michael J., D.L., Ballinamore Bridge, Galway.
Dease, James A., V.L., D.L., J.P., Cavan County.
Devereux, John Thomas, D.L., Rocklands, Wexford.
Ferrall, Henry Taaffe, D.L., J.P., Merrion-square.
Gould, Edmond J., D.L., J.P., County of Cork.
Grace, Oliver D. J., Vice-Lieutenant of Roscommon County.
Hickey, William Creagh, D.L.
Johnston, James, D.L., Carrickbeeda, Dundalk.
Joyce, Pierce, J.P., D.L., Merview, Galway.
Kearney, P. J., D.L., Miltown House, Clonmellon.
Kelly, John, D.L., Bunbally.
Lalor, Edmond J. Power, D.L.
Langdale, Charles, D.L., J.P., High Sheriff, County Monaghan.
Lenigan, James, D.L., A.M., T.C.D., Castle Fogarty, Thurles.
Lynch, Charles, J.P., D.L., Ballycurren Castle, Tuam.
Lyons, Henry, D.L., Limerick.
Lynch, John W., D.L., Borough of Galway, Galway.
Lynch, J. Wilson, D.L., High Sheriff, County of Galway.
Lynch, P. C., D.L., Clougher House.
Lynch Staunton, George, Clydogh, Headford.
Maguire, Edward, D.L. (Leitrim), J.P., Counties of Cavan and Fermanagh.
Maher, Matthias A., J.P., D.L., Ballinkeele, Enniscorthy, Wexford.
Murphy, John Nicholas, D.L., Cork.
Murray, Maurice, D.L., J.P., Cork.
O'Beirne, Hugh, D.L., Jamestown, Leitrim.
O'Connell, Daniel, D.L., Derrynane, Cahirciveen, Killarney.
O'Conor, Charles M., D.L., J.P., Mount Druid, County of Roscommon.
O'Conor, P. Hugh, D.L., Castlerea.
O'Reilly, Joseph, R., D.L., Longford.
O'Rorke, Ambrose, J.P., D.L., County of Antrim.

DOCUMENTS. XI.

Ryan, George, D.L., Inch.
Segrave, O'Neil, D.L., Kiltymon, Newtownmountkennedy.
Taaffe, Myles, D.L., Smarmore Castle.
Thunder, Michael, D.L., Lagore.
Waldron, Laurence, D.L., Rutland-square, Dublin.
Whyte, John J., D.L., Loughbrickland, County of Down.

Archbold, Robert, J.P., High Sheriff (Kildare).
Arthur David Leahy, J.P., Hyde Park, Cork.
Bailey, Francis R., J.P., Cork.
Balfe, Captain P., J.P., Castlerea, County of Roscommon.
Barden, John, J.P., New Ross.
Barnewall, Charles, J.P., Dublin.
Barron, William Newell, J.P., 35 Fitzwilliam-square.
Barry, James G., J.P., County of Limerick.
Barry, James, J.P., Cahirciveen, Killarney.
Barry, J. H., J.P., Doneraile, Buttevant.
Bernard, Edward Morrogh, J.P., Killarney.
Blake, James S., J.P., Barrister-at-Law, Thomastown, Ballinamona.
Blake, Captain Maurice G., J.P., Tower-hill, Ballyglass.
Blake, P, J.P., Loughrea, Galway.
Blake, Pierce J., J.P., Cummer, Ballyglunin, Corofin.
Bosanquet, William H. F., J.P., Knockane, Waterford.
Boylan, Thomas, J.P., Hilltown, Drogheda.
Boylan, George, J.P., Louth.
Breen, Patrick, J.P., Castlebridge, County of Limerick.
Brennan, Patrick, J.P., Drimin, County of Louth.
Brodigan, Francis, J.P., Pilton House, Drogheda.
Burke, Walter, J.P., Mayo and Galway, Ballindine, Tuam.
Burke, William Joseph, J.P., Ower, Headfort, County of Galway.
Burke, John F., J.P., Clonmel.
Burke, Edward Cassen, J.P., Galway Borough.
Byrne, James, J.P., Cork.
Byrne, Edmond A., J.P., New Ross, Wexford.
Campbell, John, Alderman, J.P., Mountjoy-square, Dublin.
Cantillon, Charles J., J.P., Cork.
Caraher, Michael, J.P., Louth.
Carroll, F. M., J.P., Moone Abbey, Moone, Athy.
Carty, Thomas, J.P., County of Louth.
Carvill, P. G., J.P. (Down and Armagh).
Cassidy, John V., A.M., J.P., Kings, Parsonstown.
Caskett, F. J., J.P., Alderman, Clonmel.
Caulfield, W. A., J.P., County of Wexford.
Chadwick, John, J.P., Drogheda.
Chetser, Finlay, J.P., County of Louth.
Chichester, Charles Raleigh, Lieut.-Col., J.P., Roscommon.
Clarke, James, J.P., County of Galway, Craig Abbey, Athenry.
Cody, Patrick, J.P., Callan.
Cogan, Bernard Owen, J.P., Sligo.
Coghlan, William Charles, J.P., Drumna-passage, County of Waterford.
Coleman, Bernard, J.P., Ballybarrack, Dundalk.
Colgan, Francis, J.P., County of Kildare.
Colgan, Mark, J.P., Enfield.
Comyn, Andrew, J.P., Ballinderry.
Comyn, Francis L., J.P., Counties of Clare, Mayo, and Galway, Woodstock, Galway.
Conmee, J. N., J.P., Frenchpark.
Connolly, John, J.P., Templemore Mills, Templemore.
Conolly, Richard, J.P., Green Park, Westmeath.
Considine, H., J.P. (Limerick and Tipperary).
Cooke, John William, J.P., Fort William, Borrisoleigh, Tipperary.
Corbally, Matthew J., J.P., Rathkeale, Swords, Dublin.
Corballis, James H., J.P., Ratoath, Meath.
Costello, Charles, J.P., Ballymore.
Cowan, Stephen J., J.P., County of Galway.
Crean, Richard, J.P., Glenview, Clonmel.
Cruise, Robert Russell, J.P., Drynam House, Swords.
Cullen, Daniel, J.P., Old Kilkenny.
Daly, Peter Paul, J.P., Daly's-grove, County of Galway.
Daniell, Robert, J.P., County of Westmeath.
D'Arcy, Matthew, J.P., A.B., T.C.D., Carlingford, County of Louth.
Davies, John, Captain, J.P., Longford.
Davies, Edward M., J.P., County of Galway.
Delaney, Bernard, W., LL.D., J.P., Castlewood, Durrow.
De Vere, Aubrey, J.P., Curragh Chase, Limerick.
Devitt, John Thomas, Barrister-at-Law, J.P., County of Limerick.
Deegan, John, J.P., Killaloe, Limerick.
Donelan, Thomas O'Connor, J.P., Sylane, County of Galway.
Donovan, Patrick, J.P., Tralee.
Donovan, Henry, J.P., Chairman, Town Commissioners, Tralee.
Donovan, Nicholas, J.P., Tralee.
Drake, Columbus, J.P., Roriston, Meath.
Drake, Alexander Somers, J.P., A.B., T.C.D., Rath Vale, Athboy.
Dunne, Michael, J.P., Ballymanus.
Eccles, Alexander O'C., J.P., Roscommon.
Evers, George, J.P., M.D., Longford and Leitrim.
Eivers, James J., J.P., Dublin.
Esmonde, James, J.P., 34, Landsdowne-road, Dublin.
Farrell, John Arthur, J.P., Moynalty, Kells, County of Meath.
Fay, John, J.P.
Fetherston, Robert, J.P., Ahaline, County of Limerick.
Fitzgerald, Michael, J.P., County of Leitrim.
Fitzgerald, William, J.P., Waterford.
Fitzpatrick, William John, J.P., Kilmacud, County of Dublin.
Fitzgerald, William, J.P., County of Waterford.
Fitzsimon, C. O'Connell, J.P., Glencullen, Dublin and Wicklow.
Flanagan, Maurice, J.P., Castleknock, County of Dublin.
Frost, James, J.P., Ballymorris, Cratloe, County of Clare.
Gallwey, Thomas H., J.P., Cork.
Gartlan, George H., J.P.
Gavin, W., late Colonel 98th Regiment, J.P., Limerick.
Geary, William J., M.D., J.P., 14, Mallow-street, Limerick.
Geoghegan, N., Lieutenant-Colonel, J.P.
Gernon, James, J.P., Athcarne, Castle Meath.
Grace, John, J.P., Queen's County.
Gradwell, John, J.P., Platten Hall, Drogheda.
Greene, Henry, J.P., Clonee.
Greene, Thomas, J.P., Ennis.
Gregory, Henry O'F., J.P., Longford and Leitrim.
Greene, John, J.P., 47, Waterloo-road, Dublin.
Greene, Nicholas B., J.P., Cashel, Tipperary.
Guiry, Jerome, J.P., Clonmel.
Gun, H. Murray, J.P., Limerick.
Hackett, John, J.P., Alderman, Clonmel.
Hague, John, J.P., Frenchpark.
Hammond, Thomas, J.P., Sheeps' House, Drogheda.
Hannan, Benjamin, J.P., Killucan, Westmeath.
Harding, James, J.P. (Cork), Coachford.
Harkin, Alexander, M.D., J.P.
Hassett, Henry, J.P., Woodlawn, Bandon, County of Cork.
Hart, Thomas, Solicitor, J.P., Kilkenny.
Hilles, James, J.P., Richmond place, Dublin, and Mayo.
Hodgens, Henry, J.P., Beaufort, Rathmines.
Hughes, Bernard, J.P., Belfast.
Irwin, Captain Richard, J.P., Rathmile, County of Roscommon.
Irwin, John, J.P., Raheen, County of Roscommon.
Jordan, Myles H., J.P., Ranlivin Castle, Mayo.
Kearney, James, J.P., Waterford.
Kean, Francis W., J.P., Carrick-on-Shannon.
Keily, Patrick, Alderman, J.P., Waterford City.
Keighron, Patrick, J.P., Sligo.
Kennedy, Robert H., J.P., County of Waterford.
Kennedy, Francis, J.P., Youghal, County of Cork.
Kenny, Joseph, J.P., Tipperary and Waterford, Mayor of Clonmel.
Kenny, T. C. Fitzgerald, J.P., B.A., Kilclougher, Athenry.
Keogh, Cornelius A., J.P., Sligo, Roscommon, and Galway.
Kieran, John C., J.P., Louth.
Laffan, Richard, J.P., Pallas, Limerick.
Langan, F. H., J.P., County of Meath.
Lenihan, Maurice, J.P., M.R.I.A., Limerick.
Leonard, John, J.P.
Logan, Nicholas Robert, J.P., Tara, County of Meath.
Lombard, James Fitzgerald, J.P., South Hill House, County Dublin.

Loughnan, James Meade, J.P., Barrister-at-Law, Crohill Lodge, Thurles.
Loughrey, William, J.P., Londonderry.
Lynch, John B., J.P.
Lynch, Marcus, J.P., High Sheriff of County of Town of Galway.
Lyons, Joseph, J.P.
MacDermot, J.D., J.P., Chairman, Town Commissioners, Boyle.
MacDermott, Owen, J.P., Ballymoe, County of Galway.
MacSweeney, Peter Paul, J.P., Alderman, Dublin.
MacDonald, Michael, J.P.
MacMahon, Robert, J.P., Limerick.
Madden, M. J., J.P., Ballasadare.
Maher, Matthias, J.P.
Maher, Nicholas, J.P., Turtulla, Thurles.
Mahony, Nicholas, J.P., Blarney, County of Cork.
Mahon, Charles George, J.P., New Park, County of Clare.
Mahon, Henry, J.P.
Mahony, Thomas M'Donogh, J.P., Killarney.
Mahony, Timothy, J.P., Ardsulla, Cork.
Maginis, Roger, J.P., County of Down.
Maguire, Nathaniel, J.P., Carrick-on-Shannon, Leitrim.
Martyn, Alexander M., J.P., Carraghmore, Hollymount.
Mansfield, George, P.L., J.P., Naas.
Mansfield, George, J.P., Naas.
Maxwell, John, J.P., Longford.
M'Carthy, Alexander, J.P., Cork.
M'Dermot, Thomas, J.P., Ballinagare, Frenchpark, Roscommon.
M'Donnell, Francis E. J., Kildare and Meath.
M'Dermot, Charles J., J.P., Coolivin, County of Sligo.
M'Donald, Michael, J.P., Kilmallock.
M'Donnell, John, J.P. (Clare and Limerick), High Sheriff elect of Limerick.
M'Donnell, Joseph Myles, J.P., Doo Castle, Mayo.
M'Manus, John, J.P., Edgeworthstown.
M'Manus, Eugene, J.P., Cavan.
M'Nally, J.P., Newry.
M'Ternan, Hugh, J.P., Boyle.
Meade, Michael, J.P., T.C., St. Michael's, Merrion.
Moran, Patrick, J.P., M.D., Strokestown, Roscommon.
Morrogh, James, J.P., Buttevant.
Murphy, Francis, J.P., Navan.
Murphy, William, J.P., Cashel.
Murphy, O'Connell I., J.P., Breemount House, Trim, Meath.
Murray, William, J.P. (Galway), Northampton House, Kinvara.
Nolan, Robert, J.P., Lisnaneane, Elphin.
O'Byrne, William R., J.P., Carrickmines.
O'Connor, Gerard, J.P., Tralee.
O'Connor, Thomas, J.P., Beal Lodge, Ballylongford.
O'Connor, Peter, J.P., Sligo.
O'Connell, Morgan John, J.P. (Clare).
O'Conor, Arthur, J.P., Elphin House, Frenchpark.
O'Conor, Roderick J., J.P., Roscommon.
O'Donnell, John, J.P., Manorhamilton, County of Leitrim.
O'Donovan, Thomas, J.P., Sligo.
O'Farrell, M. R., J.P., County of Cork.
O'Flaherty, Bernard, J.P., Villa, Galway.
O'Gorman, Purcell, Captain, J.P., A.B., T.C.D., Springfield, Kilkenny.
O'Gorman, Nicholas S., J.P., Bellevue, County of Clare.
O'Hanlon, Daniel, M.D., J.P., Rathkeale, Limerick.
O'Hara, William, J.P., City of Limerick, London.
O'Kelly, Peter de Pentony, J.P., Newbridge, Kildare.
O'Kelly, Cornelius, J.P., Gallagh, Tuam.
O'Kelly, George L., J.P., Newbridge, Kildare.
O'Neill, John, J.P., Londonderry.
O'Reilly, Philip, J.P., High Sheriff, Longford.
O'Rorke, Hugh, J.P., T.C., Breffni House, Dalkey.
Ormsby, G. D., J.P., Killucan, Sligo.
O'Shaughnessy, John Joseph, J.P., Ballinasloe.
O'Sullivan, John, J.P., Patrick's Place, Cork.
Peart, J. H., J.P., County of Kildare.
Potter, John, J.P., Kilkenny.
Power, Thomas, J.P., Kilkenny.
Powell, Edmond, J.P., Tramore, Waterford.
Power, James, J.P., Waterford.
Quin, Hugh, J.P., Cookstown, Tyrone.
Quinlivan, Lawrence, J.P., Limerick.
Reade, George, J.P., Birchfield, County of Kilkenny.
Reid, P. K., J.P., Alderman, Waterford.
Reilly, Michael, J.P., Ballina.
Reynolds, Lawrence, Alderman, J.P. (Longford), 44, Lower Gardiner-street.
Rice, Justice D., J.P., Bushmount, Kerry.
Roche, Thomas Reddington, J.P., High Sheriff, Galway, Rye Hill, Galway.
Ronayne, John, J.P., County of Waterford and Youghal.
Rorke, John, junior, J.P., Meath, Johnstown House, Enfield.
Russell, Charles, J.P., Down, Killough.
Ryan, Michael, J.P., Bruree Lodge, County of Limerick.
Sadlier, Clement, J.P., Carrick-on-Suir.
Scully, Carbery, J.P., Carrick-on-Suir.
Scully, Jerome J., J.P., Tipperary, Cashel.
Scully, Edmond John, Philipstown.
Segrave, Patrick, J.P., Kingstown.
Sheehy, R. Keating, J.P., Limerick.
Shee, James John, J.P., Abbeyview.
Sherlock, Thomas P., J.P., Waterford.
Shine, Michael, J.P., Limerick.
Skerrett, William J., J.P., Clare, Burren.
Saney, Mathew, J.P., Waterford.
Slevin, Joseph, J.P., F.R.C.S.I., Longford.
Smith, Philip, J.P., Cootehill, Cavan.
Smithwick, John, J.P., Kilkenny.
Smithwick, Edward, J.P., Kilkenny.
Stafford, William, J.P., Piltown.
Staunton, Henry, J.P., Seskin, County of Kilkenny.
Strange, Peter, J.P., Waterford.
Strickland, Charles, J.P., Loughglyn House, Castlerea.
Sweetman, Laurence, J.P., Ballymacas House, Enniscorthy.
Sweetman, Water, J.P., Kilkenny.
Sweetman, Edmond, J.P.
Sweetman, M. H., J.P., Borris.
Sweetman, Patrick, J.P., Longtown, Kildare.
Stewart, Spencer, J.P.
Sugrue, John Henry, J.P., Cork.
Taaffe, Patrick P., J.P., Roscommon.
Tighe, Robert, J.P., Ballinrobe, Mayo.
Wall, M. Napoleon, J.P., Glen, Clones.
Walsh, William H., J.P., King's County.
Walsh, J., J.P., Carrick-on-Suir.
Waters, John, J.P., Cork.
White, John, J.P., Nantenan, County of Limerick.
White, Captain L. Edmond, J.P., Carlow and Wexford, Newtownbarry, and Ferns.
White, Helenus, J.P., Limerick, Castleconnell.

Abraham, George Whitley, A.M., LL.D. (Dublin), M.R.I.A., Barrister-at-Law, Avoca-terrace, Blackrock.
Armstrong, Robert.
Atkinson, George, A.M., M.B., T.C.D.
Atkinson, William, Longford.
Austin, Peter, Navan.
Ball, Richard, Balbriggan.
Barnewall, Thomas, Bloomsbury, Kells.
Barrett, Lindsay, Donegal.
Barron, Edward J., Solicitor, Waterford.
Barry, Edward, Barrister-at-Law, Upper Pembroke-street.
Barry, George, Sunday's Well, Cork.
Barry, J. W., Mallow.
Barry, Edward, T.C., Cork.
Barry, Michael, Cork.
Barry, Gerard, Cork.
Behan, John, Barrister-at-Law, Dublin.
Bennett, Edward M.
Birch, P., High-street, Kilkenny.
Blackall, Jonas, Solicitor, Limerick.
Blake, John A., Commissioner of Fisheries.
Bolger, James, T.C., Dublin.
Bourke, Myles V., M.D., Limerick.
Brady, J., M.D., Harcourt-street, Dublin.
Brien, Jeremiah, Waterford.
Brodie, Michael, M.D., Limerick.
Broughton, C.R., Innisarken, Roundtown, Waterford.
Browne, John, Knockbane, and Blessington-street, Dublin.
Burke, James John, Great Brunswick-street, Dublin.
Butler, John, T.C., Callan.
Byrne, William L., Clonmel.
Byrne, John, M.B., A.B., M.R.I.A., Dublin.
Byrne, James, P.L.G., President, Mallow Farmers' Club.
Byrne, Charles, Rathdrum.

DOCUMENTS, XI.

Byrne, James P.
Cahill, T. H. F., Ballymurphy, Ennis.
Callanan, John, T.C., Kilkenny.
Caraher, Edward, Sessional Crown Solicitor, Louth. Lower Gardiner-street, Dublin.
Carew, P., Waterford.
Carr, Daniel Bradford, County of Clare.
Carroll, Anthony R., Solicitor, Summer Hill, Dublin.
Carroll, Redmond, Solicitor, Summer Hill, Dublin.
Carton, Richard D., Dublin.
Casey, John, Londonderry.
Casey, Henry, Cork.
Caulfield, Joseph, Levitstown, Mageney, County of Kildare.
Chadwick, Francis, Drogheda.
Cleary, John Joseph, T.C., Limerick.
Clarke, James, M.D., Louth.
Coghlan, Michael, Ennis.
Coglan, John.
Coane, Roger, Donegal.
Cogan, Bernard, Trim.
Cogan, Michael Edmond.
Cogan, Miles Richard.
Cogan, Owen, High Sheriff of Sligo.
Cogan, Edward Cooper.
Cogan, Anthony O'Donel.
Cogan, Charles Roderick.
Collins, Michael J., T.C., P.L.G., Cork.
Colthurst, David L., Lieut.-Col. 20th Foot.
Comerford, E. H., M.D., Kilkenny.
Comerford, William, P.L.G., Kilkenny.
Commins, W. K., T.C., Waterford.
Commins, Patrick, Waterford.
Condon, James, M.D., Ballyshannon.
Conmee, Mathew, Barrister-at-Law, Lurgan House, Frenchpark.
Connolly, Pierce, A.M., M.D., T.C.D., Waterford.
Cooney, Daniel, Shanballard, Clonmel.
Corbett, Patrick, Mallow.
Cottrell, William, Kilkenny.
Counihan, Francis (Munster News), Limerick.
Cowley, John C., Rathdrum.
Crean, Robert J., M.D., Wexford.
Cregan, Thomas M'Mahon, C.E., Limerick.
Cronin, John, T.C., P.L.G., Limerick.
Cryan, P., M.D., Edinburgh, Boyle.
Cullen, James, Liscarton Castle, Navan.
Cullen, Edward, Liscarton Castle, Navan.
Culligan, John, Kilrush.
Collinan, James, Woodstock.
Cullinan, Thaddeus, Shanavoe, Ennis.
Curran, John Adye, Barrister-at-Law, Assessor for the City of Dublin.
Curran, T. G., Waterford.
Curtis, Thomas, Coad Lodge, Clare.
Cusack, William F., Manager, Hibernian Bank, Kilkenny.
D'Alton, Edward, Solicitor, Lower Gardiner-street.
Daunt, W. J. O'N., Kilcascan Castle, County of Cork.
Daunt, Achilles Thomas, Kilcascan Castle, County of Cork.
Dease, Captain Gerald.
Delany, William George, Solicitor, Dublin.
Delany, George, Dublin.
Devereux, Richard, jun., Knight of St. Gregory, Wexford.
Devine, L. Crosbie, New Ross.
Digby, H. K.
Dillon, Andrew, M.D., Ballaghaderrin, Castlerea.
Dillon, P. J., T.C., Ennis.
Dillon, P. W., M.D., late Royal Navy, Ennis.
Dillon, John Hawkins.
Doherty, John, Vice-Chairman, Board of Guardians, Derry.
Doherty, John, Solicitor, Dublin.
Donelan, Edmond H., Hillview, Galway.
Donnelly, Thomas, Solicitor, Linden, Rathmines.
Donnelly, Patrick, Omagh.
Donaghue, Simon, Drim House, County of Clare.
Donohoe, J., M.D., Castlerea.
Downey, William, Waterford.
Downing, Francis Henry.
Downing, F. Creagh, Solicitor, Tralee.
Dudley, John, Buttevant, County of Cork.
Duffy, Edward M., T.C., Mountjoy-square.
Dunlevie, George, A.B., T.C.D., Barrister-at-Law, Williamstown, County of Dublin.
Dunn, Jeremiah, T.C., Callan.
Dwyer, Anthony, Chairman, Town Commissioners, Thurles.
Dwyer, John, Middleton Park, Queenstown.
Dwyer, Charles, M.D., Elphin, Frenchpark.
Egan, Richard, M.D., Dublin.
Egan, Thomas John, Dublin.
Egan, John, Cork.
Ellard, John, Solicitor, Limerick.
Elliott, Daniel, Omagh.
Ellis, Alexander W., Rathnew, Wicklow.
Enright, Patrick, Surgeon, Limerick.
Eyre, Thomas, Ex-High Sheriff, County of Limerick.
Farrell, J. B., C.E.
Farrell, Patrick, T.C., Longford.
Fennessy, Edward, Waterford.
Fergusson, Robert, Barrister-at-Law, Harcourt-street.
Finn, John, Thurles.
Finucane, M., Shanavoe, Ennis.
Fitzgerald, Peter Nugent, Soho House, Westmeath.
Fitzgerald, Peter Nugent Quin, Soho House, Westmeath.
Fitzgerald, Edward, "The Seasons," Ballymoreustace.
Fitzgerald, Edmund, Limerick.
Fitzgibbon, Robert, Waterford.
Fitzgibbon, Patrick, M.D., Clonmel.
Fitzpatrick, John, Kilkenny.
Flanagan, Charles, Ballygail Hill, Wicklow.
Fogarty, Joseph, A.B., T.C.D., Barrister-at-Law.
Foley, William, M.D., Kilrush.
Foley, R.M., Kilrush.
Foley, Patrick Peter, Kilrush.
Ford, William John, Dublin.
Forster, Josiah, Swords House, Dublin.
Forster, Captain James FitzEustace, Swords House, Dublin.
Fottrell, George D., A.B., T.C.D., South Great George's-street, Dublin.
Fowler, John, Newtown Park, Waterford.
Fowler, Thomas, Waterford.
Freeman, L., T.C., Waterford.
Frost, John, Solicitor, Ennis.
Frost, Patrick, Castlebank, Clare.
Gallagher, Joseph, T.C., Letterkenny.
Gargan, Joseph, Kells.
Garvey, Denis, T.C., Limerick.
Gernon, William, A.M., T.C.D., Barrister-at-Law, Great Denmark-street.
Gill, James, Manager, National Bank, Clonmel.
Glynn, Michael, Kilrush.
Gould, Michael, Alderman, Cork.
Goulding, Hyacinth J. C., A.B., T.C.D., Barrister-at-Law.
Gavan, Francis, Skerries.
Grant, James F., M.D., Dublin.
Griffin, Richard, M.D., Blackrock, County of Dublin.
Gunn, Michael R., Ranelagh, Dublin.
Gunn, John, Royal Terrace, Kingstown.
Hackett, O'Connell, Clonmel.
Hackett, William L., Barrister-at-Law.
Halferty, John, Londonderry.
Halferty, John, jun., Londonderry.
Hall, Ambrose, T.C., Limerick.
Hamilton, Theobald, Alderman.
Hammond, Arthur, Sheep House, Drogheda.
Hammond, Nicholas, Malahide.
Hanley, John, Clerk of the Union, Mallow.
Hanley, Bernard, Longford.
Hardiman, John, Clerk of the Peace, Limerick.
Harding, John, Barrister-at-Law, Cork.
Hare, John, Mullagh, Longford
Harris, James, T.C., Limerick.
Hart, Charles H., Solicitor, St. Columba's, Killiney.
Hastings, Stephen, T.C., Limerick.
Hayden, Thomas, M.D.
Hayden, John, Town and Harbour Commissioner, Wicklow.
Hayes, Thomas, Cork.
Hayes, John, T.C., Limerick.
Hayes, Richard, T.C., Thurles.
Hayes, Michael Angelo, R.H.A., Dublin.
Hayes, William, Cork.
Hayes, Martin, Grenville House, Cork.
Hayes, Patrick, Dublin.
Hayes, Thomas, M.D., Edin., L.R.C.S., England.
Healy, Michael John M., Kilkenny.
Hegarty, William, Mayor of Cork.
Hegarty, Patrick, T.C., Cork.
Hely, John G., Seart, Glenshelane, Cappoquin.
Hennessy, Henry, F.R.S.
Henry, William, Town Clerk, Dublin.
Hennessy, Patrick J., Kilkenny.
Hevey, Michael, P.L.G., Winetown House, Mullingar.
Hickey, Maurice, Mallow and Castletownroche.
Hickey, Denis, T.C., Cork.

Hickey, Michael G., Ennis.
Hynes, Denis J., M.D., Seamount House, Kenmare.
Johnson, Richard, Milltown, Ovoca.
Jordan, Edmund, A.B., T.C.D., Barrister-at-Law, Mountjoy-square.
Kearney, Richard, Killoteran House, Waterford.
Kavanagh, Bernard, M.D., Limerick.
Kavanagh, Bryan, Borris.
Kavanagh, James, Borris.
Kealy, William, T.C., Kilkenny.
Kearney, John D., Vice-Chairman, Innishowen Union, Derry.
Kearney, Edward, M.D., R.C.S.E., Derry.
Keating, Patrick, M.D., Callan.
Kelly, Matthew, Manager, National Bank, Kilrush.
Kelly, William, Solicitor, Athlone.
Kelly, William, Waterford.
Kelly, Gerard, Waterford.
Kelly, John, Waterford.
Kelly, James, Newmarket on Fergus.
Kelly, Maurice, Ballyteiglin, Borris.
Kelly, William, Raheny.
Kenealy, William, T.C., P.L.G., Kilkenny.
Kenna, Patrick, Navan.
Kennedy, Edward, T.C., P.L.G., Cavan.
Kennedy, Francis A., Youghal.
Kennedy, Charles, Mountjoy-square, Dublin.
Kennedy, James, Mountjoy-square, Dublin.
Kenny, William, Ennis.
Kenny, Charles, Glensavage, Blackrock, Co. Dublin.
Kenny, Thomas H., Solicitor, Limerick.
Kent, James, Ex-Mayor, Waterford.
Kent, David, Waterford.
Keogh, David, Waterford.
Keogh, John, M.D., Carrigaholt, Kilkee.
Kernan, Thomas, Clerk of the Crown, Leitrim.
Killeen, Michael, Ennis.
Kinsella, Thomas, Waterford.
Kinsella, Lawrence, Navan.
Kirby, John James, A.M., Barrister-at-Law, Lower Fitzwilliam-street.
Kirwan, William, Vesey-place, Kingstown.
Lalor, Richard, Tinahill, Queen's County.
Lalor, John J., M.R.I.A., Monkstown, County of Dublin.
Lamb, Gerald, T.C., Longford.
Lawless, Barry, Dublin.
Lawless, Philip, Barrister-at-Law, Dundrum.
Leahy, D. F.
Leahy, William, T.C., Dublin.
Leamy, James, Waterford.
Lee, Henry, T.C., Waterford.
Little, P. F., Dublin.
Long, P. M., M.D., Dublin.
Lupton, Joseph, T.C., Newry.
Luther, F. M., M.D., Cappoquin.
Lynam, William, Capt. 5th Royal Lancashire Regt.
Lynch, Luke, P.L.G., Kells.
Lynch, Philip J., Churchtown House, Dundrum.
Lynch, William, M.D., F.R.C.S.I., Dublin.
Lyons, John, Ennis.
Lyons, John L., T.C., Mallow.
Lysaght, George, Elgin-road, Dublin.
Lyster, Patrick Thomas, M.D., Athlone.
MacCarthy, John George, Solicitor, Cork.
Mac Carthy, Denis Florence, M.R.I.A., Upper Gardiner-street.
MacDermott, Hugh H., Barrister-at-Law, Eccles-st.
MacDevitt, D., Stonepark, Glenties.
MacDevitt, J. W., Londonderry.
MacDonald, John, Lieut., late Colonel, retired list, Galway.
MacDonnell, Robert, T.C., Limerick.
MacGill, Alderman, Sligo.
MacGuire, Constantine, M.D., French Park, Roscommon.
MacMahon, John, Barrister-at-Law, Cavendish-row.
MacSwiney, Stephen Myles, M.D., Dublin.
Madden, Richard Robert, Vernon-ter., Booterstown.
Madden, Thomas More, M.D., M.R.I.A.
Magrath, Thomas, Merchant, Blackrock, County of Dublin.
Maguire, Charles, Cavan.
Maher, Augustine P., Waterford.
Maher, Edward, Waterford.
Maher, John, Waterford.
Maher, Thomas, Moyvoughley, Moate.
Maher, William A.
Maher, Patrick, Navan.
Maher, James, Enfield.
Mahoney, Patrick, Merchant, Clonmel.
Mahoney, John.
Mahoney, William, P.L.G., Clonmel.
Mahoney, William, junr., P.L.G., Clonmel.
Mahony, Dennis M'Carthy, Cork.
Mahoney, Daniel, Cork.
Manders, John, Omagh.
Manning, Michael, T.C., Longford.
Mapother, Thomas A. P., Ex-High Sheriff, Kilteevan, Roscommon.
Martin, Thomas, Lower Gardiner-street.
Masterson, William, T.C., P.L.G., Kingstown.
Mathews, James Duff, A.M., Barrister-at-Law, Holles-street.
Maxwell, Patrick, Solicitor, N. Great George's-street.
Maxwell, Thomas, Ballymahon, Mullingar.
Maxwell, Owen, Ballymahon, Mullingar.
M'Cann, John H., Belfast and Drogheda.
M'Cann, Joseph, Alderman, Dublin.
M'Carthy, William, Cork.
M'Carthy, J. J., M.R.I.A., Dublin.
M'Carthy, Daniel, T.C., Kilkenny.
M'Cormick, John, Cloonbarry, Moate.
M'Dermott, John, Mountjoy-square.
M'Dermott, Joseph E., Dublin.
M'Donnell, Luke John, Merrion-square.
M'Donnell, Farrell, Solicitor, T.C., Limerick.
M'Enery, John, Waterford.
M'Ever, John, M.D., Louth.
M'Fadden, Manus, Letterkenny.
M'Goaran, Edward, Solicitor, N. Frederick-street.
M'Gavan, Nicholas, Coroner, County of Longford.
M'Geraty, Killygordon.
M'Gowan, Alderman, Sligo.
M'Gowran, John C., Longford-place, Monkstown.
M'Grath, John, Castleruddery, Druidstown, Stratford-on-Slaney.
M'Grath, William Henry, Upper Merrion-street.
M'Grath, James H., T.C., Waterford.
M'Gregor, Robert S., Doneraile, Buttevant.
M'Hugh, John, The Lodge, Enniscorthy.
M'Hugh, Gilbert, Castlederg, Strabane.
M'Keever, Thomas, M.D.
M'Kenna, M.D., Enniskillen.
M'Loone, Niel, Donegal.
M'Manus, Edward, Kilshrewly, Edgeworthstown.
M'Nally, Thomas, A.M., T.C.D.
M'Namara, William, Cork.
M'Swiney, Bryan, Dublin.
Meagher, Patrick, Alderman, Kilkenny.
Meldon, John J., Solicitor, Dublin.
Meldon, J. D., Solicitor, Dublin.
Meldon, Charles H., A.B., T.C.D., Barrister-at-Law, Blackrock, County of Dublin.
Molloy, Constantine, A.M., T.C.D., Barrister-at-Law, Dublin and Tullamore.
Molloy, Bernard, Middle Temple.
Molloy, James L., Barrister-at-Law.
Molony, William, T.C., Ennis.
Monahan, L. W.
Mooney, William, Clerk of the Crown, Westmeath.
Mooney, Lawrence, Solicitor, Dublin.
Moran, William F., St. Edmondsbury, Lucan.
Moran, William, Garnavilla House, Rathgar, Dublin.
Moriarty, John, Solicitor, T.C., Mallow.
Morgan, Francis, Solicitor, Law Agent, Dublin Corporation.
Moore, Thomas E., M.D., Ardee.
Mulholland, Joseph Shaw, Londonderry.
Murphy, Jerome James, Sydney-place, Cork.
Murphy, W. V., M.D., Askeaton, Limerick.
Murphy, James, Borris.
Murphy, Michael, Beverston, Rathmines, Dublin.
Murphy, William J., Cork.
Murphy, Francis H.
Murphy, Thomas, Alderman, Waterford.
Murphy, Patrick, P.L.G., T.C., Kilkenny.
Murphy, James, Buttevant, Doneraile.
Murphy, Thomas, Arklow.
Murphy, William W., Surgeon, Limerick Artillery.
Murray, Edward, Solicitor, Letterkenny.
Murray, James, M.D., Dublin.
Nagle, James, P.L.G., Glarha, County of Clare.
Nagle, Edmond, Doneraile, Buttevant.
Neligan, Richard Tuite, A.M., T.C.D., Solicitor, Tralee.
Neligan, William Thomas, Solicitor, Tralee.
Neterville, Joshua, Brannoxstown.
Nicolls, P. J., M.D., Belmont, Navan.
Nihill, John, M.D., County of Clare.
Nixon, Christopher J., M.D., Dublin.
Nolan, Patrick, Solicitor.
Nolan, Francis, A.B., Barrister-at-Law, Dublin.
Nolan, John, Upper Buckingham-street.

DOCUMENTS, XI.

Nolan, Joseph, Carrigeen, Kildare.
Nugent, Gilbert J., Irishtown House, Westmeath.
Nugent, Walter, High Sheriff, Westmeath.
Nunan, Michael, P.L.G., Mallow.
O'Brien, James H., M.R.I.A., Dublin.
O'Brien, Mortimer, Limerick.
O'Brien, Patrick, T.C., Clonmel.
O'Callaghan, Thomas J., Miltown.
O'Callaghan, R. W., Deep Well, Blackrock, Dublin.
O'Callaghan, Peter V., Kilkenny.
O'Carroll, Fredk. F., Avondale, Blackrock, Dublin.
O'Connell, Daniel John, Barrister-at-Law, Kingstown.
O'Connell, Charles, B.L., 71, Lower Gardiner-street, Dublin.
O'Connell, Thomas Francis, Solicitor, 71, Lower Gardiner-street, Dublin.
O'Connor, James D., A.B., T.C.D., Barrister-at-Law, Ballagh, Roscommon.
O'Connor, John, Cork.
O'Connor, F. W., L.R.C.S.I., L.R.C.P.E., Limerick.
O'Doherty, Garick, Kilrush.
O'Donnell, William, T.C. Kilkenny.
O'Donnell, Thomas B., M.D., Kilrush.
O'Donnell, James, Longford.
O'Donnell, Patrick, Kilternan Lodge, Ashford.
O'Donnell, Michael, 47, Main-street, Clonmel.
O'Donnell, Jeremiah, P.L.G., Ballybofey.
O'Donnell, Hugh, Londonderry.
O'Donoghue, Francis, Ballygreen, County of Clare.
O'Donoghue, Thomas, Newmarket-on-Fergus, County of Clare.
O'Donoghue, Michael, Clare Castle.
O'Donovan, Thomas, T.C., Sligo.
O'Farell, Edward, Sandymount.
O'Farrell, M. J., Manor House, Dundrum.
O'Farrell, Edward French, Dublin.
O'Farrell, James, Kingstown.
O'Ferrall, John E., Clerk of Crown, County of Longford.
O'Ferrall, Edward More, Kildangan.
O'Ferrall, James, Gresham-terrace.
O'Flaherty, Christopher P., A.B., Barrister-at-Law, North Frederick-street.
O'Flaherty, J. Roderick, M.R.I.A., Barrister-at-Law, Dublin.
O'Gorman, Thomas, Buncraggy, County of Clare.
O'Grady, James, Erinagh, County of Clare.
O'Hagan, Arthur, Solicitor, Harcourt-street.
O'Hanlon, John F., Editor and Proprietor, "Anglo-Celt," Cavan.
O'Higgins, Francis.
O'Kelly, Edward T., M.D., Maynooth.
O'Kelly, J., M.A., Rochestown House, Kingstown.
O'Kelvey, John W., Ballybofey.
O'Mahoney, Denis, Clonmel.
O'Mally, Robert, A.B., T.C.D., Barrister-at-Law.
O'Mahoney, Thomas Keating, Clonmel.
O'Meara, Michael, Belgrave-square, Rathmines.
O'Neill, Charles, T.C. (Londonderry).
O'Neill, Francis, Londonderry.
O'Reilly, Terence, Solicitor, 24, Summerhill, Dublin.
O'Reilly, Lawrence, M.D., Ratoath.
O'Reilly, Thomas, Kilkenny.
O'Reilly, Philip, M.D., Balbriggan.
O'Rorke, Daniel, Solicitor, Belfast.
O'Rourke, P., M.D., T.C., Enniscorthy.
O'Rorke, Alexander, Solicitor, Belfast.
O'Rorke, Patrick, T.C., Newry.
O'Shaughnessy, Richard, 16, Lower Leeson-street.
O'Sullivan, Daniel, Surry-place, Cork.
Pallas, Andrew C., Solicitor, Belvidere-place, Dublin.
Pearson, Richard, Chairman, Ennis Town Commissioners.
Perry, Stephen, Cork.
Pigott, David R., M.A., J.P., Barrister-at-Law, Court of Exchequer, Dublin.
Potter, John, M.B., L.R.C.S.I., Kilkenny.
Powell, Abraham, A.B., T.C.D., Solr., Tubbercurry.
Power, Richard, Limerick.
Power, Robert, Clerk Peace, County of Galway.
Power, William, Ballyville, Bonmahon.
Power, Richard, A.B., T.C.D., Ballydavid, Thurles.
Power, Nicholas O'Neill, Snowhill, Waterford.
Purcell, Charles, Clonmel.
Purcell, Mathew, Banwe.
Purcell, Thomas, T.C., Waterford.
Quinn, John, Ex-High Sheriff, City of Limerick.
Quinlan, J. B., M.D., Lower Fitzwilliam-street.
Quinlan, John, Temora, Blackrock, Dublin.
Quinn, John, Coroner, County of Longford.
Quinn, F. J., Clonmel.
Quinn, Francis, Moneymore, Belfast.
Reardon, William, T.C., Cork.
Redington, L. P., Dublin.
Redmond, Cornelius, Ex-Mayor, Waterford.
Reilly, Thomas, Clonmel.
Reilly, Thomas J. M., Clonmel.
Reilly, John L., Dublin.
Reilly, Thomas, Butlersbridge, Cavan.
Reynolds, J. W., Barrister-at-Law, Dublin.
Rhategan, Patrick, Edgeworthstown.
Richardson, Samuel T., A.B., Barrister-at-law, Clonmel.
Riddick, George, Dublin.
Riorden, James, Solicitor, Omagh.
Roche, Pierce, Cork.
Roche, William, Solicitor, Harcourt-street, Dublin.
Roche, Michael, Cloonkeen, Tuam.
Rock, Brian, Longford.
Rorke, Brian, Coroner, Kenagh, Longford.
Ryan, John, M.D., Ennis.
Ryan, Pierce, Vice-Chairman, Wexford Union.
Ryan, Alderman, M.D., Dublin.
Scallen, John L., 47, Lower Gardiner-street, Dublin.
Scanlan, James, Kilrush.
Scanlan, William, Bonavare, Tulla, Clare.
Scratton, Thomas, A.B., Christchurch, Oxon.
Scully, James Daniel, Barrister-at-Law.
Seaver, John P., Dublin.
Sexton, Thomas M., T.C., Mallow.
Shanley, Luke P., M.D., Athlone.
Shannon, James, M.D., Cottage, Ennistymon.
Shannon, P. A., Cork.
Shaw, John, Merchant, Ennis.
Shea, Patrick, Kilkenny.
Shehan, Patrick, Mallow.
Shelly, John, T.C., Callan.
Shelly, Thomas, Chairman, Town Commissioners, Callan.
Shine, Eugene, Kilkenny.
Sinnot, James, Solicitor, Dublin.
Slattery, William J., Cork.
Small, Arthur J., T.C., Newry.
Smith, Patrick Anna, Solr., A.M., T.C.D., Dublin.
Smithwick, John, High Sheriff elect, Limerick.
Smyth, Joseph, Omagh.
Spillane, W., Mayor of Limerick.
Spillane, Patrick J., Limerick.
Spring, James, Mountjoy-square.
Stephens, William, M.D., Donegal.
Stephens, John, Ballyshannon.
Stephenson, Patrick, Kilorkan House, Knocktopher.
Stewart, James, M.A., Trinity College, Cambridge.
Sullivan, T. O., T.C., Cork.
Taaffe, John Robert, Navan.
Taaffe, John, Glen Keiran, Ardee.
Tarpey, H., Alderman, Nassau-street, Dublin.
Thunder, Latin, Navan.
Thunder, George, Navan.
Tigh, Thomas, Ballinrobe, Mayo.
Timmons, Michael, Kilkenny.
Tierney, Francis, Solicitor, 28, Upper Gloucester-street, Dublin.
Toner, Andrew, Ballybofey.
Travers, J. Arthur, Wicklow.
Trenah, Francis, Omagh.
Troy, J. J., Booterstown, County of Dublin.
Tobin, John A., Waterford.
Tucker, James, M.D., M.R.C.S. Eng., Sligo.
Tynan, Thomas, New-street, Longford.
Walsh, Thomas, Solicitor, Harcourt-street, Dublin.
Ward, John, Killerossduff, Shercock, County of Cavan.
Whelan, James, T.C., 38, High-street, Dublin.
White, Pierse F., Barrister-at-Law, Leeson-street, Dublin.
White, William Henry, Captain Royal Navy.
Whyte, Nicholas C., M.D., Coroner, Dublin.
Williams, W. J., Mayor of Limerick.
Woodlock, William, A.M., T.C.D., Barrister-at-Law, Dublin.
Woodlock, Joseph, St. Brendan's, Booterstown.
Woodlock, Thomas, Uplands, Monkstown, Dublin.

XII.

Copy of "Declaration of the Catholic Laity of Ireland on the subject of University Education presented to the Lord Lieutenant and the Chief Secretary for Ireland," and ordered by the House of Commons to be printed, 18th February, 1897.

(See the evidence of the Most Rev. Dr. O'DWYER, q. 320, p. 14.)

DECLARATION.

Having observed the recent statement of the Lord Lieutenant of Ireland, that it is the intention of Her Majesty's Government to deal with the question of Irish University Education, we, the undersigned, take the opportunity to renew the following Declaration made in the year 1870 on behalf of the Catholic laity of Ireland:—

"1. That it is the constitutional right of all British subjects to adopt whatever system of collegiate or university education they prefer.

"2. That perfect religious equality involves equality in all educational advantages afforded by the State.

"3. That a large number of Irishmen are at present precluded from the enjoyment of university education, honours, and emoluments, on account of conscientious religious opinions regarding the existing systems of education.

"4. That we therefore demand such a change in the system of collegiate and university education as will place those who entertain these conscientious objections on a footing of equality with the rest of their fellow-countrymen as regards colleges, university honours, and emoluments, university examinations, government, and representation."

The Declaration has been signed by the following:—

The Right Hon. the Earl of Westmeath.
The Right Hon. the Earl of Denbigh and Desmond.
The Right Hon. the Earl of Granard.
The Right Hon. the Earl of Kenmare, K.P., H.M.L.
Viscount Gormanstown, G.C.M.G.
Viscount Southwell.
Viscount Castlerosse.
Lord Trimleston.
Lord Louth.
Lord Bellew.
Lord De Freyne.
Lord Emly.
The Right Hon. Sir Peter O'Brien, Bart., Lord Chief Justice of Ireland.
The Right Hon. the Lord Chief Baron.
The Right Hon. Lord Justice Barry.
The Right Hon. the O'Conor Don, H.M.L.
The Right Hon. J. M. Meade, LL.D.
The Right Hon. the Lord Mayor of Dublin.

Ambrose, R., M.P.
Austin, Michael, M.P.
Barry, Edward, M.P.
Carew, J. L., M.P.
Clancy, J. J., M.P.
Collery, Bernard, M.P.
Commins, A., M.A., LL.D., M.P.
Condon, Thomas P., M.P.
Crean, Eugene, M.P.
Crilly, Daniel, M.P.
Curran, Thomas, M.P.
Daly, James, M.P.
Davitt, Michael, M.P.
Dillon, John, M.P.
Doogan, P. C., M.P.
Engledow, C. J., M.P., J.P.
Esmonde, Sir T., Bart., M.P.
Farrell, J. P., M.P.
Farrell, T. J., M.P.
Field, William, M.P.
Finucane, John, M.P., J.P.
Flavin, Michael J., M.P.
French, P., M.P.
Gibney, James, M.P.
Gilhooly, J., M.P.
Hammond, J., M.P.
Harrington, T., M.P.
Healy, Maurice, M.P.
Healy, T. J., M.P.
Healy, T. M., M.P.
Hogan, J. F., M.P.
Kilbride, Denis, M.P.
Mandeville, F., M.P.
M'Aleese, D., M.P.
M'Cartan, Michael, M.P.
M'Carthy, Justin, M.P.
M'Dermott, P., M.P.
M'Hugh, Edward, M.P.
M'Hugh, Patrick A., M.P.
Minch, M. J., M.P.
Morris, Samuel, J.P., M.P.
O'Brien, J. F. X., M.P.
O'Brien, Patrick, M.P.
O'Brien, Patrick J., M.P.
O'Connor, Arthur, M.P.
O'Connor, James, M.P.
O'Keeffe, F. A., M.P.
O'Kelly, James, M.P.
O'Malley, W., M.P.
Power, P. J., M.P.
Redmond, John E., M.P.
Redmond, Wm. K., M.P.
Roche, John, M.P.
Shee, James J., M.P.
Sheehy, David, M.P.
Sullivan, Donal, M.P.
Sullivan, T. D., M.P.
Tully, Jasper, M.P.
Tuite, James, M.P.

Adams, William, J.P.
Adye-Curran, F. G. (Dublin), F.R.C.S.I.
Ahern, Timothy, J.P.
Aird, J. J., J.P.
Alcorn, James G., J.P., B.L.
Aungier, Robert, J.P.
Auterson, Francis, M.D., J.P.
Baker, Richard E., J.P.
Balfe, Major Michael J., J.P., D.L.
Barnwall, Sir Reginald, Bart.
Barron, Sir Henry, Bart.
Barry, Chas. M., Solicitor.
Barry, Henry H., Solicitor.
Barry, Charles Standish, J.P.
Barry, James G., J.P.
Barry, J. M'C., J.P.
Barry, John E.
Barry, John E., J.P.
Barry, John Harold, J.P., D.L.
Barry, Michael, J.P.
Barry, P. J., L.R.C.S.I., L.R.C.P.I., M.R.I.A.
Barry, Robert, M.D., F.R.C.S.I.
Baylor, Robert S., Solicitor.
Beytagh, Edward A., Solicitor.
Bellew, Sir Henry Grattan, Bart., D.L.
Bellew, The Hon. Richard.
Bellingham, Sir Henry, Bart., J.P., D.L.
Bergin, Michael, J.P.
Betagh, Michael, J.P.
Bidwell, Col. P. S., J.P.
Birmingham, A., M.D., F.R.U.I.
Birmingham, C. L., M.B., B.CH. (Ireland).
Blacker, Edward, J.P.

DOCUMENTS XII.

Blackhall, Henry, Solicitor.
Blake, Charles J., J.P.
Blake, Col. Maurice G., J.P., D.L.
Blake, Valentine J., J.P.
Blake, Lieut.-Col. Llewellyn, J.P., D.L.
Blayney, Alex., M.A., M.B., B.CH. (Ireland).
Blaquiere, Thomas, J.P.
Bodkin, M. M'D., Q.C.
Boland, Thomas, J.P.
Bolger, Thaddeus, J.P.
Bourke, Geoffrey, J.P., L.R.C.S.I.
Bourke, Geoffrey T. J., J.P.
Bourke, P. E., J.P., T.C.
Bourke, Surgeon-Major James.
Bourke, John Walter, Solicitor.
Bowen, P., J.P.
Boyce, Jerome, J.P.
Boyd, Joseph, F.R.C.S.I.
Boyd, Michael A., M.D., F.R.C.S.I., L.K.Q.C.I.
Boylan, Charles, J.P.
Boylan, Daniel.
Boyle, Edward, J.P.
Brady, Patrick J., Solicitor.
Bradley, Neal, J.P.
Brannan, Fras., M.B., B.CH. (Ireland).
Breen Thos., L.R.C.S.I., &c., Inspector-General, Royal Navy.
Brennan, Patrick, J.P.
Britton, William, J.P.
Broderick, John P., Solicitor.
Brolly, James, J.P.
Brown, Paul A., Solicitor.
Browne, Wm. F., LL.D., Solicitor.
Browne, D. F., B.A., B.L.
Browne, James J. F., C.E.
Bryan, The Hon. George, J.P., D.L.
Buckley, William, Solicitor.
Buckley, C., J.P.
Buggy, Michael, Solicitor.
Burke, G., J.P.
Burke, James Milo, J.P., D.L.
Burke, Sir Henry, Bart., J.P., D.L.
Burns, Edward, J.P.
Butler, John, J.P.
Butler, Richard, J.P.
Butler, Thomas, J.P., D.L.
Byrne, James, J.P.
Byrne, John Tyrrell, J.P.
Byrne, Wm. M., Solicitor.
Byrne, Louis A., F.R.C.S.I.
Cahill, John N., Colonel, J.P.
Cahill, Mark, L.R.C.P., L.R.C.S. (Edin.).
Cahill, Philip, J.P.
Callanan, M., L.R.C.P., L.R.C.S.I.
Callaghan, T. J., J.P.
Callow, R. T., J.P.
Campbell, J. H., J.P.
Campbell, James A. M., Solicitor.
Campbell, John, M.B. (Dub.), M.D., F.R.U.I.
Campbell, F. H., Solicitor.
Campion, Thomas H., J.P.
Canning, Patrick, M.A.
Cantwell, Edward.
Canty, T. J., J.P.
Caraher, Edward, Sessional Crown Solicitor.
Carbery, Joseph A. L., J.P.
Carbery, James S., J.P.
Carbery, Wm., B.L.
Carey, Richard, J.P.
Carr, Colonel N. E., J.P.
Carroll, Anthony R., Solicitor.
Carroll, Redmond F., B.L.
Carroll, Thomas.
Carroll, Anthony, Solicitor.
Carroll, Anthony R.
Carrigan, William, Solicitor.
Carton, R. P., Q.C.
Chadwick, John, J.P.
Chevers, Colonel George, J.P.
Chichester, Constable Major Raleigh, J.P.
Clanchy, Thomas J., J.P.
Clancy, Timothy J., J.P.
Clancy, David J., Solicitor.
Clark, John, Solicitor.
Clarke, John P., J.P., L.R.C.S.I.
Clarke, William.
Cleary, John Joseph, J.P.
Cleary, Michael R., F.R.C.S.I., J.P.
Clerkin, Bernard, J.P.
Clune, John, J.P.
Codd, Eugene F., J.P.
Codd, Patrick, J.P.
Coffee, Francis, C.E., J.P.
Coffee, James, J.P.
Coffey, Denis J., B.A., M.B., B.Ch., F.R.U.I.
Coffey, William, J.P.
Cogan, Myles R., J.P.
Cogan, William, J.P.
Coghlan, William C., J.P.
Colgan, Francis, J.P.
Coleman, James B., M.B., M.Ch. (Ireland), F.R.U.I.
Collins, Eugene F., Solicitor.
Collins, George, Solicitor.
Colthurst, Colonel D.
Comyn, William, J.P.
Comyn, William.
Condon, James D., M.D., J.P.
Condon, John.
Condon, John, Solicitor.
Conlan, Edward, J.P.
Conlon, Thomas P., L.R.C.P., L.R.C.S.I.
Connolly, Francis, J.P.
Connolly, James, J.P.
Connolly, John, J.P.
Connolly, John, J.P.
Connolly, Joseph P., Solicitor.
Connolly, Wm., M.D., Deputy Inspector General, Royal Navy.
Conolly, Patrick, J.P.
Conway, P. J., J.P.
Cooney, Mark.
Copeland, Henry C., J.P.
Coppinger, Charles, M.D., F.R.C.S.I.
Coppinger, Thomas Stephen, J.P.
Coppinger, Valentine J., B.A., B.L.
Coppinger, Walter V., B.A.
Corballis, R. J., M.A., J.P.
Corbett, William E., C.E., M.R.I.A.I.
Corcoran, Charles, Solicitor.
Corcoran, Charles E., Solicitor.
Corcoran, Thomas, J.P.
Corkerry, D. O'Brien, J.P.
Corr, James, J.P.
Cosgreave, John, Solicitor.
Costello, J., J.P.
Costello, John, J.P.
Costelloe, Joseph.
Counihan, W. E., Solicitor.
Courtney, William, M.D., J.P.
Cowley, John D., J.P.
Cox, M. F., M.D., F.R.C.P.I.
Coyle, Michael, Solicitor.
Coyle, Neal, J.P.
Cranny, John J. M.D., F.R.C.S.I.
Cranny, Luke, J.P.
Creagh-Harnett, William L., J.P.
Creagh, Pierse, J.P.
Creagh, P. W., J.P.
Crean, C. E., J.P., L.R.C.P., L.R.C.S.I.
Crean, Richard J., Solicitor.
Cregan, Thomas M'Mahon, J.P.
Crilly, Thomas, J.P.
Crinion, John T., L.R.C.P., L.R.C.S.I.
Croker, John T., Solicitor.
Cronin, Richard, L.R.C.P., L.R.C.S.I.
Crosbie, Thomas.
Crowe, Patrick, J.P.
Crowley, John, Solicitor.
Crudden, John, J.P.
Cruice, R. R., J.P.
Cruise, Sir Francis, M.D. (Dublin), F.K.C.P.I.
Crumley, P., J.P.
Cullen, Simon, J.P.
Cullin, John.
Cullinan, B., J.P.
Cullinan, John F., Sessional Crown Solicitor.
Cummins, Edmund, J.P.
Curry, Colonel Michael, J.P.
Curry, Major Peter, J.P.
Cusack, R., L.R.C.S.I., &c.
Cussen, Richard, J.P.
Cutler, P., M.R.C.P., L.R.C.S.I.
Dalton, J. H., J.P.
Dalton, James H., J.P.
Daly, Col. John A., J.P., D.L.
Daly, J., J.P.
Daly, John R., J.P.
Daly, Maurice D., J.P.
Daly, Thomas, J.P.
Daly, Thomas J., L.R.C.P., L.R.C.S.I.
Daly, William, J.P.
Daly, Patrick, jun., Solicitor.
Daly, Patrick J. B., Solicitor.

Daly, Thomas J., L.R.C.S.I., L.R.C.P.I.
Darby, M., M.D., J.P.
Dargan, Wm., B.A., M.B., B.Ch.
D'Arcy, James F. H., J.P., D.L.
Dairy, P. T., J.P.
Daveren, Richard, Solicitor.
Davys, James E.
Dawson, Charles
Dease, Colonel G. R., J.P.
Dease, Edmund F., J.P.
Dease, Edmund G., J.P., D.L.
Dease, Gerald, J.P., D.L.
De Courcy, Maurice, J.P.
De Courcy, William, J.P.
Deeney, James, J.P.
De Lacy, Claud, J.P.
De la Hoyde, O'C. J., M.R.C.P., L.R.C.S.I.
De la Hunt, James, L.R.C.S. & P.
Delahunt, S., J.P.
Delany, John, J.P.
Delany, William, J.P.
De la Poer, Edmund, Count, J.P., D.L.
Dempsey, Bernard, J.P.
Dempsey, Charles J., J.P.
Dempsey, Michael John.
Dempsey, Martin, B.A., M.D.
Dempsey, P. J., L.R.C.P., L.R.C.S.I.
Dennehy, Major-General, J.P.
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Dennehy, Laurence J., B.A., Solicitor.
Denvir, John, J.P.
De Vere, Aubrey.
Devereux, Andrew, Solicitor.
Devine, George, J.P.
Devlin, Henry, J.P.
Devlin, Stewart, J.P.
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Dillon, John B., J.P.
Dillon, V. B., Solicitor.
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Dodd, W. H., M.D., J.P.
Dodd, William H., J.P., L.R.C.S.I.
Doherty, Alexander, J.P.
Doherty, George, J.P.
Doherty, John.
Doherty, John, Solicitor.
Dolphin, Peter Hubert, J.P.
Donaghy, Joseph Ignatius, B.A., Solicitor.
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Donelan, S. J. R., J.P.
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Donnelly, John C., J.P.
Donnelly, Thomas, M.B., B.S. (Dublin).
Donohoe, Edward, J.P.
Donohoe, James, J.P.
Donovan, St. J. H., J.P.
Donovan, Thomas, J.P.
Donovan, Robert, B.A.
Doohan, Matthew, J.P.
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Doran, Henry, J.P.
Dorgan, William, LL.B., Solicitor.
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Doyle, William, J.P.
Drenan, Denis, J.P.
Drummond, M., M.A., Q.C.
Dudley, J. J.
Duffy, Sir Charles Gavin, K.C.M.G.
Duigenan, John J., L.R.C.S.I.
Duignan, Thomas, J.P.
Dundon, John.
Dundon, John, Solicitor.
Dunford, Daniel, Solicitor.
Dunlea, James, Solicitor.
Dunlea, William, J.P.
Dunn, James Valentine, Solicitor.
Dunn, Michael J., B.A., B.L.
Dunne, J. Harvey, J.P.
Dunne, Michael W., Solicitor.
Dunne, William, J.P.
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Dwyer, James, J.P.
Dwyer, John, J.P.
Egan, Edward D., J.P.
Ellard, John, Clerk Crown and Peace.
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Ennis, Michael A., J.P.
Errington, Sir George, Bart.
Fagan, John, F.R.C.S., J.P.
Fagan, P. J., F.R.C.S.I.
Falvey, F. J., L.R.C.P., L.R.C.S.I.
Fanning, Sir Rowland, J.P.
Farrell, Edward Francis, J.P.
Farrell, Francis A.
Farrell, J. A., J.P., D.L.
Farrell, Sir Thomas, P.R.H.A.
Farrell, Thomas V., J.P.
Faulkner, James, J.P., T.C.
Fay, J. H., J.P.
Feely, Edward M., B.L.
Fennelly, Martin, L.R.C.P.I., J.P.
Ferris, Robert, J.P., T.C.
Finnegan, J.P., L.K.Q.C.P.I.
Fitzgerald, Edward, B.A., J.P., Solicitor.
Fitzgerald, Edward, J.P.
Fitzgerald, Francis, J.P.
Fitzgerald, J. J., M.B., B.Ch.
Fitzgerald, Gerald, J.P.
Fitzgerald, Nicholas, J.P.
Ftzgerald, Patrick, F.R.C.S., J.P.
Fitzgerald, William J., Clerk of the Crown and Peace, co. Cork.
Fitzgibbon, Patrick R., Solicitor.
FitzSimon, Christopher O. Connell, Solicitor.
Fitzsimons, Laurence, J.P.
Flanagan, Matthew, J.P.
Flannery, James G., J.P.
Fleming, Patrick D., M.A., B.L.
Foley, Edward N., J.P.
Foley, T., J.P.
Forde, William, jun., Solicitor.
Frengley, J. P. M.B., B.Ch.
French, John, J.P.
Friery, Christopher, Sol. and Coroner.
Frewin, William, Solicitor.
Frost, James, J.P., M.R.I.A.
Frost, Solomon, J.P.
Furlong, Nicholas, J.P., M.D.
Gaffney, James S., B.A., T.C., Solicitor.
Gaffney, Joseph, High Sheriff of Limerick.
Gaffney, Thomas, Alderman, J.P.
Galavan, James E., J.P.
Gallagher, Edward, J.P.
Gallagher, Hugh, J.P.
Gallagher, J. W., F.R.C.S.I., J.P.
Gallagher, J. W. L.R.C.P., L.R.C.S.I., J.P.
Gallagher, Thomas M., L.R.C.P.I., J.P.
Gallagher, William, J.P.
Gallagher, William, Solicitor.
Gallen, Charles, J.P.
Galvin, Barry, C., Solicitor.
Gallwey, William, J.P.
Gannon, John, J.P.
Garde, Thomas, J.P.
Garland, Edward V., Solicitor.
Garland, Richard, J.P.
Garland, William E., B.A., Solicitor.
Gartlan, Alexander, Solicitor.
Gartlan, George H., A.B., B.L.
Geraghty, James, J.P.
Gernon, W., M.A.
Gibney, J.J., M.A., F.R.U.I.
Gilfoyle, A. T., J.P.
Gill, Michael, B.A.
Gill, H. M., J.P.
Gilleece, James, J.P.
Gilmartin, Laurence, J.P.
Ginnell, Laurence, B.L.
Gleeson, Joseph, Solicitor.
Gleeson, Michael, Crown Solicitor.
Gleeson, R. X. M., Solicitor.
Goff, James, Solicitor.
Golden, J., J.P.
Golding, John, J.P.
Golding, Patrick S., Solicitor.
Gowan, Francis, J.P.
Gowing, Francis, J.P.
Grace, Sir Percy Raymond, Bart., J.P., D.L.

DOCUMENTS XII.

Graham, Jason, J.P.
Graham, Patrick F., M.D.
Greene, George E. J., M.A., M.D., J.P.
Greene, Roger, Solicitor.
Grehan, Stephen, J.P., D.L.
Grew, James, J.P.
Griffin, Thomas, R.C.P. & S., J.P.
Guinane, John, J.P.
Haggerty, Thomas, J.P.
Hall, Ambrose, J.P.
Hall, James P., Solicitor.
Hallinan, Edward, J.P.
Hanna, Robert, J.P.
Hannigan, B., J.P.
Hannigan, E. O. L., J.P.
Hannigan, J. P., J.P.
Hannigan, Louis, J.P.
Hannigan, P. Q., J.P.
Hanrahan, John A., Solicitor.
Hanrahan, John J., LL.D., Solicitor.
Haran, J. A., M.B., B.Ch., B.A. (Dub.).
Harding, E., J.P.
Harding, J. J., J.P.
Harold, C. J., J.P., C.P.L.G.
Harold, J. O., J.P.
Harpur, Thomas, J.P.
Harrington, John, J.P.
Harrington, Stanley, J.P.
Harris, George W., J.P.
Hartigan, Jeremiah T., L.R.C.S.I., L.K.Q.C.P.I.
Hassett, John, J.P.
Hastings, Stephen, Solicitor.
Hayes, J. J. Bouchier, M.B., B.Ch. (Dublin).
Hayes, Patrick, M.D., F.R.C.S.E., F.R.U.I.
Hayes, T., M.D., J.P.
Healy, J. J.P.
Healy, W., J.P .
Hearn, John S., J.P.
Hearne, William, J.P.
Heffernan, John, J.P.
Heffernan, William K., L.R.C.S.I.
Hickie, Lieut.-Col. James F., J.P.
Hodgins, H., J.P.
Hodnett, William, Solicitor.
Hogan, E. V., J.P.
Holmes, John, F.R.C.S.I.
Horan, Michael Lane, Solicitor.
Horgan, Barthw. O'Connor, Solicitor.
Horgan, Michael J., Solicitor and Coroner.
Horne, Andrew, F.R.C.P.I., V.P.R.C.P.I.
Hosey, John, J.P.
Howard, Jeremiah, J.P.
Howard, John, J.P.
Hoy, John, Solicitor.
Hughes, Denis D., J.P.
Hughes, Patrick, J.P.
Humphreys, David, L.R.C.P., L.R.C.S.I.
Hutchinson, James, J.P.
Irwin, Lieut.-Col. R., J.P.
Jennings, J., J.P.
Jones, Thomas, J.P.
Jones, William, J.P.
Jordan, James, J.P.
Jordan, Myles C. D., M.D., J.P.
Jordan, Philip, J.P.
Joyce, Garrett, L.R.C.P., L.R.C.P.I.
Joyce, John A., J.P.
Joyce, P. King, B.A., M.B., B.Ch., L.R.C.P., L.R.C.S.I.
Joyce, P. W., LL.D.
Judge, Michael J., J.P.
Julian, Arthur H., Solicitor.
Kane, Patrick, Solicitor.
Kane, William S., L.R.C.P. & S., J.P.
Kavanagh, Denis W.
Keary, P. R., M.B., B.Ch., J.P.
Keenan, Patrick, J.P.
Kehoe, Daniel, B.A., B.L.
Kehoe, Miles, Q.C.
Kelleher, C., J.P.
Kelliher, Maurice, J.P.
Keller, N. W., Solicitor.
Kelly, C. Russell.
Kelly, Fitzjames, J.P.
Kelly, James, J.P.
Kelly, John, J.P.
Kelly, John, J.P.
Kelly, John James, J.P.
Kelly, John J. Roche, J.P., D.L.
Kelly, Laurence T., J.P.
Kelly, Matthew, J.P.
Kelly, Michael, J.P.
Kelly, Michael Roche, J.P.
Kelly, Peter, J.P.
Kelly, Richard H., J.P.
Kelly, Thomas A.
Kelly, W. P., Solicitor.
Kenna, L., L.R.C.P., L.R.C.S.I.
Kennedy, Charles.
Kennedy, Hugh P., Sessional Crown Solicitor.
Kennedy, Joseph M., B.L.
Kenny, M. I., L.R.C.S.I., L.R.C.P.
Kenny, M. J., Major.
Kenny, Patrick Joseph, Solicitor.
Kenny, Thomas Hugh, Solicitor.
Kenny, William F., M.A., B.L.
Keogh, George, J.P., Crown Solicitor.
Keogh, John, J.P., L.R.C.S. & P.
Keogh, Joseph J., Solicitor.
Kepple, John, B.A., Solicitor.
Kerin, Frederick G., Solicitor.
Kieran, John Coleman, J.P.
Kiely, John Vincent, J.P.
Kilbride, J., M.R.C.S.E., J.P.
Kilbride, James, M.D., J.P.
Kilgallon, Peter L., J.P.
Kilroe, James, J.P.
King, Charles D., J.P.
Laffan, Thomas, M.R.C.P.I.
Lambert, Nicholas H., J.P.
Langan, John H., J.P.
Laverty, Bernard, J.P.
Lavery, Philip, J.P.
Leahy, Wm., M.A. (Dub.), Crown Solicitor.
Lenehan, Thomas W., J.P.
Lentaigne, John, B.A., F.R.C.S.I., M.R.I.A.
Leonard, John, J.P.
Leonard, Maurice, J.P.
Leslie, Charles E. J., J.P.
Lillis, Thomas, J.P.
Limerick, The Right Worshipful The Mayor of.
Lindsay, H. R., J.P., C.T.C.
Linehan, John, B.L.
Liston, Patrick T., Solicitor.
Little, Edward J., B.A., B.L.
Little, Francis J., B.A., Solicitor.
Lombard, James F., J.P.
Loughnan, Henry James, B.A., B.L.
Loughran, Henry, J.P.
Loughrey, Jos., Solicitor.
Lowry, Edward, J.P.
Lynam, M. E., J.P.
Lynch, Major John Wilson, J.P., D.L.
Lynch, Thomas, Solicitor.
Lynch, William, Solicitor.
Lyne, D. J., M.D., J.P.
Lyons, Wm. H., J.P.
Lyster, Joseph, J.P.
M'Ardle, John S., F.R.C.S.I.
M'Allister, James, J.P.
M'Bride, Francis, J.P.
M'Caffrey, James, J.P.
M'Camphill, Gerald, J.P.
M'Cann, T. S., Junr., B.L.
M'Cann, James, J.P.
M'Cartan, M., J.P.
M'Cartan, M. J., L.R.C.S., L.K.Q.C.P.I., J.P.
M'Carthy, C., J.P.
M'Carthy, Charles J., F.R.I.A.
M'Carthy, Jeremiah, Solicitor.
M'Carthy, John P., M.D.
M'Carthy, Patrick, J.P.
M'Cartie, Daniel, J.P.
M'Claskey, James, J.P.
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M'Corry, James, J.P.
M'Coy, Wm. D., Solicitor.
M'Cormack, C. J., L.R.C.P., L.R.C.S.I.
M'Creanor, Edward, J.P.
M'Dermot, James, J.P.
M'Dermott, P. A., F.R.C.S.I.
M'Dermot, Patrick, J.P.
M'Donell, Colonel John, J.P., D.L.
M'Donnell, Charles, J.P., L.R.C.P.E.
M'Donnell, Daniel, M.A., M.D.
M'Donnell, Farrell.
M'Donnell, Michael.
M'Donnell, Michael, M.R.C.S.E., J.P.
M'Donnell, Neil, J.P.
M'Donnell, Robert, J.P.
M'Donnell, Thomas J., J.P.
M'Donough, F. J., J.P.
M'Donough, James, J.P.
M'Donough, R., J.P.

M'Dowell, Edward, J.P.
M'Elligott, Gerald, J.P.
M'Enery, William, J.P.
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M'Fadden, Edward, Solicitor.
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M'Feeley, J. D., F.R.C.S.I., J.P.
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M'Glinchy, James, J.P.
M'Glynn, Bernard, J.P.
M'Govern, T., J.P.
M'Grath, J. J., L.R.C.S.I.
M'Guckin, Neal, J.P.
M'Inerney, M. C., Q.C.
M'Inerney, T., M.B.
M'Kendry, Henry, J.P.
M'Kenna, F. J., M.B., B.Ch.
M'Kenna, Patrick, J.P.
M'Kenna, Peter, J.P.
M'Kenna, Richard, J.P.
M'Kenna, Sir Joseph Neale, J.P., D.L.
M'Keon, Michael, Solicitor.
M'Laughlin, James, J.P.
M'Loughlin, J. T., J.P.
M'Mahon, Charles, Solicitor.
M'Mahon, James, J.P.
M'Mahon, Michael, J.P.
M'Menamin, P., J.P.
M'Morrow, John, J.P.
M'Nally, Charles F., J.P.
M'Namara, Dr. George.
M'Namara, P. J., M.D., F.R.C.S.I., J.P.
M'Namara, Robert, Solicitor.
M'Nulty, John, J.P.
M'Nulty, John, L.R.C.S.I., J.P.
M'Nulty, Thomas, B.A., B.L.
M'Quaid, John, J.P.
M'Swiney, Morgan, A.B., M.B., J.P.
M'Swyney, Bryan, J.P.
M'Veigh, C., J.P.
M'Veigh, John, J.P.
M'Weeney, Edmund J., M.A., M.D., M.Ch.
M'Weeney, H. C., M.A., F.R.U.I.
Macardle, Peter L., Solicitor.
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MacDermott, Joseph E., Solicitor.
MacDermott, Philip C. P., Solicitor.
Macnamara, Richard A., Solicitor.
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Magennis, William, M.A., F.R.U.I., B.L.
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Magner, Thos., L.R.C.P. & L.R.C.S.I., J.P.
Maguire, Bernard, J.P.
Maguire, Hugh, J.P.
Maguire, James, J.P.
Maguire, John, J.P.
Maguire, Patrick, J.P.
Maher, Louis S., J.P.
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Maher, Patrick, J.P.
Mallaghan, James, J.P.
Malone, M. J., M.D., F.R.C.S.I.
Mangan, Simon, H.M.L.
Mansfield, George, J.P., D.L.
Mansfield, Edmund A., Major.
Mapother, Thomas A. P., J.P.
Markey, N., J.P.
Markey, Thomas, J.P.
Martin, Jas. C., L.R.C.P., L.R.C.S.I.
Martyn, Alexander M., J.P.
Martyn, John, J.P.
Martyn, Robert J., L.K.Q.C.P.I., J.P.
Marum, W. M., J.P.
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Meagher, Alderman W...J.P.
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Meldon, James F., Solicitor.
Meldon, John J., Solicitor.
Meldon, John M., LL.B., Solicitor.
Meldon, Louis S., Solicitor.
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Merrick, Patrick, J.P.
Metcalfe, Anthony, J.P.
Minikin, Cecil, Solicitor.
Mitchell, Thomas R., J.P.
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Moloney, T. F., B.A., LL.B., B.L.
Molony, M. J., J.P.
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Molloy, T., Alderman, J.P.
Molloy, W. R., J.P.
Monaghan, T., J.P.
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Monahan, J. H., Q.C.
Montague, John, J.P.
MacSheehy, John.
Mooney, Dermot J., Solicitor.
Mooney, W., J.P.
Moore, Arthur Count, J.P., D.L.
Moore, J. P., J.P.
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Moran, Norbert L., M.A. (Dublin), Solicitor.
More-Madden, R. R., L.R.C.P. & S.I.
More-Madden, Thos., M.D., M.K.Q.C.P.I., F.R.C.S.
More O'Ferrall, E., J.P., D.L.
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Morris, George, J.P.
Morris, William J., Solicitor.
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Moynagh, Michael, L.L.D., Crown Solicitor.
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Mulcahy, John Robert, J.P.
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Mulhall, Edward N., J.P.
Mulhall, John.
Mulhall, Joseph A., Solicitor.
Mulhern, James, J.P.
Mulligan, James, J.P.
Mullins, Major, J.P., C.P.L.G.
Mulrooney, Edward, J.P.
Murnaghan, George, J.P.
Murphy, Dominick, J.P.
Murphy, Edward R., J.P., C.T.C.
Murphy, Henry, Solicitor.
Murphy, J. W., J.P
Murphy, James, J.P.
Murphy, James, Solicitor.
Murphy, John.
Murphy, John, F.R.C.P.I.
Murphy, John, J.P.
Murphy, John C., J.P.
Murphy, N. D., M.A., B.L.
Murphy, Nicholas, J.P.
Murphy, Patrick N.
Murphy, Peter, J.P.
Murphy, Richard J., J.P.
Murphy, Stephen, J.P.
Murphy, J. J., L.R.C.P., L.R.C.S.
Murphy, William M.
Murray, Edward P., J.P., M.P.S.I.
Murray, James, J.P.
Murray, Maurice, J.P., D.L.
Murray, Patrick, J.P.
Murtagh, Patrick V. C., Solicitor.
Naish, Richard, J.P.
Neary, James, J.P.
Neilan, John, J.P.
Nicholson, Major Thomas Francis, J.P.
Nicolls, Archibald J., A.B., LL.B. (Dublin), B.L.
Nixon, Sir Christopher, B.A., LL.D., M.D., F.R.C.P.I., J.P.
Nolan, Andrew, J.P.
Nolan, Anthony, Solicitor.
Nolan, Cornelius, L.K.Q.C.P.I., L.R.C.S.I.
Nolan, Michael J., J.P., C.P.L.G.
Nolan, Pierce L., B.A., B.L.
Noonan, John, J.P.
Norton, P. R., J.P.
Nugent, Sir Walter, J.P.
Nunan, William, J.P.
O'Beirne, George, M.R.C.P.I., L.R.C.S.I.
O'Beirne, Thomas J., J.P.
O'Brien, Ignatius J., B.L.
O'Brien, James, J.P., D.L.
O'Brien, James V.
O'Brien, Joseph, L.R.C.P., J.P.
O'Brien, Michael, J.P.
O'Brien, Patrick, J.P.
O'Brien, Patrick, J.P.
O'Brien, Richard R., J.P.
O'Callaghan, P, J.P.
O'Callaghan, Patrick, J.P.
O'Carroll, Joseph, M.D., F.R.C.P.I.
O'Connell, Charles, B.L.
O'Connell, Daniel, J.P., D.L.
O'Connell, Daniel, J.P.

DOCUMENTS XII.

O'Connell, Peter R., J.P., M.D.
O'Connell, Thomas F., Solicitor, V.P. Incorporated Law Society.
O'Connor, James, J.P.
O'Connor, James, Solicitor.
O'Connor, John T., Solicitor.
O'Connor, Michael J., Solicitor.
O'Connor, Valentine J.
O'Conor, Charles M., J.P., D.L.
O'Dempsey, Thomas J., Solicitor.
O'Doherty, Francis J., J.P.
O'Doherty, James, J.P.
O'Doherty, William, Solicitor and Coroner.
O'Doneaty, James Edward, Solicitor.
O'Donnell, Bryan, J.P.
O'Donnell, Charles E., Solicitor.
O'Donnell, James, J.P.
O'Donnell, John, M.B., B.Ch. (Ireland).
O'Donnell, Michael, J.P.
O'Donnell, Myles, J.P.
O'Donnell, Patrick, J.P.
O'Donohue, Michael, J.P.
O'Donovan, Jeremiah, F.R.C.S.I., J.P.
O'Driscoll, A., J.P.
O'Driscoll, D., J.P.
O'Dwyer, Patrick J., J.P.
O'Dwyer, Peter, L.R.Q.C.P., L.R.C.S.I.
O'Ferrall, Ambrose Moore, J.P., D.L.
O'Flaherty, Bernard J. B. A. (Lond.), Solicitor.
O'Flinn, John, J.P.
O'Flynn, Andrew, L.R.C.P.I., M.R.C.S., J.P.
O'Gorman, James, J.P.
O'Gorman, Michael C., L.R.C.S.I., M.R.C.S., J.P.
O'Grady, F. R., L.R.C.S. & P.I., J.P.
O'Hagan, Felix, J.P.
O'Hagan, P. J., L.R.C.P.I. & L.R.C.S.I,
O'Halloran, Thomas, J.P.
O'Hanlon, Francis J., J.P.
O'Hanlon, Michael J., L.R.C.S.I., M.R.I.A., J.P,
O'Hare, Thomas, J.P.
O'Hea, Michael, J.P.
O'Kane, Francis, J.P.
O'Kane, James, J.P.
O'Kane, J. P., J.P.
O'Kane, John, J.P.
O'Keeffe, Arthur, J.P.
O'Keeffe, P., M.D.
O'Kelly, Edward P. O., J.P.
O'Kelly, John A., J.P.
O'Kelly, Robert, L.K.Q.C.P.I., J.P.
O'Leary, Barry, J.P.
O'Loughlin, Patrick John, Solicitor.
O'Mahony, Jeremiah, J.P.
O'Mahony, Thomas K., J.P.
O'Malley, A. M., J.P.
O'Malley, Joseph, B.A., B.E.
O'Malley, Middleton Moore, J.P.
O'Mara, James, J.P.
O'Meara, J. David, LL.D., Solicitor.
O'Meara, John, J.P.
O'Meara, Michael Cartan, Solicitor.
O'Meara, Thomas, Solicitor.
O'Meehan, Patrick, L.D.S., R.C.S.I.
O'Neill, Felix, J.P.
O'Neill, Henry, J.P.
O'Neill-Power, Joseph, J.P., D.L.
O'Reilly, James, J.P.
O'Reilly, J. P., C.E., M.R.I.A., Dean, Royal Coll Sc., Dublin.
O'Reilly, Joseph, J.P.
O'Reilly, Joseph R., J.P., D.L.
O'Reilly, Philip, J.P., D.L.
O'Reilly, Peter, L.R.C.S.I., J.P.
O'Reilly, William.
O'Riordan, John, Solicitor.
O'Shaughnessy, James, M.R.C.S. (Eng.), J.P.
O'Shaughnessy, John J., J.P.
O'Shaughnessy P., J.P.
O'Shaughnessy, Thomas, Solicitor.
O'Shaughnessy, W. F., B.A., Solicitor.
O'Shea, Nicholas Power, J.P., D.L.
O'Sullivan, E., J.P.
O'Sullivan, Florence, J.P.
O'Sullivan, George, J.P.
O'Sullivan, John J., J.P.
O'Sullivan, Michael, M.B., B.Ch. (Irld.)
Owens, Charles, J.P.
Packenham, James, J.P.
Padin, Patrick.
Phelan, Thomas, J.P.
Pigott, Robert, J.P.
Plunkett, Ambrose, Solicitor.
Plunkett, George Noble, Count.
Plunkett, Hyacinth, B.L.
Powell, Henry F., L.R.C.P. & S., J.P.
Power, John H., J.P.
Power, Maurice, J.P.
Power, Nicholas A.
Power, Patrick J. M., J.P.
Power, Richard, J.P.
Power, Sir John Talbot, Bart., J.P., D.L.
Prendergast, Col. James Archer, J.P.
Preston, The Hon. Edward, J.P., D.D.
Preston, The Hon. Thomas, J.P., D.L.
Purcell, D., Solicitor.
Purcell, Philip.
Purcell, Philip, J.P.
Pye, J. P., D.Sc., M.D., F.R.U.I., J.P
Quigley, E., J.P.
Quin, James, J.P.
Quinlan, F. J. B., M.D., F.R.C.P.
Quinn, Bernard, J.P.
Quinn, John, Solicitor
Quirke, Patrick, J.P.
Quirke, Thomas George, LL.D., Solicitor.
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Rafferty, William A., J.P.
Raleigh, Patrick, J.P.
Raycroft, Charles, J.P.
Redmond, Michael J., J.P.
Redmond, Joseph M., M.D., F.R.C.P.
Redington, Samuel P., Solicitor.
Reilly, John, J.P.
Reordan, D. J., J.P.
Reynolds, Laurence P., J.P.
Rhatigan, Patrick, J.P.
Rice, Edward, J.P.
Rice, Richard, Solicitor and Coroner.
Rice, Thomas, Sessional Crown Solicitor.
Rickard, John, J.P.
Riordan, James, Crown Solicitor.
Robinson, Edward, J.P.
Roche, Anthony, M.R.C.P.I., F.C.I.Gr.B.
Roche Henry J., J.P.
Roche, Jeremiah, J.P.
Roche, J. J., J.P.
Roche, Thomas Redington, D.L.
Roden, John F., L.R.C.S., J.P.
Rogers, Charles, J.P.
Ronan, William, J.P.
Rooney, Patrick J., Solicitor.
Rorke, L. B., J.P.
Ross, James, J.P.
Ross-of-Bladensburg, Major John Foster-George, C.B., D.L.
Roantree, Wm., L.R.C.S.I., L.R.C.P.I., J.P,
Rowe, John.
Rushbrooke, Captain Wm. Henry, J.P.
Ryan, Charles E., F.R.C.S., J.P.
Ryan, Edmond Fitzgerald, J.P.
Ryan, Edward P., J.P.
Ryan, F. J., L.R.C.S. & P.
Ryan, George A., C.E.
Ryan, George E., J.P., D.L.
Ryan, James D., M.D., J.P.
Ryan, John J.P.
Ryan, John, Solicitor.
Ryan, Major-General, J.P., D.L.
Ryan, Richard, M.D., J.P.
Ryan, Thomas, J.P.
Ryan, Thomas V.
Ryan, W. J,
Ryan, William A., B.A., B.L.
Ryder, Christopher, Count, J.P.
Sampson, F. C., M.D.
Scallan, Francis J., Solicitor.
Scallan, John L., Solicitor.
Scallan, William, Solicitor.
Scallan, William J., J.P.
Scanlan, Thomas, Solicitor, C.T.C.
Scanlan, Thomas, J.P., T.C.
Sexton, T.
Shanahan, John F., L.R.C.P. & L.R.C.S.I.
Shee, James J., J.P.
Shee, Nicholas K., J.P.
Shee, W. J., L.R.C.P., L.R.C.S.I.
Sheehy, George L., J.P.
Sheehy, Major Bryan E., J.P.
Sheedy, Michael M., L.R.C.P. & S. (Edin.)
Sheehy, Thomas, J.P.
Sheridan, Wm. T., Solicitor.
Shields, F. Peter, J.P.

Sheridan, Richard, J.P.
Sherlock, David, J.P. D.L.
Shine, James, J.P
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Sinnott, James, J.P.
Sinnott, John A., Solicitor.
Slattery, John, J.P.
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Smith, Frederick, J.P.
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Smithwick, Edmond, J.P.
Smithwick, John F., J.P.
Smyth, John, J.P.
Smyth, William, M.D., M.Ch., J.P.
Somers, J. L., M.D., J.P.
Spillane, William, J.P., D.L.
Spring, Richard F., J.P.
Stark, F. J., J.P.
Stapleton, Edward, Solicitor.
Staunton, M. C., M.D., B.Ch.
Steinberger, V., M.A., F.R.U.I.
Stephenson, M. R.
Strahan, Michael, L.R.C.S.I., L.R.C.P. (Edin.)
Strahan, Michael, L.R.C.S., L.R.C.P.
Sugrue, E. J., J.P.
Sullivan, D. B., Q.C.
Sweeney, Ambrose, J.P.
Sweeney, Michael G., J.P.
Sweetman, Edmund, J.P., D.L.
Sweetman, John, J.P.
Sweetman, Lawrence, J.P.
Sweetman, M. F., J.P.
Taafe, George.
Talbot, John H., J.P., D.L.
Tapley, John, Solicitor.
Taylor, John F., Q.C.
Teeling, C. H., Q.C.
Therry, John, J.P.
Tiernan, Thaddeus, J.P.
Tierney, John, J.P.
Tierney, Joseph, Solicitor.
Tighe, Edward J., J.P.
Tighe, Thomas, J.P., D.L.
Tobin, Richard F., F.R.C.S.I., L.K.Q.C.P.I.
Todd, John J., M.D., C.T.C., J.P.
Tothall, Henry, J.P.
Tracey, Daniel J., Solicitor.
Trant, J., L.R.C.S.I., L.R.C.P.I., J.P.
Treanor, Hugh, J.P.
Tumpane, John F., J.P.
Tyndall, Joseph P., Solicitor.
Vaughan, J., M.D., J.P.
Wall, Luke, Solicitor.
Wallace, Robert P., J.P.
Walsh, Cornelius, Solicitor.
Walsh, Edmond, Alderman, J.P.
Walsh, John, J.P.
Walsh, John C., J.P., D.L.
Walsh, John P., J.P.
Walsh, Joseph.
Walsh, R., J.P.
Walsh, Peter.
Ward, John, J.P.
Ward, William, J.P.
Waterford, The Mayor of.
Watters, Lewis James, LL.D, Crown Solicitor.
Welsh, J., J.P.
Whelan, Francis, J.P.
White, John E., J.P., D.L.
White, Matthew J., A.B., Solicitor.
White, Patrick N., J.P., T.C.
White, P. F., M.A., Q.C.
White, Philip A. O'C., B.L.
White, Thomas O'K., Solicitor.
White, Thomas.
White, William J., J.P.
Whyte, John J, J.P., D.L.
Wigmore, D. S., J.P.
Wilson, Thomas, M.R.C.S. (Eng.), L.K.Q.C.P.I., J.P.
Windle, Thomas M'Carthy, Solicitor.
Wrafter, Francis, Solicitor.
Wray, John F., B.A., LL.B., Solicitor.
Wright, A. M., J.P.
Wyse, L. W. Bonaparte, J.P.
Yaw, J., J.P.

We, the undersigned Protestant Members of Parliament, representing Irish Constituencies, support the Claim put forward in the above Declaration of the Catholic Laity of Ireland:—

Wm. Abraham, M.P.
Edward Blake, M.P.
A. J. C. Donelan, M.P.
J. Eustace Jameson, M.P.
Jeremiah Jordan, M.P.
Richard McGhee, M.P.
J. G. Swift MacNeill, M.P.
E. F. V. Knox, M.P.
John H. Parnell, M.P.
John Pinkerton, M.P.
James Roche, M.P.
Charles K. D. Tanner, M.P.
Samuel Young, M.P.

DOCUMENTS XIII.

XIII.

University Education in Ireland

BY

The Most Reverend JOHN HEALY, D.D., Lord Bishop of Clonfert.

(Reprinted from the *Dublin Review* of January, 1890).

(See the evidence of the Most Rev. Dr. O'DWYER, q. 379.)

SUMMARY.

Mr. Balfour's declaration and the reception it has met with: a mistake for Irish Catholics to allow political considerations to warp their views on education.—Past history of legislative efforts to settle the Catholic demand for an Irish University; chief reason of the failure of the Liberals in 1866, of Lord Mayo in 1868, and of Mr. Fawcett, of Mr. Gladstone in 1873—the creation of the Royal University in 1879 a greater success than its founders anticipated; yet under several heads it leaves University College and other Catholic colleges without fair play or justice.—Important question is: what is to take its place? Our retrospect helps at least to show what will NOT satisfy legitimate Catholic demand.—How far the Catholic Hierarchy must exercise control.—Feasibility of plan of a Central Chartered Catholic College.—Queen's Colleges should be modified into denominational colleges.—Inconsistent position of Mr. Balfour according to his speech at Partick: what he may yet do.

The question of University Education in Ireland has come once more to the front. Since Mr. Balfour's celebrated declaration in the House of Commons towards the close of last Session, public men of every party have touched upon the question, and the tone of their observations is very significant. Mr. Balfour said that, in his opinion, something ought to be done to give a higher University Education to Roman Catholics in Ireland; that it was perfectly clear that nothing which had been hitherto done would really meet the wants and wishes of the Roman Catholic population in Ireland; and that we have nothing but to try and devise some scheme by which the wants of the Roman Catholic population should be met other than those which, up to the present, had been attempted. He was not on that occasion ready to suggest even the outlines of what the scheme ought to be; but that "they ought, if possible, carry out such a scheme as would satisfy all the legitimate aspirations of the Roman Catholics he entertained no doubt."

Nearly all the newspapers and a good many of the politicians at once rushed to the conclusion that Mr. Balfour, in these words, had formally promised to charter and endow a Roman Catholic University in Ireland during the coming year—a project, whether real or imaginary, which was at once denounced from various quarters and from very different motives. It was a deep-laid scheme to sow dissension between English and Irish Radicals; it was an attempt to draw a red-herring across the Home Rule scent, and thereby divert keen-nosed politicians from their pursuit of that *summum bonum*; it was a Greek gift to seduce the Irish hierarchy from their allegiance to the national cause; it was the price to be paid for the Papal condemnation of boycotting and the plan of campaign; it was a concession to certain reactionary Irish Bishops; it was, in a word, a mockery, a delusion, and a snare. A few ultra-Orangemen in Belfast, Liverpool, and Glasgow also raised their tiny voices in protest against Mr. Balfour's project; but what is much more surprising, this supposed project was denounced by leading Catholic members of the Home Rule party, because it was a Denominational scheme of education. Mr. T. P. O'Connor said at Peterborough that, for his part, "he should be sorry to see the college of any sect endowed by the Government, and that the Nationalists of Ireland, like himself, did not think any man to be the better or worse for his religion."* Mr. Michael Davitt likewise, in his letter to the *Freeman's Journal*, expressed himself as opposed to Denominational education as it is usually understood. He had a better scheme of his own, which he has not yet propounded, but which will doubtless appear in due course. Mr. Justin McCarthy, however, does not go so far as this; but in the *Contemporary Review* for September he wishes to press another question on the attention of the English public, and it is this—"Whether the whole settlement of the question about Irish University Education had not better be left to an Irish National Parliament?" It is not to be wondered at that many of the Irish Catholics, taking note of the views held by prominent Irish Nationalists, like Messrs. Davitt and O'Connor, answer Mr. McCarthy's question in the negative, and think it by all means far safer to settle the question now, if, as Mr. Balfour says, it is at all possible.

We think it a very great misfortune that Irish Catholics should allow their views on the Education Question to be warped by political considerations of any kind. It is essentially a religious question; it is above and beyond politics; it ought to be discussed and decided on its own merits, that is, from the standpoint of justice and conscience alone. It is a matter that cannot be sold or bargained for, and that ought not be deferred or subordinated to any temporal question whatsoever. A sound Catholic Education is, in the estimation of all true Catholics, a precious pearl beyond price, because it is intimately connected with the salvation of immortal souls. We propose to discuss this question, therefore, on its own intrinsic merits, leaving aside all purely political considerations. Let others discuss it, if they will, on the ground of expediency; we shall discuss it merely on the ground of what is just and right.

Mr. Balfour admits that in this matter of University Education Irish Roman Catholics have a want and a grievance. Mr. Gladstone has himself admitted the same in still more emphatic language. Years ago he said the state of things was scandalously bad, and last autumn he declared, when criticising Mr. Balfour's observations, that in his opinion in this matter the Roman Catholics have not yet got justice in Ireland; that, like the minister, he desires with all his heart to provide for the higher education of the Roman Catholic population, and that Mr. Balfour's declaration that a grievance exists, which ought to be remedied, "is a truism to which the whole population of the country, Catholic and Protestant, must alike assent." As Lord Hartington put it—

> We have the authority of Mr. Gladstone, as well as of Mr. Balfour, that this question of University Education in Ireland has not yet been solved, and that it is not yet insoluble. By the authority of both it is the duty of some one to make another attempt to solve this question, and it does not lie in the mouth of one who, like myself, was a member of Mr. Gladstone's Government in 1873, which attempted to settle this question, to declare now that it is a question insoluble by the British Parliament, and which can only be solved by giving power to an Irish Home Rule Parliament to do that which, at the same time, we declare to be wrong and monstrous of an English Parliament to do.†

It must be borne in mind, too, that Mr. Parnell, at the urgent request of the Irish hierarchy, pressed upon the Government to take up this question, and do justice by removing the admitted grievances of Irish Roman Catholics, especially in this matter of University Education. When the leaders of all the political parties in the House of Commons admit the grievance, and the duty of promptly redressing it, the Government can, we should think, very well afford to despise the protests of a few ultra-Orangemen on the one hand and of a few extreme and anti-Catholic Radicals on the other.

Mr. Balfour has more recently taken the public into his confidence, and given us an outline of his intentions in this matter of doing educational justice to the Roman Catholics of Ireland. He tells us what would be just and right to do, if he could get everybody to help him in doing it, and if the Irish would cordially accept the generous boon which he has in store for them. If Mr. Balfour were Minister in a Utopian Republic, he might perhaps talk in this fashion, but he ought to know that no Irish Question ever was, or probably ever will be, settled in this pleasant way. He announces clearly enough that he will not give us a Catholic University in Ireland with the power of granting degrees and all the other privileges of a University. Neither will he endow any theological chairs with public money, nor any religious sect as such. Even if he were disposed to make any proposals of this kind, it is quite evident that he could never carry them

* *Daily News*, October 5.

† Speech at Aberdeen, October 2. See *The Times*, October 3.

through the Imperial Parliament—it would be simply to rush on destruction.

Even the imaginary proposal supposed to have been made by Mr. Balfour of chartering and endowing a Catholic University seems to have awakened very considerable alarm and opposition in various quarters, and the Minister has found it necessary to declare that he never contemplated anything of the kind. Yet such a solution of the question would undoubtedly be most in accordance with the abstract justice of the case. For if Trinity College, an institution Protestant in its flavour, and complexion, and practical working, as Mr. Balfour admits, has not only all the privileges of a University, but enormous revenues for the benefit of a small section, and that the richer section, of the population, why, in the name of justice and common-sense, should not the Catholic majority be entitled to at least equal rights and privileges in this matter of higher education?

We shall not discuss this question, however, on the principles of abstract justice. We admit the difficulties by which it is surrounded, and we shall consider what is practicable and reasonable, even from an English and Scotch point of view, rather than from an Irish point of view. And yet the fact that it is to a Scotch audience that Mr. Balfour unbosoms himself on this question, and that it is *their* assent he asks for, not ours, is a very significant one. We shall take the liberty of putting forward some other considerations that must be taken into account in the settlement of this matter, and we are at least as well entitled to discuss it as any of Mr. Balfour's numerous correspondents.

The past history of this question will serve to throw much light on the problem now awaiting solution. The blunders and failures of the past in dealing with this question have been frankly admitted; yet too often statesmen, misled by the same false principles, fall into similar errors. This was signally the case with Mr. Gladstone in 1873. He undertook to remedy the grievances of Catholics, which notoriously arose from the mixed system that had been forced upon them, and yet his proposal was simply a measure to extend and consolidate that very mixed system, the *fons et origo* of all the mischief. The fundamental mistake which English statesmen have made in this, as in many other questions, is the assumption that they know better what suits Ireland than Irishmen themselves do. This has been shown in every successive attempt to deal with the Education Question, and especially with Higher or University Education.

On the 31st of July, 1845, the Royal assent was given to "An Act to enable Her Majesty to endow New Colleges for the Advancement of Learning in Ireland." We may acquit the authors of this Bill of any purpose hostile to the Catholic religion; we may even credit them with the sincere purpose of legislating solely for the advancement of learning in Ireland. This is admitted in the Synodical Address of the great Synod of Thurles, which was issued the year after these colleges first came into operation.

> The system may have been devised — say the Fathers — in a spirit of generous and impartial policy; but the statesmen who framed it were not acquainted with the inflexible nature of our doctrines, and with the jealousy with which we are obliged to avoid everything opposed to the purity and integrity of our Catholic faith. Hence these institutions, which would have called forth our profound and lasting gratitude, had they been framed in accordance with our religious tenets and principles, must now be considered as an evil of a formidable kind, against which it is our imperative duty to warn you with all the energy of our zeal and all the weight of our authority.

These are weighty words, which any English statesman undertaking to legislate for Ireland would do well to remember, for they point out the true cause of much subsequent agitation and mischief. The Queen's Colleges had been already condemned by the Holy See before they came into operation, on two occasions, in 1847, and again in 1848. That condemnation was now solemnly promulgated by the entire hierarchy of Catholic Ireland; yet the English Government made no real attempt to modify their constitution, or bring them into harmony with the wants and wishes of the Catholic people of Ireland. Once more, in their ignorance of Ireland, they miscalculated. They were hoping that by the money prizes, and by the great educational advantages which were offered in the new colleges to a people who always loved learning, they might be tempted to disobey their pastors, and, perhaps, be gradually weaned away from that affectionate allegiance to their priesthood which English statesmen have never liked. With this view, £1,500 per annum was set apart in each of the Colleges for exhibitions and other money prizes, so that there were almost as many exhibitions and scholarships as students in Galway and Cork—exhibitions mostly, at that time, of sufficient value to support, and clothe, and lodge, and procure books for the poor students, whose parents and families were just emerging from the black shadow of a desolating famine; yet the bait was spurned by those very middle classes for whom the Colleges were especially instituted. During the twenty-two years that elapsed from 1849 to 1871, the statistics of which I have now before me, the average number of Catholics who matriculated in Belfast was three, in Cork twenty-seven, in Galway forty-three — a number not half that which would have entered one of these Colleges if they were so modified in constitution as to admit within their walls those conscientious Catholics who thought an exhibition too dear to be purchased with peril to their faith. Yet these Colleges were maintained during all these years, and are still maintained, at enormous expense to the public purse, whilst the Catholic youth of the middle classes frequent the unendowed Catholic Colleges that are to be found in every county in Ireland, and several of which, like Clongowes and Blackrock, have more students in Arts than Cork and Galway put together.

In 1866 the first attempt was made to provide a remedy for this state of things, which was at once a grievance and a scandal—a grievance to Catholics and a scandal in a nation professing the civil and religious equality of all its subjects before the law. In the previous November several leading statesmen, including Mr. Gladstone, had an interview with the four Catholic Archbishops of Ireland. The Archbishops communicated the substance of the interview to their brother-prelates in Ireland, and the result was that, on the 14th of January, 1866, a meeting of the Bishops was held in Dublin, at which a statement was adopted and forwarded to Sir George Grey, the Home Secretary. In this document the Bishops ask Her Majesty's Government to grant them "not all that we have a claim to, but to introduce modifications in the existing system of Academical Education which will enable Catholic students to obtain University degrees without the sacrifice of principle or conscience of which we complain. We shall be thankful for such changes if they do not interfere with Catholic teaching, and if they tend to put us on a footing of equality with our fellow-subjects of other religious denominations. . . . ." This was certainly a modest and reasonable demand—liberty of conscience and liberty of teaching, with the right to obtain University degrees, and, of course, some endowment, which might tend in this respect also to put Catholics on a footing of equality with their fellow-subjects of other religious denominations. Then the prelates point out how this may be effected in detail—

> First.—That the University founded by the Roman Catholic Bishops (in Dublin) will be chartered as a College within the new University (which the Government proposed to establish) in such a manner as to leave the department of teaching Catholics altogether in the hands of Catholics, and under the control of the Bishops, its founders.
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> Secondly.—That in order to place this new Catholic College on a footing of equality with other institutions, a suitable endowment be given to it; since it will be frequented by the great mass of Catholics, as it would be manifestly unfair to oblige them to tax themselves for the support of their own College, while institutions, which they, on conscientious grounds, condemn and shun, are supported out of the public funds, to which they contribute equally with others.
>
> Thirdly.—That, for the same reason, burses and scholarships be provided either by the application of existing, or the creation of new endowments, so as to place the reward of merit equally within the reach of all.
>
> Fourthly.—That the Catholic University College be empowered to affiliate colleges and schools to itself.
>
> Fifthly.—That the tests of knowledge be applied in such a manner as to avoid the appearance of connecting, even by the identity of name, those who avail themselves of them, or co-operate in applying them with a system which their religion condemns.
>
> Sixthly —That the tests of knowledge be guarded against every danger of abuse, or of the exercise of any influence hostile or prejudicial to the religious principles of Catholics; that they may be made as general as may be, consistently with a due regard for the interests of Education, the time, the manner, and matter of examinations being prescribed, but not the books or special authors, at least in mental and social science, in history, or in cognate subjects; and that, in a word, there be banished from them even the suspicion of interference with the religious principles of Catholics.
>
> Seventhly.—That the Queen's Colleges be re-arranged on the principles of the denominational system of Education.

We have quoted the salient points of this document at full length; because it is an authoritative exposition of the views of the Bishops, and enters more into

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detail than any other document emanating from the same source that has come to our knowledge. As such it is worthy of careful perusal by everyone who will have any influence in the settlement of this great question. The general principle laid down is perfectly clear. First, the prelates want a system by which Catholic students can obtain University degrees without sacrifice of principle or conscience; secondly, they want their students, in the effort to obtain these degrees, to be placed on a footing of equality with their fellow-subjects of other religious persuasions. No right-minded man can object to these two demands—to refuse either of them is simply to re-impose civil disabilities on account of religion. The Bishops then suggest a way of carrying out these two principles in practice. The answer of Sir George Grey is even more significant than the petition of the prelates; because it exhibits those points of disagreement between the Catholic demand and the Liberal programme, which it is essential to bear in mind in any future settlement of the question.

Sir George first reiterates, what was long ago admitted, that the founders of the Queen's Colleges meant well; and he adds that Her Majesty's Government are still of opinion that the principle on which they were founded is a sound one—a somewhat superfluous, if not impertinent, observation in the circumstances of the case. But it has this important consequence—that Her Majesty's Government declare that they have no intention of proposing any alteration in the principle on which these Colleges are conducted—in other words, in the mixed system of University Education. This was a point-blank refusal to No. 7 of the Episcopal demands—namely, that the Queen's Colleges should be modified or re-arranged on the Denominational system of Education. It is, however, mainly a question of squandering public money. If Catholics are placed on that footing of equality to which they are entitled, it is really a very secondary matter how money is spent on the empty halls of Cork and Galway. But it shows how the Liberal Government thought they understood the wants and wishes of Catholic Ireland at the time so much better than Catholic Irishmen themselves. The Government, however, admit that a large number of Irishmen entertain conscientious objections both to the Queen's Colleges and to Trinity College, and consequently have no means of obtaining a degree in Ireland if they aspire to a liberal profession. This they admit is a grievance, and with a view of providing a remedy Sir George Grey simply proposes to assimilate the Queen's University to the London University, and thereby enable it to confer degrees on all comers who pass the examination. This was not much of a boon, for the London University gave its degrees, even to Irishmen, in exactly the same way; and even at a later date sent over its examiners to certain centres in Ireland, where a considerable number of students was to be found. The Government were, however, willing to grant a "Charter of Incorporation" to the institution founded in Dublin by the Roman Catholic Archbishops, but not in the form of the Draft Charter which the prelates had sent over with their memorial. They would grant no endowment, at least, beyond the expenses for examinations; and they would not give power to affiliate other colleges or schools to the Central College. This was, as they alleged, the exclusive prerogative of an University. As to the two paragraphs about the tests of knowledge and their application, they did not, they said, clearly understand their drift, but the Senate of the new University would be constituted in such a way as to entitle it to the confidence of the various religious bodies; and all the details of the examinations had better be left to this Senate.

The Bishops, in reply to Sir George Grey, very naturally asserted that there was no effective step taken in this scheme to place Catholics on a footing of equality with their non-Catholic fellow-subjects, but they reserved their definite reply until they should have an opportunity of seeing the two new Charters—that is, of the new University and of the Catholic College. The latter never appeared, and the former, which is known to history as the Supplemental Charter, was an abortion, and only survived a brief period. It was issued in June, 1866, and authorised persons other than students of Queen's Colleges to be admitted to examinations, honours, and degrees; but it appears that it was an illegal document, and the Master of the Rolls, on the application of three graduates of the Queen's University, granted an injunction forbidding the Senate to make any further use of that precious document; and so the Supplemental Charter disappeared from Irish University life; and, we believe, no one regretted its premature extinction.

It will be seen from the history of these transactions what ideas the *doctrinaires* of the Liberal Government in 1866 had about placing Catholics on a footing of educational equality with their fellow-subjects; and how much better they knew what was good for us in Ireland than we possibly could know ourselves.

Even the poor boon of allowing certain Catholic Colleges to be affiliated to the Incorporated College in Dublin they curtly refused on grounds that, as a matter of fact, are not true, and, even if true, would furnish no adequate reason for their refusal. Liberty and equality—certainly we will give you both, and degrees, too! but of money—and all that money can procure, buildings, professors, books, museums, exhibitions, and rewards—not a shilling. These are not for conscientious Papists; if you won't come to our Colleges in spite of your Bishops and your consciences, you must do without those things—such aids to learning are not for you. And an enlightened Press applauded loudly, and proclaimed, at the corners of all the streets, how fairly and how justly English statesmen governed Ireland!

Mr. Fawcett's Act was the next move. The Catholic claim was indefeasible. The Liberals felt it; and although they were not prepared to do anything in reality, nevertheless, they wished to appear to do something. That would answer just as well, and, what is more, save their consistency. Trinity College was a Protestant institution, as it is to this day, and will be for many generations to come. It had 200,000 acres of the soil of Ireland; splendid buildings erected at the public expense; a large number of rich livings in its gift to reward its faithful servitors, but all secured to members of the Established Church; whilst the poor Papists in Stephen's-green would not get from the public funds what would glaze a broken pane of glass. It was clear that this state of things could never last; so the Liberals took heart of grace, and resolved to throw open, *on paper*, everything in Trinity to Roman Catholics, as well as to Protestants, knowing well that Trinity would continue to be quite as great a stronghold of Protestantism after the Act as it was before it, and perhaps a trifle more so. We do not say that Mr. Fawcett knew all this, but the Trinity men knew it well. Outwardly, they gave a reluctant consent; but they were glad in their hearts; for was it not in their own hands to hold what they had got, whilst the passing of the Bill would save them from the Philistines? Conscientious Churchmen, however, were strongly opposed to Mr. Fawcett's Bill. They declared that Trinity College was founded by a great Protestant Queen, that it was endowed with Protestant funds, that it was the mainstay of the Protestant Church in Ireland; and they strongly objected to its secularisation, as they justly called it. The Roman Catholics, too, loudly declared that opening Trinity College would not satisfy them; they did not ask it; and they would not have it. The project would only add one more to the existing Queen's Colleges. These views were tersely summed up by an observation of the present Lord Emly, then Mr. Monsell, in the House of Commons. "The scheme," he said, "would deprive Trinity College of the confidence of the Protestants and would not gain for it the confidence of the Catholics."

In July, 1867, Mr. Fawcett's motion for throwing open Trinity College was lost only by the casting vote of the Speaker. The Conservative Government, then in power, saw clearly that they must at once either do justice to the Catholics by conceding their demands, or adopt Mr. Fawcett's Bill to save themselves and Trinity College from an adverse vote of the House of Commons.

The Earl of Mayo now appears upon the scene, and announced the Government proposals in the House of Commons on the 10th of March, 1868, and a few days afterwards sent a memorandum to the Archbishop of Cashel, in which he proposes, for the first time, to create a Catholic University, "which, as far as circumstances would permit, should stand in the same position to Roman Catholics as Trinity College does to Protestants; that is to say, that the governing body should consist of, and the teaching should be conducted mainly by, Roman Catholics, but that full security should be taken that no religious influence should be brought to bear on students who belonged to another faith." This was hopeful so far; but in carrying out these general principles Lord Mayo made some fatal mistakes.

The proposal now made is as follows:—

That a Charter for a Roman Catholic University should be granted to the following persons to be named in the Charter:—A Chancellor, a Vice-Chancellor, four prelates, the President of Maynooth, six laymen, the heads of the colleges proposed to be affiliated, and five members to be elected, one by each of the five faculties in the affiliated college or colleges.

The future Senate should be formed as follows:—A Chancellor, to be elected by Convocation; a Vice-Chancellor, to be appointed by the Chancellor; four prelates, to be nominated by the Roman Catholic hierarchy; the President of Maynooth: six laymen, to be elected by Convocation; the heads of the affiliated colleges; five members to be elected by the faculties, as before mentioned. The Senate would be twenty in number, all being members of the Roman Catholic Church. Convocation to consist of the Chancellor, Senate, Professors, and Graduates.

Until the Colleges are firmly established it may be proper to postpone the question of endowment. It is one of great difficulty, and need not form an indispensable portion of the plan.

It may, however, be necessary to ask Parliament to provide a sufficient sum for the payment of the expenses of the examinations, for the foundation of a certain number of University Scholarships, and the giving away of prizes, and also the payment of the salaries of certain officers and servants of the University, and, perhaps, some provision for a University hall and examination rooms.

Dr. Leahy of Cashel, and Dr. Derry of Clonfert were deputed to confer with the Ministers on this project; and in their observations, which they committed to writing, they raise two main objections, and offer two suggestions, that deserve to be carefully noted. They object to the Senate having a veto on the appointment of the heads and professors of the affiliated colleges; but that was a point which very likely the Government would not press; and, secondly, they object to the Chancellor and the six lay members of the Senate being chosen by Convocation, and not by the Senate itself. It does not appear to be a matter of vital importance, at least, so far as the election of the six laymen is concerned.

The suggestions made are of much greater importance. It was suggested—

First.—That the Chancellor should be always a Bishop, and that the first Chancellor should be Cardinal Cullen.

Secondly.—That, as faith and morality may be injuriously affected, either by the heterodox teaching of professors, lecturers, and other officers, or by their bad moral example, or by the introduction of bad books into the University programme, the very least power that could be claimed for the Bishops on the Senate, with a view to the counter action of such evils, would be that of an absolute negative on such books, and on the first nomination of professors, &c., &c., as well as on their continuing to hold their offices after having been judged by the Bishops on the Senate to have grievously offended against faith or morals.

Here is the rock on which the whole project was wrecked. Except the power indicated in this paragraph were *in some way* secured to the Bishops it could not be called a Catholic University at all, and the Bishops could not, without foregoing a right essentially inherent in their office, take any part in its government as a Catholic institution. Any other point they might concede—but this point they could not concede without at the same time foregoing the exercise of a divine right which belongs to them, and to them alone, as pastors of their flocks. The two prelates put it as clearly and curtly as possible. "According to the doctrine and discipline of the Catholic Church, it is not competent for laymen, nor even for clergymen of the second order, however learned, to judge authoritatively of faith and morality. That is the exclusive province of the Bishops." Yet the Government replied to this clear *non possumus* of the Bishops with an equally emphatic *non volumus*:—

"The proposition that the episcopal members of the Senate should possess any power greater than their lay colleagues is one that Her Majesty's Government cannot entertain." And so Lord Mayo's famous proposal to create a Catholic University came to grief.

Later on, Mr. Fawcett took advantage of Lord Mayo's failure to pass his own Bill for throwing open the offices, honours, and emoluments of Trinity College to all persons, without religious distinction; but, as was so clearly anticipated, the Catholic grievance was not thereby removed. At a meeting of the Irish Bishops, held in Maynooth on the 18th of August, 1869, it was unanimously resolved in the case of the establishment of one National University in this Kingdom for examining candidates and conferring degrees, that the Catholic people of Ireland are entitled in justice to demand that in such a University or annexed to it—

(*a.*) They shall have a distinct college, conducted upon purely Catholic principles, and, at the same time, fully participating in the privileges enjoyed by other colleges of whatsoever denomination or character.

(*b.*) That the University honours and emoluments be accessible to Catholics equally with their Protestant fellow subjects.

(*c.*) That the examinations and other details of University arrangement be free from every influence hostile to the religious sentiments of Catholics, and that, with this view, the Catholic element be adequately represented upon the Senate or other Supreme University Body by persons enjoying the confidence of the Catholic Bishops, priests, and people of Ireland.

The Bishops furthermore declare that "a settlement of the University Question, to be complete and at the same time in accordance with the wishes of the Catholic people of Ireland, must include the re-arrangement of the Queen's Colleges on the Denominational principle."

Since the failure of Lord Mayo's attempt to create a Catholic University it was felt that the prospects of obtaining a distinct University for Irish Catholics were now considerably diminished. But the Liberals were again in power, and hopes were held out of creating one great National University, in which full justice would be done to Catholics, both as to degrees and endowments. Mr. Gladstone, too, had just succeeded in disestablishing the Protestant Church; and it was hoped that he would also disestablish Trinity College, and either level up or down in the matter of endowment by dividing its revenues with the Catholic College, or endowing the latter on an equally liberal scale. It is hardly necessary for us to explain at any length how these sanguine hopes were doomed to disappointment. The Minister persisting in his own views with wilful blindness succeeded in producing a scheme which, though ushered in with a great flourish of trumpets, pleased nobody and wrecked his own Government. To fail in an honest effort to do justice, where it had been long denied, would be to fall with honour; but Mr. Gladstone's project and Ministry both fell amidst a universal shout of disapproval. His persistence in that unhappy scheme in the face of the repeated declarations of the Irish Catholic bishops and priests and people seems to have been nothing short of infatuation. It was confidently hoped that he would charter and endow a Catholic College in the great National University, which he proposed to found, and which would secure the double advantage of the highest standard of education with the widest range of competition, and yet leave freedom and autonomy to the Catholic institution to enable it to follow its own principles. The language in which the Prime Minister at first announced his project was eminently calculated to foster this hope. He admitted that, as regards Catholics, the provision for University Education was "miserably" and "scandalously" bad; he proposed to redress this grievance; yet, as the Irish prelates solemnly declared whilst the Bill was yet before the House, "he brought forward a measure singularly inconsistent with his professions; because, instead of redressing, it perpetuated that grievance, upholding two out of three of the Queen's Colleges, and planting in the Metropolis two other great teaching institutions, the same in principle with the Queen's Colleges." And in the matter of endowments, the Catholics as such got nothing at all. Trinity College was left its £50,000 a year, with all its splendid buildings, and libraries, and museums; the new University was to get £50,000 more for its own purposes; Belfast and Cork were each to have about £10,000 a year; but for the Catholic College in Stephen's-green not a shilling. The Bishops declared they would not affiliate their College to this new University, "unless the proposed scheme be largely modified"; and they had the same objection to the affiliation of any other Catholic Colleges in Ireland. This declaration sealed the fate of the Bill. Attacked by the Secularists on one flank, by the Catholic prelates on the other, and by the Conservative Opposition in the front—even though Mr. Cardwell declared that nothing in the Bill was essential—it was found impossible to modify it so as to please the assailants. It came down, and brought the Government with it. The division was taken for the second reading on the 11th of March, 1873, and the Ministry resigned on the 13th of March.

The debate on the second reading is full of interest and instruction. The champions of the contending interests put forth all their strength. It was a war of giants, for which the rival orators had long been preparing; for this Irish University measure had been set forth in the Queen's Speech as the principal measure of the Session. Major O'Reilly's speech was remarkable for the frankness and fulness of detail with which

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he spoke on behalf of the Irish Catholics, as well as the vigour with which he attacked the Queen's Colleges. He declared that he would not send his sons to any college which did not teach his own religion. He could not expose them to the risk of having their cherished faith assailed in lectures on history and philosophy. He would have them taught in a thoroughly Catholic atmosphere, and by a Catholic professor; whereas Trinity College and the Queen's Colleges were institutions essentially Protestant. All the same, as a citizen and a taxpayer, he demanded educational equality for the institution in which he and the Catholics like him meant to educate their sons—that is, State recognition and a proportionate share of the honours and emoluments granted by the State in aid of University Education. About the same time, Mr. John George McCarthy, the present Land Commissioner, in a letter to the *Spectator*, pertinently asked and answered the question: "Why don't I send my sons to 'mixed' colleges? For the same reason that my fathers did not send their sons to the Protestant Churches—because of conscientious objections. Our fathers endured disabilities for their religious opinions in one case, our sons will endure disabilities for their religious opinions in the other case. But the first infliction is now called persecution; the second is called equality." It would be impossible to put the Catholic case in briefer and more cogent form.

On the other hand, all the friends of a liberal education were indignant at the Ministerial proposal to exclude philosophy and modern history from the curriculum of University studies. This was designed as a sop to propitiate the Catholics; but the Catholics repudiated the illiberal boon. It was bad enough to have a mixed University, but a University without philosophy and history was a misnomer—it was neither fish, flesh, nor good red-herring; it was attacked from all quarters—stoned to death by all the people, and no attempt has ever been made to resuscitate it. The Royal University in this respect occupies a much more honourable position. Philosophy and modern history hold a high place in its programme, as well the proofs for the immortality of the soul, the existence of God, and the other great truths of Natural Religion.

For the next seven years nothing further was done or attempted. The Liberals had tried their hands twice and failed; the Conservatives had tried in 1868 and failed also—a failure which, for our own part, we always regretted, because, with a little compromise on both sides, we think the measure might have been made a good one, and more in accordance with Catholic principles than anything we have since got. Notwithstanding this first failure, they resolved, after a considerable interval, to make another effort to remedy the Catholic grievance, and this time they were partially successful, at least to the extent of producing the Royal University.

This latest "Act to Promote the Advancement of Learning and to extend the Benefits connected with University Education in Ireland" received the Royal Assent on the 15th of August, 1879. By this Act and the Royal Charter issued under its provisions, the Queen's University was dissolved, and the new Royal University constituted, which, whatever be its shortcomings, has certainly surpassed in its general success and popularity the most sanguine expectations of its founders. That success is due, in the first place, to the fact that the University grants its degrees to all matriculated students, no matter where or by whom educated, if they "satisfy the Senate that they are qualified on point of learning to obtain the same"; and we are told on official authority that no less than 3,130 persons presented themselves at the various academical examinations for the year 1888. Secondly, the Senate is enabled to offer from its Parliamentary Grant, which is yearly to be expended in exhibitions, scholarships, studentships, and other prizes, a very considerable sum of money as rewards for high proficiency in the various subjects of examination. At the same time, with a view to secure, as far as possible, these prizes for the students of unendowed colleges and schools, it has been most wisely provided by Act of Parliament that no student holding any exhibition or other valuable prize in any University or College endowed with public money shall hold any of the exhibitions or other prizes of the Royal University without taking the value of such previous exhibition or prize into account and deducting the same from the value of the Royal University prize or exhibition. By this means the prize money is to some extent secured for the successful students, who are trained in the unendowed Colleges, or by private tutors.

The Statutes also empower the Senate to elect twenty-nine Fellows, with a salary of £400 a year each; but if the Fellow be a Fellow or Professor of any other College or University endowed with public money, his salary in such other institution must be deducted from £400, and he can only receive the difference from the Royal University. By this provision, although half the Fellowships are assigned to the Queen's Colleges, the amount of money which they receive from the Royal University does not average more than about £80 a year for each Fellowship. On the other hand, the twelve Fellows at present assigned to University College, Stephen's-green, and the single Fellow assigned to Magee College, Derry, receive each £400 a year, which to that extent provides an indirect endowment for the Professors of these two Colleges.

This system, however, of indirect endowment has two serious drawbacks. In the first place, it is altogether inadequate to place these Colleges on a footing of equality with the Queen's Colleges; and, in the second place, it seriously interferes with the due performance of the primary function of the Royal University as an Examining University. These are two points which we must be allowed to develop at some length, and for this reason—until these two defects are remedied, neither the Catholic students nor the general body of the students coming for their degrees to the Royal University, can or ought to be satisfied; because, as a matter of fact, they can have neither equality nor perfect fair play. The prizes and degrees of the Royal University are, with the restrictions already explained, open to all comers—to the private student, to the students of the Unendowed Colleges, and also to the students of the Queen's Colleges and of Trinity College, from which last they come in very considerable numbers when there is anything likely to be gained thereby; and they have the additional advantage of being on the spot even for the honour and degree examinations. Now, in Trinity College they have enormous revenues, splendid buildings, a highly trained and highly paid and most efficient staff of professors; they have all the appliances of study, which every year are becoming more elaborate and more expensive. They have similar aids to learning provided at the public expense in the Queen's Colleges—professors, buildings, books, and apparatus of every kind. Some £10,500 a year, in fact, is spent in procuring for each of these Colleges all these elaborate and indispensable aids, both animate and inanimate, to the acquisition of knowledge.

Surely the heads or defenders of these institutions will not say that the money spent in procuring this splendid educational machinery is not well spent. Be it so, then. But can the students who have none of these things provided for them from the public purse, who must, in fact, go against their consciences or do without them, either wholly or in part—can these students, when they come up to the Royal University to be examined with their rivals from Trinity College and the Queen's Colleges, be regarded as fairly matched in this race for honour and reward? Surely no one will venture to assert it.

Then, again, in many cases the Queen's College students can gain a double set of prizes—first in the Royal University and afterwards in the Queen's College. "A student who has obtained an exhibition in the Royal University is eligible for a scholarship or an exhibition in the Queen's Colleges,"* and no deduction will in that case be made, or, indeed, can be made, if the student gains his exhibition *first* in the Royal University and *then* goes down to one of the Queen's Colleges and stands his examination for another exhibition or scholarship. Students, therefore, coming from the Unendowed Colleges can get only one exhibition, whilst the Queen's College student of the same standing, and *perhaps* less knowledge, can gain two exhibitions, or an exhibition and scholarship, for one year, on condition of attending his course of lectures in the Queen's College, which is the very thing that a conscientious Catholic will not and cannot do. Is this equality or fair play?

It is true, indeed, that University College has the advantage of having some twelve of the salaried Fellows of the Royal University assigned to it to teach in its halls. But this is the only advantage it has. It has not, like each of the Queen's Colleges, £1,500 a year to offer in prizes to its students. It has no buildings erected at the public expense, no libraries, no museums,

* See Dr. Moffat's Report for 1884–5, p. 17, and Dr. Porter's Evidence before the Commission of 1884, p. 4.

no laboratories—so essential for medical and scientific teaching—no apparatus of any kind, no paid officers, none of the other aids to learning which are so liberally supplied to the Queen's Colleges. Surely this is not equality or fair play; and surely the Catholic students of Universtiy College in this matter have a grievance that imperatively calls for redress. But there are other Catholic Colleges which do more work and better work than either Cork or Galway, that have a still greater grievance; for University College gets something, but they get nothing at all. Last year (1888-89) there were only forty-one students in the Faculty of Arts in the Queen's College, Cork, and fifty-five in Galway. During the last five years these Art students of Cork College gained in the Royal University twenty-one exhibitions and sixty-five honours; the Galway men during the same period gained eleven exhibitions and fifty-two honours; whilst University College, Stephen's-green, gained forty-four exhibitions and 168 honours; and Blackrock University College secured nearly as many—thirty-seven exhibitions and 118 honours. It will thus be seen that of the highest kind of educational work each of the Catholic Colleges has done more than the two Queen's Colleges taken together. Clongowes, Carlow, Mungret, St. Malachy's, Belfast, and other Catholic Colleges have likewise a considerable number of University students, and frequently win the highest places in the lists of the Royal University. But not one of these Colleges has one shilling of endowment, direct or indirect, from the public purse.

Is this equality, or fair play, or justice, or public economy, or anything else that it ought to be? Will the Government perpetuate this state of things, or will they not rather give the money where the work is now done without it, and where it will be much better done with it; or, if they will retain Cork and Galway—as we think they ought to do—then, in the name of justice and commonsense, let them, as the Bishops so often asked, so modify the constitution of these Colleges that the Catholics of these two provinces can safely utilize them, and then we shall in a few years find them as successful in the South and West as Belfast has been in the North. Those who are most intimately acquainted with the working of the Royal University feel this injustice and this inequality most keenly, and we have reason to believe that there is not a single representative of the Queen's Colleges on the Senate of the Royal University who would not gladly see something done to remedy this glaring inequality. The Royal University has done this one signal service at all events: it has proved to the world that our students of our Catholic Colleges can more than hold their own against all comers if they get anything like fair play; and it has also served to place in a clearer light before the world the great disadvantages under which our Catholic Colleges necessarily send up their students to its examinations.

The second great drawback to the full success of the Royal University arises from the fact that its Fellows are at once teachers and examiners—that is, examiners both of their own students and of outsiders, who have not the advantage of attending to the course of lectures given by the examiner in the very subject in which he examines. This system is intrinsically dangerous to the impartiality of the examinations; for no matter how painstaking and conscientious the examiner may be, he is naturally inclined to set those questions which are before his own mind with special prominence, and to which he most likely called special attention in his own lectures. It is very obvious that in that case a student attending the course of lectures given by the examiner will have in most subjects a very decided advantage over the student who never heard that examiner open his lips. And when, in answer to the questions put, the examiner gets back his own views, he is more likely to think them correct in those subjects where a divergence of opinion is inevitable than the views of other men. It is very difficult, therefore, for the examiner to act with perfect impartiality as judge between the students taught by himself and those taught by another person in the same subjects. Even his very anxiety to be honest may cause him to be unfair to his own men, as we know to have sometimes happened; but, generally speaking, it will be the other way; an unconscious bias for his own views and opinions will lead him to set his own favourite questions, and to give, perhaps, more than their due weight to those answers in which they are carefully reproduced to his own great mental delectation. Considerations of this character are not forgotten by the Senators of the Royal University, and it is an undoubted fact that they are most anxious, as far as possible, to secure a set of examiners who would have nothing to do with the teaching of any of the candidates in those subjects in which they examine. With this view the Senate of the Royal University quite recently made a regulation that the examiners should not continue to examine in the same subject for a longer period than four consecutive years. This was done partly to give outsiders a chance and partly to prevent the examinations running in the same groove for an indefinite period, with the obvious result that grinders and clever students made themselves perfectly up beforehand in all the points and crotchets of the examiner as exhibited in his questions and in his lectures. Yet an eminent Dublin doctor, who is a Senator of the Royal University, and also a professor in one of the Dublin Schools of Medicine, bitterly complained of this regulation; because, although there were eight medical examiners of the Royal University in that school, yet in their turn they should have to vacate the office at least one year out of five, and thereby lose the salary which, it was alleged, was given to the examiners as an indirect endowment for that particular School of Medicine. This is precisely the root of the evil. The system of indirectly endowing a school or college by giving large salaries to its professors as University examiners, with the duty of testing the relative merits of their own pupils and of outsiders, is essentially a dangerous and unsatisfactory system. It cannot last in the Royal University, and it must be changed in the interests of justice and fair play. Endow the working colleges, by all means, so as to place them on a footing of equality in coming up for the honours and rewards of the University; but let it be done some other way.

The present arrangement of Fellowships, as a means of giving a small indirect endowment to one or two colleges, was never intended to be permanent—it was a makeshift for the time, and served a useful purpose for a while; but the sooner it is got rid of the better for all parties concerned. The Archbishop of Dublin stated some years ago, as well as we recollect, that it was a system essentially based on injustice. We are very far from assenting to that proposition, but we think it is dangerous and open to abuse in spite of all the precautions that the Senate has undoubtedly adopted to prevent, by every means in its power, any possibility of unfairness. It is said by the defenders of the present system that in most subjects it is impossible to get competent University examiners who are not also teachers of the same subjects, and some of whose pupils would not present themselves at the examinations of the Royal University. That may be; but the danger, at least, should be minimised. It is a standing rule of the Intermediate Examinations that no examiner can examine his own pupils in any subject which he has taught them; and we do not see why a similar rule could not apply to University examinations, with, perhaps, a very few exceptions.

It must be borne in mind, too, that although the first set of Fellows in the Royal Universtiy were elected by the Senate without examination, still the Act of Parliament provides that the Fellowships, like the other prizes of the University, shall be open to all students matriculating, or who have matriculated, in the University; and the scheme may *propose* that they shall be awarded in respect of either relative or absolute proficiency, &c. The Senate is anxiously awaiting the time when it will be free to throw open the Fellowships, like all other prizes, to the competition of its own graduates; and there is no doubt that such free competition would be for the "Advancement of Learning in Ireland." But this can never be done while the Senate continues to impose the obligation of teaching in certain colleges on a fixed number of the Fellows. Suppose a number of vacancies occurred, as they did lately in University College, and a Belfast Graduate, or two or three of them in succession, happened to win the Fellowships, it would be highly inconvenient to send them to teach in University College, Stephen's-green, and if the Senate did not do so that institution would lose the endowment previously derived from these Fellowships. It is obvious, therefore, that the existing system of indirect endowment is unsatisfactory in many ways, and must, in fact, be done away with as soon as possible.

And now arises the most important question of all: What is to take its place? We have neither the right nor the duty to undertake to give a positive answer

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to this weighty question. But the past history of the question will enable us to guess very well what will not do, and even to conjecture with some probability certain concessions that would certainly tend to a solution of the difficulty.

First of all, it must be borne in mind that the Irish Catholics in this matter of University Education now demand, and have always demanded, to be placed on a footing of equality—perfect equality—with their fellow-subjects of other religious denominations. This has again been asserted in all the resolutions drawn up by the Irish prelates for the last forty years, and it has been asserted with more emphasis of late years than ever. Many persons, it is well known, are by no means over anxious to press the Catholic claims in this matter on the Imperial Parliament, lest perchance Parliament might at length do justice to Ireland in this matter, and thereby weaken the argument in favour of Home Rule. If Mr. Balfour, after his declaration in the House of Commons, can not, or will not, induce his party to settle this question, then all we can say is that such a fact will furnish an unanswerable argument in favour of the need of Home Rule for Ireland, and will strike a heavier blow at the Union than it ever received before. If the thing, as all concede, ought to be done, and you admit that still you cannot do it in London, then, in the name of common-sense, let us try our hands in Dublin. At any rate, our failure cannot be more signal than yours has been.

But what, it may be asked, is this equality that you want? How are we to measure or to gauge it? We think it is mainly a matter of statistics. What is the actual number of Catholic and non-Catholic University students in Ireland, including the students of Maynooth, who will and ought to graduate in Arts where they can do so in a becoming way? And, secondly, what would be the relative proportion of these students, if the Catholics had got for the last generation the same facilities for obtaining University Education as their non-Catholic fellow-countrymen? Let these questions be answered, and it will be found that the Catholics are entitled to get at least as large an endowment as all non-Catholic students taken together. If Trinity College gets £40,000 a year, are not the Catholics entitled to as much? Nay, they should, in fair play, get more; for the endowments of Trinity College are reserved for the wealthier classes, who, as a rule, are perfectly well able to take care of themselves, and go anywhere they choose for a University Education. It must be borne in mind, too, that a much larger number of Roman Catholics would strive to secure a University degree, both of the professional and non-professional classes, if the same facilities for acquiring a University Education were offered to them as are offered to their Protestant fellow-subjects. It is the case in Scotland, where there is one University student for 860 of the population; and why should it not be also the case in Ireland, where at present the proportion is only one in 2,800 of the population? There is no doubt, too, that with the more equal distribution of property in Ireland, and the increasing wealth and independence of the middle classes, a much greater number of Catholics especially will, in the coming years, try to give their sons a University Education than have attempted to do so in the past. All these considerations go to show that at least as ample provision should be made for the endowment of Catholic education in the future as has already been made for the endowment of non-Catholic. If the question of principle is once honestly and fairly conceded, then all must admit that the educational provision made should be adequate and liberal, if it were only to make some reparation for the spoliation and injustice of the past.

But there is another point which is far more essential than the amount of the endowment, and that is the conditions under which it is to be given. Here, too, we may learn much from the history of the past. If Mr. Balfour will not follow in the footsteps of Lord Mayo, who offered to charter an independent and self-sufficing University for Catholics, but prefers to follow the example of Sir George Grey, he will do well to take careful note of the objections that were raised to that scheme, and ultimately caused it to be withdrawn. If a Catholic College (without the power of giving degrees) were to be chartered and endowed, the Bishops not only required such an endowment as would place them on a footing of equality with non-Catholics, but also that it should be chartered "in such a manner as to leave the department of teaching Catholics altogether in the hands of Catholics and under the control of the Bishops, at least in all things appertaining to faith and morals." There can be no doubt that the Bishops will still insist on this as an essential condition. They have always insisted on it. If it were not granted, the College, or Colleges, would be only Catholic in name, not in reality. You cannot have the play without Hamlet; you cannot have a Catholic College without effective episcopal control in those things, which essentially and exclusively appertain to episcopal authority. There may be a possibility of compromise in other things, but not in this. As the Bishops pointed out most distinctly, both to Sir George Grey and Lord Mayo, it would necessarily imply in a Catholic College the power of vetoing the appointment or continuance in office of heterodox or immoral professors, the use of bad or immoral books, as well as all lectures of an anti-Catholic or irreligious tendency. It would, in all probability, be very seldom necessary to exercise this power, but its possession would be an essential safeguard for the working of a Catholic College, and would of itself render it unnecessary in most cases to have recourse to its exercise.

This power, therefore, must *in some way* be secured to the representatives of the Catholic Hierarchy in the government of every Catholic College. But in whom is it to be immediately vested? In the statement submitted by the Archbishop of Cashel and the Bishop of Clonfert, in the name of their colleagues they suggest that this power should be given to the Bishops on the Senate of the Catholic University College; but in the Draft Charter which was sent to Sir George Grey in the name of all the Bishops, and which was probably drawn up by Cardinal Cullen (see his "Collected Works," Vol. II., p. 460), it was proposed: "That the four Roman Catholic Archbishops for the time being shall be visitors of the said College, and their authority shall be supreme in questions regarding religion or morals, and in all other things in the said College."

There can be no doubt that the latter would be the simplest and perhaps the most satisfactory way of securing to the Bishops that supreme control in all those things relating to faith and morals which has been indicated above. It would be found very inconvenient in practice to give to the episcopal members of the Senate a power which was not shared by their clerical or lay colleagues on the same Board. No doubt the members of the Senate—especially of a Catholic Senate—would generally defer at once to the ascertained views of the Bishops on questions of this kind. But by reserving an appeal to the Archiepiscopal visitors, if any difficulty arose, and holding their decision as final, every objection would be removed, and the rights of the Hierarchy in faith and morals would be effectively safe-guarded. And surely, when there is question of a Catholic College, nothing can be more natural than to have ecclesiastical visitors, and it might very fairly be assumed that they would not act in any narrow or illiberal spirit, and that whatever might be their prejudices, as churchmen or politicians, when they were appealed to as judges, they would temper justice with mercy, and act in a spirit of large-minded equity. It has been suggested that in that case it would be useful to add to the four Catholic Archbishops one or two of the Catholic judges, whose knowledge and experience would be valuable on questions of law, and who, doubtless, would not be over anxious to mix themselves up in questions of faith and morals. The supreme control would still be effectively secured, according to Catholic principles, to the episcopal authority. This is a point on which we cannot offer any definite opinion; but it is obvious that in the way which the Bishops themselves have indicated in the Draft Charter may be found a simple and easy solution of this critical question.

It was also provided by the same Draft Charter that the "four visitors shall be trustees of all property belonging to the College." They were also to be *ex officio* perpetual Governors of the College, and eight other prelates were to be associated with them as life-governors of the institution; but it was not proposed to give a share in the "government" to any layman or cleric of the second order. Many people will doubtless consider that a senate composed exclusively of Bishops is more suited for the Government of an ecclesiastical college than of a Catholic University College, primarily established and endowed with public money for the education of laymen. And it is satisfactory to find that in their negotiations with Sir George Grey the Bishops did not insist on this point, and were ready to admit a certain number of laymen to a share in the govern-

ment of the College, but they preferred to have them elected by the Senate itself rather than by the Convocation of Graduates.

The important point is that, although the Bishops would prefer a Catholic University of their own, with the power of granting degrees, they were willing to accept an incorporated College within the new University endowed by Government so as to place it on a footing of equality with other institutions, and at the same time with effective episcopal control over its teaching, its books, and its morals. There is, we presume, no reason, either in policy or the nature of things, why Mr. Balfour could not incorporate a Catholic College as well as Sir George Grey; and there is every reason in the nature of things why a Conservative statesman should be more friendly to such an institution than either a Liberal or a Radical—the latter being, as a rule, the avowed champions of a mixed or godless education. It was, in fact, a Conservative, Sir R. Inglis, who first applied to the Queen's Colleges the opprobrious epithet of "godless colleges."

And if a Central Catholic College is to be chartered, there can be no real objection to allow the Chartered College to affiliate a limited number of other Catholic Colleges to itself. The Government in 1866 alleged that this was the peculiar privilege of a University, forgetting that it was proposed in 1846 by the Government of the day to allow the Queen's Colleges to affiliate to themselves certain medical schools as tributaries and feeders.* This affiliation, after all, really means very little, and can hardly lead to any serious abuse in lowering of the educational standard, seeing that neither the students of the Central College nor of the affiliated Colleges can obtain any University degrees or diplomas or certificates except by passing the examinations of an external and perfectly independent tribunal, which is open to all comers on equal terms. Let the Senate or other governing body of the Incorporated College fix, subject to the approval of the Lord Lieutenant, the conditions and privileges of affiliation, restricting it carefully to those institutions where the staff, the numbers, the appliances, and the work already accomplished will clearly show that they are competent to afford University instruction to their students. Let them be required, if necessary, to come up for certain courses of lectures to the Central College; let some, but not all, of the scholarships and exhibitions of the Central College be thrown open for competition amongst the entire body of the students of the affiliated Colleges, and be tenable for one year in the affiliated College, but for a second or third year only in the Central College. We do not see how there can be any objection to such a system of affiliation so conditioned and restricted. It has nothing at all to do with the religious question, and we are quite certain that it would greatly tend to the development and success of the Central College, as well as to the general advancement of learning in Ireland.

Let there be, by all means, but one Central College, thoroughly well equipped for all the educational work which it will have to perform. Let it have a complete staff of competent professors with liberal salaries; for otherwise the services of the most competent men cannot be secured. We do not want any endowment for theological chairs out of the taxpayers' money; let the theological faculty, as at present, be confined to the College of Maynooth. But a very large sum will be required for the purchase or construction of suitable collegiate buildings, and an equally large sum for their complete equipment—that is, including the library, museums, laboratories, and all the other varied and expensive educational appliances necessary in the medical and scientific departments. £100,000 was granted by Parliament as a first instalment for the building of the Queen's Colleges, and they have been receiving large sums for maintenance every year since. It would take a very considerable sum to build a hall at all approaching in grandeur the magnificent library of Trinity College. Yet this is a thing that can hardly be done piecemeal—it ought to be done at once.

Such a College, thoroughly equipped and amply endowed, would, in a short time, attract to its halls all the Catholic youths in Ireland seeking a University education. We do not believe there are fifty Catholics in all Ireland who would by preference send their sons either to Trinity College or the Queen's Colleges if they had such an institution in Dublin. It is not for love of mixed education that a few persons do send their sons to these Colleges at present, but because many of them have practically no choice. Such a great Catholic College would realise in a brief time Cardinal Newman's lofty ideal by its influence in raising the intellectual tone of Society, in cultivating the public mind, in purifying the national taste, in supplying true principles to popular enthusiasm, and fixed aims to popular aspiration, in giving enlargement and sobriety to the ideas of the age, in facilitating the exercise of political power, and refining the intercourse of private life. Residence for a shorter or longer period in this clear and pure atmosphere of sober thought should be made indispensable for obtaining all its higher academic prizes.

This is our grievance: that at present we have examinations enough and to spare in the Royal University; but we have no adequate means of preparing for them—no centre of light and culture for the teaching and residence of our students, which alone can give a truly liberal education. Residence without examinations, said Newman, come nearer to the idea of a University than examinations without residence. On this point we have very striking official testimony from Lord Emly, the present distinguished Vice-Chancellor of the Royal University. "For the majority of the people (of Ireland)," he says, "not one endowed lay college exists, and consequently the majority of our students of the Royal University are absolutely shut out from University and College life. They have to compete with their fellow-countrymen—English, Irish, and Scotch—and enter into the combat of life at grievous disadvantage. Until these students, who are now scattered through Stephen's-green, Blackrock, Carlow, and other unendowed Colleges, badly equipped, insufficiently manned, and struggling with penury, are united together in a College, *in all respects equal to Trinity College*, they cannot be on an intellectual level with their fellow-countrymen. We have a striking instance of this inferiority before our eyes. Look at our University Calendar; you will be struck by the fact that while in other branches of the University course the students of the unendowed Colleges have earned a fair proportion of prizes and honours, in Mathematical Science they have hardly won any." Why? For want of suitable appliances and competent professors.

Yes, that is exactly what we want—"a thoroughly equipped College"—in all respects equal to Trinity College. This is not, perhaps, the place to discuss its constitution or its government. Mr. Balfour has before him, in the proposals submitted to Sir George Grey and in the Draft Charter, ample means of ascertaining what is likely to be accepted as a satisfactory working arrangement. Lord Mayo, too, laid down one invaluable principle, equally applicable, whether there be a question of a Catholic College or of a Catholic University. "If, therefore, a Catholic University is founded, it should be constituted in such a manner that, while it would be almost independent of State control, it would be subject to a constant influence of public opinion, and governed by a body who, acting in the light of day, would be likely to frame its rules and conduct its teaching so that the new University (or College) would at once enter into active competition on equal terms with the older Universities" or Colleges of the Kingdom.

There is not a single clause in this sentence that does not enumerate an important principle, to which no friend of education can reasonably take exception. No University College, and least of all a Catholic College, should be a mere Government *lycee*, managed by a Minister of Public Instruction, or by any other official of the Government. The interference of the Government ought to be limited to two things—to start it and keep it in working order; or, better still, to endow and constitute it so that the institution will be self-governing and self-sustaining, and thus be enabled to keep itself in working order. Competition and publicity will do the rest. Hence we think that the principle of independence of State control laid down in the first paragraph is an admirable one. The less the Government has to do with such an institution once it is fairly started the better. No doubt it is the right and the duty of the Government to see that the country gets value for its money, and that a college endowed from the public purse does not become the nursery of sloth and incompetence. But the examinations of such a body as the Royal University will effectively and clearly tell the world what is the quantity and quality of the work done. It has already shown this in the case of the Queen's Colleges. Belfast has been shown to be a successful institution; so successful that no one grudges

* See Sir James Graham's "Official Memorandum," January, 1846.

its endowment or questions its right to what it has, or even to more, if necessary, for its efficient working. The Royal University has already done the same for our Catholic Colleges. It has shown clearly the quantity and quality of the work done, and will, in the near future, as we hope, be a still more efficient and impartial *jury d'examen* for all the rival Colleges in the country.

But it is also of supreme importance that the Government should commit the management of the new College to a body that will command the public confidence, both as Catholics and as Educationalists. The "advancement of learning on a sound Catholic basis" is the whole purpose of its existence; and this, doubtless, will be best secured by the choice of moderate men representing the various political parties, but about whose Catholicity and culture and educational experience there can be no question.

It will be observed that the prelates always demanded that the Queen's Colleges should be so modified as to make them practically Denominational Colleges. In the case of Belfast, that is so already—not, indeed, in theory, but certainly in practice; and therefore Belfast is a success. It has been so from the beginning. They began there with four Catholic students who matriculated there in the year 1849-50; for the next twenty-one years the average number was only three; and we believe that is about the number down to the present time. The staff was from the very beginning mainly Presbyterian; some few, it is true, were Episcopalians, but there was only one Catholic, and his might be called an honorary chair, given to save appearances. It was the Chair of Celtic, which was filled by John O'Donovan, the illustrious editor and translator of the "Annals of the Four Masters." But the working staff then and since has been to a great extent Presbyterian. Dr. Henry, the first President, was a Presbyterian; Dr. Andrews, the Vice-President, was a Presbyterian; and the majority of the remaining officers and professors were Presbyterians. Using the wider inclusive term of Protestant, every single officer and professor on the establishment, with the single exception of O'Donovan, was a Protestant, and that has been the practice down to the present time. There can be no difficulty about giving Belfast to the Presbyterians; it is theirs already, and they know it well, and have claimed its Presidency as such from Mr. Balfour.

The question is about Cork and Galway. Is it statesmanlike to leave them as they are, in the midst of a Catholic population, who would most gladly avail themselves of the educational facilities which they afford if they were conducted on denominational principles? Let them become Catholic, as Belfast is Protestant—governed by Catholics, taught by Catholics, and frequented by Catholics, with the sanction of their pastors, and all will be well. Let there be, by all means, a conscience clause which will secure, as Lord Mayo proposed, "that no religious influence should be brought to bear on students who belonged to another faith." If any non-Catholic students living in Cork or Galway choose to attend lectures in these Colleges when under Catholic management, so long as they are endowed with public money, they cannot reasonably be excluded—at least, so long as they have no College of their own in the same city. And they are entitled to be secured against any undue religious influence being brought to bear upon them against their own wish, or the wish of their parents and guardians. They are entitled to this much; but they are entitled to no more. They have Trinity College if they are Episcopalians; they have Belfast if they are Presbyterians; but it cannot reasonably be expected that they should also have Cork and Galway governed and officered according to their views, so as to meet their wants. The Catholics also, who compose the great bulk of the population, especially in these two provinces, must be taken account of, and something must be done to provide for them, so as to meet their wants and wishes. They ask for nothing unreasonable, for nothing, strictly speaking, exclusive—they merely ask for equality: give us in our way as much as you give our Protestant fellow-subjects in their way, that is all.

There is one objection we heard brought against this scheme: that considerable private endowments for various useful purposes were given to Cork College, especially as a mixed College, and on the faith that it would continue to be a mixed College, and which never would have been given by the donors if they imagined it were to become a practically Catholic College. It would be unjust and unfair, they say, to divert these legacies to purposes for which they were never intended. Our answer is that it would be still more unfair to allow such a reason to obstruct the performance of a great act of public justice. There need be no shadow of wrong done to these benefactors of Cork, or Galway either, if it has any. If either themselves or their representatives should object to the proposed changes in the constitution of these Colleges, then, we say, let the Government pay them over the amount of the original benefaction, whatever it was, and they cannot complain of the least shadow of wrong or injustice. So far as they are concerned, they get back their own to do what they please with; and they can ask for nothing more in reason.

There is a double argument of the greatest weight in favour of this change—first, that it is due as a matter of plain justice to Catholics, for otherwise they will not be placed on an equality with non-Catholics. But there is the second equally imperative argument, that under the present system these two Colleges are a failure, and will continue to be a failure so long as that system is continued. It does not need many words to prove this proposition. It has been proved again and again, and has, indeed, been repeatedly admitted by friends as well as by enemies. The Rev. John Scott Porter, in his evidence before a Royal Commission, so far back as March, 1857, says: "I do not think that the number now attending all the three Queen's Colleges as great—certainly not greater—than ought to be found in one of the three if they had succeeded as their founders anticipated, and as we their friends expected." The numbers, however, in Belfast have, since that period, steadily increased; especially of late years its success has been very marked. On the other hand, Cork and Galway have been going from bad to worse. The examinations of the Royal University conclusively prove that some of the Catholic Colleges which do not derive a shilling from the public purse do better work, and have more students in their halls than either of these richly endowed Colleges, which cost the nation nearly £12,000 a year each.

Mr. Balfour, if he is to be taken as quite serious in the speech which he made on the 2nd of December, at Partick, places himself in a very inconsistent position. He practically admits everything that we have been arguing for in these pages in favour of Catholics—indeed, he makes a stronger case for justice to Catholics than any Minister ever made before—yet declares it is absolutely impossible for him to do anything except with general consent, and so hampers his proposals with extraordinary conditions that it is impossible to regard them as anything but illusory. He finds that there are four Colleges in Ireland enjoying public endowments, yet, although the Catholics form the great majority of the population, only one in seven of the students in these Colleges belong to the Catholic faith. He admits that for conscience sake they have absented themselves from these Colleges, and prefer at considerable sacrifice and expense to attend their own unendowed Colleges in Dublin and elsewhere. There are, at least, 1,000 Catholics receiving a University education in these institutions, while there are not 250 in the four richly endowed State Colleges. He admits that, as we pointed out, Trinity College, though not exclusively Protestant, is mainly a seat of Protestant learning, having only six per cent. of its students Roman Catholic. It is, in fact, now what it has always been, a great Protestant institution in its composition, flavour, and complexion. He admits that Belfast, though in theory unsectarian, is practically a Presbyterian College, in which the vast majority of the students are Presbyterian; and a great number of them are being educated for the Presbyterian ministry. He has nothing at all to say in favour of Cork and Galway, and his silence is their strongest condemnation. He admits, too, that in Ireland the current of popular feeling is strongly in favour of Denominational Colleges and schools of every kind. The present, he admits, is not a creditable state of things. The Roman Catholics ought to get a thoroughly well-equipped College, so as to obviate their undoubtedly conscientious objections to the existing institutions. But, admitting all this, he will not touch the question except with the consent of all parties in the State.

If Mr. Balfour merely said that he was not prepared to make this a Cabinet question, seeing the avowed attitude of many of those for whose benefit this great boon is intended, we confess that in our opinion he could not be blamed. No one can expect him to forge a weapon which might be used to strike down his own

Government, and it has been avowed that it would most assuredly be so used if opportunity offered. As a matter of fact, too, we think his proposals are more likely to meet with general acceptance when his adversaries know that they can be withdrawn without injury to the strength and prestige of the Government.

But the Minister goes much further than this, and lays down three conditions precedent to any action on his part, which he frankly admits are altogether unlikely to be fulfilled. First, he requires his proposals to be cordially accepted as a solution of higher educational difficulty; secondly, his adversaries must not take advantage of his proposals as a means of striking a political blow at the Government; and, thirdly, there must be a general consensus of opinion amongst Englishmen, Irishmen, and Scotchmen in favour of granting this particular boon to the Roman Catholics. Heretofore it was considered enough to have the opinion of the majority in Parliament in favour of a measure, but we must now have the general opinion of three kingdoms in favour of this particular measure, including, we presume, extreme Radicals and extreme Orangemen. We are not disposed to be too hard on Mr. Balfour's conditions, because we know the difficulties he has to deal with and the prejudices he has to overcome. But the least we might expect is that, without at all endangering his Government, he might make an honest effort to solve this question. Coercion is not the whole duty of a Minister. Distributive justice has something to do with it. Has not he himself declared that "there is no task to which the Government of the United Kingdom might more fitly devote itself than that of passing measures for the amelioration of the condition of our brethren in Ireland, which might raise to prosperity those in misery and diminish the friction which unhappily exists between the classes"? This is a lofty purpose; but how is it to be accomplished? Not, surely, by Drainage Bills, or Railway Bills, or even Land Purchase Bills alone. There is another means—a most efficacious means—of elevating the Irish people that the Minister, both in justice and policy, is bound to adopt. "It is indisputable," said Sir Lyon Playfair, a most competent authority, "that poor countries require greater facilities for education than rich ones; and that the *only way* in which a poor country with no natural resources can be made prosperous is by extending the demand for intellectual labour, so as to compensate for the absence of material industry. . . . . With small material resources, except those for agriculture, it is above all things essential that the intellectual resources of Ireland should supplement her natural resources."

Let Mr. Balfour make an honest effort to give us the capital necessary to work these rich intellectual resources of Ireland, which we so much want. Of the 715 candidates for examination in Arts in the Royal University, only 173 came from the endowed Colleges during the year 1887-88; the remaining 542 came from the unendowed Colleges or from private tuition. It is just and wise to give these students the same material advantages to aid in developing their intellectual resources as the minority already possess. It is something far more important and more statesmanlike than either drainage or railways in the congested districts. Let us hope that Mr. Balfour in his latest speech was only striving to educate his own followers. He knows weil that on this question the Union is on its trial, and that if the Imperial Parliament persistently denies us Irish Catholics those educational advantages which he and every other statesman of name admits we are entitled to, so much the worse for the claim of that Imperial Parliament to rule Ireland. If the men who keep the vast revenues of Trinity College intact will give nothing to the Catholics of Ireland, the day will surely come when Trinity College will have to disgorge and give us our proportionate share. Mr. Balfour has already proved that as an administrator he is not afraid of Mr. Healy or Mr. Davitt, and he need not fear them in this matter either. There is a limit beyond which even they dare not go. It is a noble task for any statesman to overcome prejudice and religious intolerance, to diffuse the blessings of equal and impartial law throughout the Empire, and accomplish that task, so often tried in vain, of doing justice to Irish Catholics in this matter of University Education by placing them on a footing of perfect equality with their fellow-citizens of other religious denominations.

JOHN HEALY, D.D.,
Senator of the Royal University.

XIV.

Memorandum put in by the Most Reverend Dr. O'Dwyer, Lord Bishop of Limerick, to supplement his Evidence.

(See evidence of Most Rev. Dr. O'DWYER, qq. 433-8.)

In the course of my examination before the Royal Commission I was asked to suggest a plan of reconstruction which would remove the objections of Catholics to the Queen's Colleges.

It is not easy to devise such a plan, but I believe that the adoption of the suggestions which I now venture to submit would make at least a reasonable *modus vivendi*.

My suggestions regard all the Colleges—Belfast, Cork, Galway—only on the supposition that they continue to exist, and to exist as Colleges.

If, for instance, Belfast were to get a Charter as a University new considerations would have to be taken into account.

At present I deal with it, and the others as mere Colleges, and consider only their own internal government and constitution.

Scheme for the reconstitution of the Queen's Colleges :—

One of the fundamental defects in the constitution of these Colleges is that they are a department of the civil government of the country, like the Excise or the Post Office.

All appointments in them are made by the Crown. There is no local representation, and the consequence has been from the first, as far as the majority of the people for whom these Colleges were originally intended are concerned, an alienation of local interest, and support, and even a feeling of positive distrust.

This complete subjection to the Castle of Dublin has nothing to match it in any educational institution in the Empire, and would not be tolerated for a day in England or Scotland.

1. I would propose then to vest the appointment of President, Professors and Officials of each of the three Colleges in its own Governing Body.

2. In constituting the Governing Body I should have regard to the College as mainly a Provincial Institution.

3. Consequently I should put on it representatives of the persons who in each Province direct or control, by law, or in fact, the various educational establishments, whether for Technical, Secondary, or Primary Education.

4. To these I would add, having regard to their relative numbers in each Province, representatives of the different religious Bodies.

5. As a security for the interests of Higher Education in the true sense, I think it would be well to give a representation to those Faculties in each College that by number, &c., were entitled to it, and also I should allow the Royal University while it lasts, or whatever University takes its place, to nominate a certain number of Members.

The Governing Body would then be made up as follows :—

(1.) Representatives of County Council,
(2.) Representatives of Borough Councils,
} Authorities for Technical Education.

(3.) Representatives of Managers of Secondary Schools.

(4.) Representatives of Managers of Primary Schools.

(5.) Ecclesiastical Representatives,

(6.) Representatives of the Faculties in each College.

(7.) Nominees of Senate of Royal University, or Body corresponding to it.

Total,

The total number of members of the Governing Body and the relative numbers of its constituent categories would be a matter for future consideration.

✠ EDWARD THOMAS,
Bishop of Limerick.

25th September, 1901.

NOTE.—With regard to County Councils and Borough Councils, it is well to note that they have now control over Technical Education and powers of taxation for its promotion. I give a representation to the Managers of Primary Schools, inasmuch as the Teachers would very probably use these Queen's Colleges largely, and some exceptionally clever pupils also.

XV.

The Universities Question as affecting Catholics in England.

(See the evidence of the Most Rev. Dr. O'Dwyer, qq. 499, 757.)

(1.)

MEMORANDUM addressed to the ENGLISH BISHOPS.

The recent intimation on the part of the Cardinal Archbishop, that the question as to Catholics being educated at the National Universities is likely to be reopened by the English Hierarchy, leads us to think that your Lordships will be glad to have a statement of the sentiments of English Catholic laymen on the subject. We believe that many of the views we have to express are shared by members of the Hierarchy, and are known to other members who may not share them. The increasing number of cases, moreover, in which Episcopal sanction has been asked for entering one or other of the Universities, has indicated in a general way the marked growth of opinion on the subject; but we doubt if your Lordships are quite aware of the depth or the extent of the feeling which prevails. We are quite sure that you would wish to give full weight to that feeling in any action you may take in time to come; and, accordingly, as an aid to your deliberations, we venture thus formally to address your Lordships on the subject.

We have, then, to say that the liberty to attend the national Universities appears to us absolutely essential at the present time for the career of those Catholics who desire to take their part in the national life, whether in politics or in the great intellectual or social movements of the day. The intellectual training, the knowledge of men, the intimate understanding of the thought and temper of the times, and the actual openings in life which residence in one of the Universities may afford, cannot in ordinary cases be obtained elsewhere. Catholic parents are becoming daily more alive to the grave consequences of depriving their sons of such necessary conditions to success or usefulness in these days of universal competition. And we may add, that young Catholics themselves are increasingly conscious of the practical necessity to them (in many cases) of University Education; and the disheartening effect of feeling debarred from its advantages, when starting life, may easily act as an effectual dissuasive from the very attempt to achieve a useful career. Nor can we forget that it is greatly on the efficiency of the training which young Catholics now receive, that the future of the Church in England depends. It is among our younger men that we must look for its spokesmen before the world in time to come, and for effective champions of its interests in various departments of life.

We confess that we can see no prospect, either of our young men holding their own, or of the Church maintaining hereafter the position she has acquired in the English world of thought and action, if the natural avenues to influence and success are shut off from the rising generation of Catholics. There are signs that the Church may have, in our own day, an opportunity of influencing the educated English mind, such as she has not had in the course of the past three hundred years; and our fear is that that opportunity may be lost, and many possible careers left unrealised.

It is the deep conviction we entertain on this subject, and our sense of its urgency at the present moment, which must be our excuse for approaching your Lordships with this formal expression of opinion. We are aware that the views of Catholic laymen, who were consulted by the Hierarchy, have had in the past their weight in determining the attitude taken up by the Bishops on this subject; and we cannot but hope that the great change which has taken place in the convictions of so many, will, similarly, have weight in their counsels in regard to the future, and that they will make our sentiments known to *Propaganda*.

We cannot pretend in a document like the present to express fully the reasons which have led to our convictions. They are in great measure the gradual accumulation of independent experiences on the part of many of us. The increased number of instances in which we have seen the foundations of useful careers laid at the Universities; the experience of the comparative slightness of dangers which had been supposed to be so considerable—of the numbers who have gone through them with no evil result at all; the emphatic and universally favourable testimony on this subject of those who have had every opportunity of becoming acquainted with the facts of the case; the failure of other experiments to give to Catholics the training which a University affords; the instances—which are, alas, not inconsiderable—of failure to fulfil the promise of talent, due to lack of the seriousness of purpose which we believe that Oxford or Cambridge would have given; the observation of the signs of the times, and of the new chance which seems to be open to Catholics of influencing the thought of the day if only they have the opportunity of understanding it; these and other similar experiences and observations have rapidly multiplied in recent years, and have brought many of us, as we have said, independently to the same conclusion. They have made us deeply anxious as to the present and apprehensive as to the future. Such grounds of conviction cannot in the nature of the case be fully recorded; but the fact that they have come home to so many is at least a testimony to their weight and reality.

We believe, as we have intimated, that the Episcopate and the Clergy appreciate in many cases the considerations we have referred to. There are, however, certain broad arguments on the other side which still prevent some of them from sharing our conclusions. And there are dangers apprehended, which have been thought to outweigh the advantages attaching to Oxford and Cambridge, even where these advantages are admitted to be very great indeed. An examination, then, of some of these objections, which have been set forth from time to time in the pages of the *Dublin Review* and elsewhere, may help to put the case in clearer relief.

"We English Catholics have done well enough in the past," it is said, "without going to Oxford or Cambridge."

To this we reply that if by "the past" be meant the days of the penal laws, the position of Catholics was essentially different, and the training needed was equally different. In penal times the temper of the martyr was the primary requisite for the bulk of good Catholics, even in the educated classes; and the degree to which it existed among members of the old Catholic families, who endured to be excluded from all chance of the prizes of life for the sake of their faith, is a lasting glory to the English Catholic name. But the very fact that the law excluded them almost entirely from public life brings before us the corresponding fact that they did not require to be prepared for what they were not to attempt.

"But," it is urged, "we had our *intellectual* champions before Catholic Emancipation: such a name as Milner's will ever live in the history of English Catholicism: Milner was trained, not at Oxford but at Douay."

We reply—prescinding for the moment, from the fact that Douay *did* supply University influences which are now wanting to us—that the position of the trained controversialist, living amid a directly hostile public opinion, was radically different from our present position; and the training it needed was equally different. This consideration would apply even if Milner had not been, as he was, a man of such marked genius that he could dispense with ordinary rules. Milner had no hope of influencing deeply the English *thought* of his time: considering its deep anti-Catholic prepossessions, such an expectation was out of the question. He defended his own position from his own point of view with consummate ability. But the sympathetic understanding of the thought of the time, with the real prospect of taking part in it and affecting it, is a new requirement answering to a new possibility which did not exist in Milner's day; and it is for this that a residence at one of the Universities is in ordinary cases indispensable.

"But," it is urged again, "since those days of intense bigotry have passed, we have gained ground rapidly, and yet we have not frequented the Universi-

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ties. If we have succeeded during the last forty years without university training, why should we not do so now?"

We reply by a question. Has our success been without University training? If Catholics have not been to the Universities, a great many men from the Universities have come to Catholicism. Acknowledging the great work which has been wrought by the many eminent men, old Catholics, who, from Cardinal Wiseman onward, have borne the burden and the heat of the day in the task of re-building the Church in this country, yet we cannot ignore the co-operation—and that in so special and peculiar a manner—of John Henry Newman and his followers. Who shall say how much of our present position is due to the moral influence of Newman's conversion, and of his continued presence with us? Who will deny that much of the respect for the Catholic Church which exists, is associated with such names as those of Manning, Coleridge, Monsell, Oakeley, Faber, Dalgairns, Morris, Ward, Hope-Scott, Allies, Wilberforce, and a large proportion of the hundreds of cultivated men whom the Oxford movement gave to the Church, and who have made their mark in almost every department of life? And if we owe so much of our position to Oxford men, how can we hope to retain what we have won, still less to win fresh ground if Oxford influences are forbidden to us in the future?

This question appears to us very practical and very grave.

"Anyhow," the objector will continue, "to advocate residence in the Universities is to advocate the principle of mixed education, which the Church has ever opposed."

Is this so? Is the advocacy of toleration for heretics, to advocate a principle of indifference which the Church has ever opposed? Surely not; and yet the cases are closely parallel. The ideal state of things, the realisation of the abstract *principle* guiding the Church's aim, has ever been, not only the exclusion of the very breath of false belief from early training, but its total exclusion from civil society. The Church opposes mixed education as an ideal *principle* as she opposes toleration as an ideal *principle*. But in *practice* she opposes neither, in moderate limits, as a necessary concession to the conditions of the time. Let us recall Pius IX's action in the case of the Falloux law which Louis Veuillot opposed in the *Univers*. It was a compromise which secured for Catholic Professors a share in University teaching, but left the Universities, nevertheless, under the control of an infidel State. Veuillot opposed it on the very ground that it failed to realise the Church's principle of opposition to mixed education. But when it was passed, the French Hierarchy acquiesced in it, and Pius IX. sent a special message to Montalembert to congratulate him on his share in passing the law.

To press all ideal principles, adapted to a Catholic state, in the present condition of society, would be to make the position of Catholics impossible. We do not for a moment forget that the Church, in the compromises called for by the existing state of things, has ever refused to hand over to an indifferentist or unbelieving State the Primary Education of her children. We do not forget the paramount importance she has ever attached to keeping under Catholic control the exclusive right of forming the earliest beliefs and associations of a Catholic boy. The outworks of the faith cannot be securely erected or defended without such an early Catholic training. But after this point was secured, the uncompromising attitude of ecclesiastical authority has, in other countries at least, almost universally been abandoned. Catholics in Germany, Austria, France, and Spain attend the National Universities without incurring censure. Many Catholics attend the State Universities in Belgium, although they have the alternative of a Catholic University already existing. And if in exceptional cases of directly anti-Christian institutions, as the French Lycées, ecclesiastical authority has discouraged the presence of Catholics, even in such cases there has been no prohibition universally binding.

And it is not difficult to see the advantages, even from a directly spiritual point of view, of residence in the National Universities. Even in the interest of a young man's faith, such an experience at the age of nineteen or twenty may be the best means of gradually accustoming him to that intercourse with non-Catholics which is a necessity in after life. The possibility of a choosing to some extent his own Catholic friends, and at the same time mixing freely with others, may give the desirable combination of Catholic fellowship with knowledge of the point of view of those who do not share his faith. If on the other hand, as may easily happen outside the Universities, he is thrown suddenly into dangerous companionship without any such preparation, the result may be disastrous.

We pass now to the consideration of the main ground of opposition—the religious disadvantages which have been held to constitute a decisive argument against sending young Catholics to the Universities.

The chief objection urged is that the Catholic undergraduate runs the risk of such danger to his faith as is likely to prove injurious, both to himself and to his power of benefiting the Catholic cause. He will be, it has been urged, a well educated man but a badly educated Catholic. He will at least lose his grasp of Catholic principles and his *esprit de corps*. This has been publicly urged as the chief objection; and we proceed to set down our reasons for regarding it as groundless, except so far as the dangers alluded to are practically inevitable in the existing state of English society, for those whose vocation it is to live in contact with the world.

In the first place we may say of the objection, *solvitur ambulando*. The actual facts of the case show that it is not valid. Those who have had every opportunity of judging testify that, out of a steadily increasing body of Catholic undergraduates, the number of those whose faith has been injured is very small. Loss of faith, complete or partial, may happen no doubt in a University as elsewhere. The varieties of belief and no belief in any society of thinking young men—law students or medical students or men who are coached in London for the Civil Service, or for the army, quite as much as undergraduates, may no doubt be perilous to a weak or impressionable mind. But this danger has never been regarded as a reason for excluding Catholics as a body from the professions in question, nor should it be, by parity of reasoning, for their exclusion from the Universities. Moreover, in balancing the considerations on either side, we have to consider the not infrequent conversions in both Universities traceable to the presence of Catholic influences. Again, far from any tendency manifesting itself among Catholic undergraduates to lose their *esprit de corps*, the reverse has been conspicuously noticeable. In Oxford, where this danger was especially anticipated, the flourishing state of the Newman Society is a striking testimony to the contrary; and in Cambridge the Church Maintenance Association, though different in character, is a witness to the solidarity of the Catholic element.

We proceed to cite the testimony, which we must account of very great importance, of Catholics residing in Oxford and Cambridge, who have the means of knowing intimately the facts of the case. "As regards the effects that have been produced upon the young men, who now for some years have been frequenting the Universities in increasing numbers," writes one of these witnesses, "I can only say what twelve years' experience in Oxford gives me a right to say, that I cannot recall any cases where positive injury (to faith) resulted from residence at the University, with the exception of one or two. Of course hitches there must be . . . but in any such cases the fault arose from defective earlier training, rather than from the action of the University itself, with perhaps one exception." Another witness, while explicitly endorsing this view, adds, "I thing such an experience should have more weight than a theory, however plausible." Fuller and stronger is the testimony of one who has for ten years had the amplest opportunities of personal intercourse with Catholic undergraduates at Cambridge. Baron Anatole von Hügel writes as follows:—

"I have now seen more than three generations of Catholic undergraduates pass through Cambridge, and I have been able to watch more or less closely something like thirty individuals. Many of these certainly were not the sort of boys that, if one had had the choice, one would have picked out to send to the University, but in no case did their faith suffer; and all who have gone through the full time have gained by it—I should say spiritually as well as mentally. And what is pleasant also, is that the faith from even such a small body as exists in Cambridge—I mean the University—does make itself felt. Many of our men have most favourably impressed their tutors; and their presence in the University has certainly helped to diminish the existing blindness in matters concerning the Church. Dangers there are—of course there are—for men who come to Cambridge; but I very much doubt if they are

as great as the dangers of the world to a Catholic who has got a decently good intention to behave well."

Finally we will cite the opinion of Canon Scott, the priest at Cambridge. "I feel obliged," he writes, "to confine myself to the one point of my own experience of those students who have been in the University in my own time, viz., for the last ten years. The average number in residence is fifteen. Of some sixty students I can only say, that whenever I have known anything unsatisfactory, this has been due to other influence than that of Cambridge. I know of no loss of faith. The proportion of those distinguished by their faith and piety and frequenting the Sacraments, is, I believe, superior to what is said to be the general rule in the case of a similar number of young men living in the world under ordinary circumstances. Some I have known greatly improved during their stay, not only in their own faith, but in their zeal for the conversion of others, a zeal which has borne a considerable fruit. As a rule I have found our Catholic students bold in the profession of their faith, not only by partaking in public functions, such as carrying the canopy over the Blessed Sacrament in processions, but also socially among their Protestant friends."

In estimating the value of these testimonies, it is essential to remember that hitherto our young undergraduates have enjoyed no spiritual advantages, over and above those shared by any other inhabitant of a University town.

But while we attach the highest importance to such statements of results, we think it well to point out the inexact conception of the present condition of the Universities, which seems to have lead to an unduly serious estimate of the dangers they present. This conception has been most circumstantially formulated in the case of Oxford, and therefore it is in reference to Oxford that a circumstantial reply is called for. The two chief sources of danger are supposed to be:—

(*a*) An atmosphere throughout the University of infidelity or agnosticism.

(*b*) The course of reading necessary for the various Honour schools.

As to the former, the present state of things in Oxford is very different from what it was in 1864, when *Propaganda* first gave its attention to the subject. The extraordinary wave of religious enthusiasm which passed over Oxford from 1833 to 1845, affecting not only those who joined the Oxford movement, but every school of thought in the University, gave place, as is well known, to a liberal reaction, which did for a time give to public opinion in Oxford something of a directly anti-religious character. The citation of one or two accounts of this state of things will be the best evidence, to those who know Oxford of to-day, of the extent of the change which has since come to pass. An eminent Anglican, who went up to Balliol in the early sixties. has described his own impression at that time, that "all the intellectual force in the University was on the negative and anti-Christian side." The disastrous effect of this on a thoughtful and impressionable undergraduate need not be specified. Mr. Mark Pattison, in his "Memoirs," describes that effect in his own account of the Oxford of that time. "In the first rush of intellectual freedom," he writes, "we were carried beyond all bounds, sought to change everything, questioned everything, and were impatient to throw the whole cargo of tradition overboard . . . Our *élève* resembled that *gamin de Paris*, of whom Renan says, "*écarté par une plaisanterie des croyances dont la raison de Pascal ne réussit pas à se dégager*, and which it took Renan himself six years to work his way out of."

But while the feeling against sending Catholics to Oxford, which rumours of this state of things naturally created, is still apparently preserved in some quarters, what we wish to point out is that the original cause of that feeling has now entirely ceased to exist. Since the reaction of the eighties, associated in different forms with the names of Thomas Hill Green, Canon Scott Holland, the late Mr. Aubrey Moore, Mr. Gore, and many others of equal mark, the state of things described by Mr. Pattison, and the other witness whom we have cited has quite passed away. We may call the witnesses to the disease as witnesses to the cure. The leading thinkers at present on the Theistic side are (according to the Anglican thinker already quoted) quite as numerous, to say the least, as those holding negative views. Mr. Pattison speaks of the new atmosphere in the University as affecting not only religion, but the whole tone of thought which had led to the irreligion of the sixties. He calls it a "clerical reaction in the domain of fact, and a philosophical reaction in the region of thought."

It has not, indeed, as the original movement did, given an almost uniform tone of thought to the whole University, but it has rescued it from the peculiar tyranny of the free thinking movement. Individualism has superseded the tendency to corporate negation. In the University, as in the world, all shades of opinion are to be found, and a man must learn there to hold his own belief firmly without the direct support of a surrounding public opinion. In the present state of the English world this is a necessity for him in later life, as we have observed; and it is well that he should learn to do it in his undergraduate days. The supposed danger from an atmosphere hostile to, and contemptuous of, religion, is, by general consent, non-existent in the Oxford of our own day.

As to the Schools, the one from which danger would be specially anticipated is the Classical Honour School, involving, as it does, a course of philosophy which might be dangerous, unless undertaken under such Catholic guidance as does not at present exist in the University. But it may be pointed out that Catholics need not choose this School. And at present, it may be added, few of them have any temptation to choose it, as the classical course at Catholic schools has not hitherto been founded on the basis required at the Universities, and is, therefore, not a sufficient preparation for one desirous of taking high honours. The History Schools are not attended by such dangers in at all the same degree, the bias in the University being anything but anti-Catholic in this department. Jansen's "History of the Reformation" is, it may be observed, used both by the Professors and Examiners. Father Gasquet's valuable work on "The English Monasteries" is recognised and recommended, and further instances might be given of a similar kind. Still less could danger be anticipated from the Law Schools, or the Schools of Science or Chemistry, or from the newly established English Literature School.

With regard to Cambridge, the objections have been formulated in less detail, and, therefore, a less detailed reply is possible. But we believe that the considerations we have urged in reference to Oxford apply also *mutatis mutandis* to the sister University.

We have spoken of dangers to faith and not to morality, as it is obvious that the latter will be far less in a University, than in the case of young men who are coached in London for the Army, or for the Law, or who study medicine in the Medical schools. Again, the plentiful supply of healthy distractions in a University is especially valuable in this respect to young men of means and position, who are not destined for a professional career. The dangers in question, inevitable for young men, are, it appears to us, minimised in the Universities.

To sum up, then:—While the vital importance of access to the Universities becomes daily more evident to us, the considerations urged on the other side appear to diminish in weight, in proportion as they are more closely examined. Very many laymen, having separately arrived at this conclusion, have sought and obtained permission from individual Bishops, and even from the Holy Father, to send young men under their control to either University. But we need hardly point out that the existence of a general rule, which it becomes less and less desirable to apply to individual cases, is an anomaly. If Catholics are to go to the Universities, it appears, in every respect, desirable that their presence should be recognised by the Catholic authorities, to whom it belongs to make provision for their security against such dangers as may exist. Catholic spiritual and intellectual influences are not likely to multiply in the Universities, so long as Catholics are not supposed to frequent them. And yet such influences might be of the greatest value, both in their good effect on undergraduates, and as a means of making the Catholic position understood and felt at Oxford and Cambridge. Pusey House and Mansfield College, both non-residential centres of influence, have met with a practical success which is well worth considering as a precedent. If the experiment of sending Catholics to the Universities has proved successful even without any such special support, we may well hope that, if accompanied by the best spiritual and intellectual help which the Church in England can supply, the experiment might be far more successful.

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We therefore, earnestly petition your Lordships to make such representations to Propaganda as may secure the final withdrawal of a general rule, which is found not to apply to the existing state of things in England, and the consequences of which, if it is continued or pressed, might, if we are right in our opinion, prove most disastrous.

NORFOLK.
BUTE.
RIPON.
DENBIGH.
WALTER J. KERR, ADMIRAL, R.N.
CLIFFORD.
HERRIES.
RUSSELL OF KILLOWEN, Lord Chief Justice of England.
ANATOLE VON HÜGEL, M.A., Trin. Coll., Curator of University Museum of Archæology and Ethnology, Camb.
B. F. C. COSTELLOE, M.A., Oxon.
J. W. J. GLASSON, M.A., Bursar of St. John's Coll., Oxon.
T. KING, M.A., Fellow of Jesus Coll., Camb.
C. KEGAN PAUL, M.A., Oxon.
RICHARD WARD, B.A, Oxon.
WILFRID WARD, B.A., Lond.

December, 1894.

APPENDIX to the foregoing MEMORANDUM.

WE have invited three of the Jesuit Fathers, who have had charge of the mission at Oxford, to write down the views they have been led to form as to the effect upon Catholic undergraduates of residence in the University. We append the replies we have received from them.

The first reply runs as follows:—

The Report that I could give with reference to the residence of young Catholics at Oxford, which would be the result of an experience of twelve years, would certainly not be adverse to the concession of freedom to Catholics to avail themselves of the many advantages that three or four years' residence at Oxford or Cambridge carries with it.

I have no hesitation in saying that, as far as I could judge, the effect upon the young men who were up at Oxford during my time was in general of a very satisfactory kind. That a few follies should be indulged in by a set of boys gradually emerging into manhood was simply a matter of course; but any such were few and far between, and were matters that were soon checked, and of no very grave character, and in no case involved any danger to the faith. The worst difficulty occurred in cases where boys had been sent up without any idea of what they were in for, and without any adequate preparation; and there was only one serious case of that kind which ended in withdrawal from the University. There was another case of a grave character, that of a convert, but no public scandal came of that; nor was that a matter of loss of faith, but of a lapse in conduct.

Some that were up distinguished themselves in examinations, and took very good places. There were first classes amongst them; and one is now Fellow of Magdalen.

But, more than this, of those who have passed through the University, there are examples where the young men have devoted themselves with greater earnestness to the promotion of Catholic works and Catholic interests; and I fear similar instances of those who have not had the start that a University course gives, are few and far between, as far as Catholic movements are concerned. I may add that I still have the pleasure of keeping up kindly relations, though of course of a limited kind, with those who passed through Oxford in my time.

As to the difficulties that Catholics are supposed to encounter during their residence, socially or otherwise, it is true, I think, to say, that they do not exist. Let Catholics respect themselves, and live quietly and firmly up to their religious principles; and they will carry the respect of the University with them.

Perhaps I have said enough in regard to my own experience. The general question opens up a wider field. I will add, only as briefly as possible, that my experience has only confirmed the view that I have always had with reference to Catholics going to the Universities. The grounds on which I hold it to be advantageous are:—

1. That I can perceive no better way of initiating a youth into the public life that he is approaching, than the sort of training that the undergraduateship gives, especially in a state of society such as this country exhibits; and this because it is gradual, and because the youth is still under such amount of discipline as is happily still kept up in the Universities. Safer this than the madness and follies and noise of London, or any other general social life, such as England gives. There is less danger to faith and to morals in the one case than the other.

2. At the University a young man is brought into contact with those into whose hands the government of the country will very largely fall; your future Peers, and M.P.'s, and Judges, and Bishops, and Prime Ministers, and what not. Contact with such can be of no small advantage to a youth, especially if his position justifies his aspiring to devote himself to the service of his country in public life.

3. Because perils as regards faith will be actually fewer at the University than if a boy were pitched, hardly out of his teens, into the wild *maelstrom* of London life.

4. Because greater security could be, *and ought to be afforded* for assisting the young men at the Universities in matters of faith and practice. The Nonconformists do it; the Unitarians do it; and why should not we? St. Paul, St. Gregory Nazianzen, Clement of Alexandria and Origen, did not run away from the Universities: they fought the enemy on his own ground, and why should not we?

More than this, those who are entitled to speak, say that the tide is turning at the Universities as elsewhere. That men are saying—"I wish we had something to stand upon"—and further that they admit that for that they must look to Rome.

I am told that this feeling is becoming prominent at Oxford. Men are to be found who were anything but Christians a few years ago, and are taking the other line now.

One thing more occurs. It might be said that sending boys to the Universities would militate against our own colleges. I do not think so. I believe on the contrary, that it would in the long run help our colleges. The preparation for boys who were going up to Oxford and Cambridge would tend to raise the whole tone—to some limited extent—and infuse fresh spirit into the studies; and still more than this, it would render imperative the necessity of grounding thoroughly in the faith those who were going up to one or the other, so that they might know how to hold their own: and this too would give greater motives for zeal, and greater zest in imparting religious instruction to the whole school. It could not fail to imbue it with greater reality and earnestness.

Another of the Fathers writes thus:—

"Before giving any opinion as to the moral results of Oxford on such Catholics as I knew there between the years of 1887 and 1893, I should like to say a few words as to the general condition of things in Oxford, so that the grounds of my opinion may be better understood.

Oxford has changed so much with the introduction of terminable fellowships and married Fellows, and the sweeping away of many old notions, that the experience of an Oxford man over twenty-five years ago no longer represents the Oxford of to-day. By way of illustration, let me mention an apparently trivial cause which has had surprising results. I mean the change in the dinner hour. By putting it back to seven o'clock, an unexpected revolution has come about, greatly to the advantage of the modern undergraduate. Formerly, when the dinner hour was earlier, the undergraduates were accustomed to stroll out into the High Street, with the buoyant spirits of

young men who have dined well if not wisely. This was the time for lounging into shops, running up bills and getting into mischief generally, all of which went under the innocent heading of "doing the High," and formed an easy introduction to the sowing of many wild oats. But all this is a thing of the past. Nowadays you will meet very few undergraduates in the streets after dinner, and the few you meet are on their way to some college or place of recognised amusement. Instead of wandering in the street, the modern undergraduate goes to one of the many societies which exist in every college, and whose doings are faithfully recorded week by week in the pages of the Oxford Magazine—Debating Societies, Essay Societies, Historical Societies, Art Societies, Social Science Societies, and others too numerous to mention. They meet at eight o'clock, coffee and cigarettes (wine is seldom given) precede these meetings, and discussions go on till ten or eleven. Now all this means intellectual occupation and intellectual interests, which largely replace the old boisterous rowdyism which annually culminated in Town and Gown rows—which are now as extinct as the Dodo. Some survivals of former times are met with on such occasions as "Bump" suppers, and the necessary festivities which follow the winning of a football match. And the unwise Don who makes himself unpopular will have occasion to moralise on the essentially conservative character of the undergraduate. But with all this, survivals included, the general tone is distinctly literary, though with a strong flavour of athleticism.

The diminished incomes of the landed gentry shows itself in the small amount of spare cash at the disposal of the undergraduate of to-day. He now knows the full value of a shilling, and he also knows how to spend it to the best advantage. Instead of spending his money in the princely fashion of his ancestors, he buys his tea and sugar, his Huntley's and Palmers' biscuits, his whiskey and soda at the College Co-operative Stores, and he pays store prices, much to the disgust and the detriment of the Oxford shopkeeper. The consequences of this are marked. There is no sale for things that are dear; clocks and pictures are *hired* for the term, not bought; shops like "Spiers," which for a hundred years flourished by furnishing expensive inutilities to generations, have collapsed and faded out of existence. The sons of noble families compete for scholarships, and take them.

The obligatory work of the undergraduate has much increased. Men who can't work or won't work, soon disappear. No college cares to keep them, and the Halls, once the refuge of the idle or wealthy, are almost all shut up. New Inn Hall has been absorbed by Balliol, and St. Mary's, the "Skimmery" of ancient days, will be annexed by Oriel at the death of the present President. The Bursar of one of the colleges told me that when he took his degree in 1881, of 120 men then in that college, only nineteen were reading for Honours. Now, that is in 1893, out of the same number at that college, only twenty were *not* reading for Honours. And this levelling up is fairly general, though some colleges, like University and Wadham, are too poor to insist on it as much as they would wish.

The external morality of the young men is watched over with a minute care *impossible* in any other town. I could give some strange particulars. The absolute powers of the Vice-Chancellor cause an utter absence of that class of women who, even in Catholic University towns, form such a problem. No undergraduate is allowed to speak to a woman in the street: the penalty is instant rustication, and no excuse is accepted.

I need not dwell on the importance of this point, but I have often wondered how parents, who would not send their sons to Oxford, let them go with a light heart and a clear conscience to crammers, to Sandhurst or Woolwich. As long as morals are intact, there is not very much danger to faith.

The etiquette of Oxford is very rigid, and has this conspicuous advantage, that it enables a man absolutely to choose his own acquaintances. He can politely ignore any one whom he may not wish to know. No junior can call upon a senior, and all these unwritten laws are strictly observed, and a man who would not observe them would find as many companions at the North Pole as in Oxford. The advantages of this are obvious.

So far I have touched briefly upon some points which I think tell, and tell heavily, in favour of Oxford—the amount of intellectual work, and intellectual amusement, the diminished expense, the watch over morality, the strict etiquette. Many things I must pass over, and now indicate what I think are the chief dangers of Oxford, of course from a Catholic point of view.

The foremost danger to my mind consists in this, that the Tutor and Lecturer, whom the young men must follow, are all non-Catholics. Now the Oxford Tutor holds a position of exceptional importance in the formation of a young man's mind. Many of the tutors are young, bright, amiable, charming men of the world, just the sort of men to impress youthful imaginations, and imperceptibly to inoculate them with their own views and opinions. Without being bad men, many, if not most of them, look upon religion as an antiquated superstition, and are sometimes scornful in their allusions to it. The Oxford Lecturer is a man of minor importance in reality, compared with the Tutor. The Tutor decides what lectures his pupils shall follow, and the Tutor either endorses or shatters the Lecturer's conclusions.

The Tutors form and mould the floating public opinion of Oxford to a very large extent, and give the tone to the place in many ways. They, I think, are the manufacturers of *that spirit of carping criticism which respects nothing*, which dissolves and pulls down, but makes no effort to build up. I look upon this as a *very* grave danger. It is *this* Oxford spirit which is fatal to the "nursery" theology of many young Protestants, and is dangerous to Catholics. I have no wish to minimise this danger to them. It is subtle, and somewhat intangible, and without killing faith it makes it wavering and uncertain, and needs quick remedies and skilful handling. Much might be done to meet this evil had the young men Catholic Tutors whom they might rally round, and who could say words in season.

The next danger is the teaching of History always from a non-Catholic point of view. What else can you expect from non-Catholics? I cannot help thinking that Catholics are to blame in making no effort to place Catholics at our Universities who could teach history from a Catholic point of view. F. Gasquet's books are evidence of what might be given *viva voce* to the young Englishmen who will be the leaders of the next generation, and yet we make no effort to enlighten the prejudices from which we still suffer so much.

Systematic Philosophy may come next in the catalogue of dangers. Comparatively few men take up this subject, but current Philosophy of course affects those who are in touch with those who do study it. Hitherto Oxford has had no system of philosophy of its own, only a jumble of odds and ends of the philosophy of many men and many places—mostly German. I think these isolated opinions would present little danger to young men whose minds have been prepared by a course of connected philosophy. It is the *first* philosophical notions which a young man receives which are most important, for he can weigh and test the other notions by what he has already assimilated. I must express my personal fear that Oxford will soon possess an indigenous philosophy, taught by the present Master of Balliol, an ardent disciple of Professor Green. I should think he would use his position to push his philosophy, and the Toynbee Hall movement would be an object lesson.

Now to sum up and give my actual experience of the sixty or seventy young Catholics whom I knew from 1887 to 1893.

1. *None of them lost their faith.* One South American gave up coming to Mass, but I think he might be left out of account.

2. They were very regular at Mass, many coming to week-day Mass. The majority approached the Sacraments more than once each term. They greatly edified the congregation by their reverent behaviour. They always carried the canopy in processions of the Blessed Sacrament.

3. They dine together at an hotel on Fridays, so that they may observe abstinence.

4. The Newman Society, a literary society I had some hand in originating, keeps Catholics together, makes them pose as Catholics before the University, and has taken such a position that the Librarian of the Bodleian asked for the rules of the Society and the names of members to keep among his archives.

5. The older members of the "Newman" look out for Catholic Freshmen, call on them, and at once introduce them to the Catholic set. This is a most important point.

6. The Newman Society has been the parent of Newman House.

7. The young Catholics brought many friends to church, and helped to win some six or seven converts during my time.

My successor will tell you what may have happened since.

Very much depends on the *previous training* of the individuals who are sent to Oxford; it is not fair to blame Oxford for maturing seeds sown elsewhere. Given a good preliminary training, my experience was that a young Catholic could go through Oxford as safe as if he were at home. Certainly there wes a very good "set" in my time, but "sets" necessarily vary.

I must say in conclusion, that no one should be sent to Oxford, in my opinion, without some preliminary training in philosophy, and not every young man should be sent.

May I add my conviction, that nothing great will be done for Catholics in England until Catholics are represented at Oxford. What is done *there*, ramifies and bears fruit *throughout* the British Empire. The young men influenced at Oxford become centres in all parts of the world for the diffusion of their opinions. The Nonconformists have realised the importance of Oxford, and have built magnificent colleges for themselves there. It would be a mistake for us to do this. But as long as we are out of Oxford, we are out of the social, intellectual, and political life of England, and the mischief of this is, *that we are of no account*. Our schools may be attacked, and our claims neglected, and our chances of doing good minimised. Also I think, if anything be done, it should be done quickly."

The third reply we have received runs as follows:—

My experience of the young Catholics at Oxford University has not been long, but I can reply that as far as I have seen and known them, I have found them exceedingly good and attentive to the rules of their Church. Their attendance at Mass on Sundays is regular, and a Fish Dinner has been in existence for some years for those who are unable to obtain it in their own Halls. The authorities encourage the attendance at Mass on week-days by taking such attendance as equivalent to Roll Call. I find the undergraduates are always willing to help the Church Services, Processions, &c., whenever they are asked.

That there are dangers here is undoubted; but I cannot bring myself to think that with regard to morals they are anyway greater than at any of those institutions (Sandhurst, &c.) where the young men would otherwise be sent. Indeed the tutelage at this University is an ascertainable fact, and is not by any means a dead letter. The chief danger to my mind is the intellectual one. Undoubtedly there are clever lecturers, and these clever lecturers and tutors are not by any means, as a rule, true believers, and a searching sneer from their lips often means much to a young and admiring pupil. But a great deal of the danger, it seems to me, might be avoided and the poison rendered innocuous by the difficulties (chiefly philosophical ones) being suggested and talked over beforehand to the young men. And, therefore, I am of united opinion with Father Rickaby, that to *all* young men that have passed through a course of philosophy, such as is now taught at Stonyhurst, leave should *ipso facto* be given without hindrance to go on to their Oxford course if they so wish.

During the last twenty years opinions about the Catholic Church have immensely changed in Oxford, and though there is still a hearty dislike of it among Church people, still, among the advanced thinkers in the University, there is a respect growing up towards a system that is recognised by them as perfectly logical from its premises to its furthest conclusions, and with a strong power for leading men to be good and honest.

On the other hand, to Catholics of serious thought, the University, as was well said by one of our undergraduates the other day, "is a perfect object-lesson in the need of an Infallible Church."

N.B.—Canon Scott's account of Cambridge will be found at page 315 of the *Memorandum*.

(2.)

A LIST of the SIGNATORIES to the PETITION on the UNIVERSITIES QUESTION addressed to the English Bishops.

(See the evidence of the Most Rev. Dr. O'DWYER, q. 499.)

PETITION.

WE, the undersigned Catholics interested in University Education, humbly petition your Lordships to make such representations to Propaganda as may secure the final removal of the barriers which now hinder Catholics from obtaining the advantages of University Education at Oxford and Cambridge.

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The Marquess of Bute, K.T., LL.D.
The Marquess of Ripon, K.G., P.C., G.C.S.I., C.I.E., D.C.L.
The Earl of Denbigh.
The Earl of Westmeath.
The Lord Mowbray and Stourton.
The Lord Edmund Talbot, M.P.
Count L. Lubienski-Bodenham.
Count Jacques de Germiny, Trin. Coll., Cambridge.
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Rear-Admiral The Lord Walter J. Kerr, R.N.
The Lord Camoys.
The Lord Beaumont.
The Lord Clifford of Chudleigh.
The Lord de Freyne.
The Lord Donington.
The Lord Morris, P.C., LL.D., Trin. Coll., Dublin.
The Lord Russell of Killowen, P.C., G.C.M.G., Lord Chief Justice of England.
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The Lord Trimlestown.
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Baron Friedrich von Hügel.
Baron Anatole von Hügel, M.A., Trin. Coll., Cantab.; Curator of University Museum of Archæology and Ethnology, Cambridge.
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[*It should be explained that signatures to this Petition have only been invited from those whose names are found in certain published lists. As in one of these, "the Graduates of English Universities," the names of some of the Clergy appear, it has not been thought necessary to exclude them, although the Petition is described as coming from the Laity.*]

FEBRUARY, 1895.

DOCUMENTS, XV.

XVI.

DOCUMENTS, XVI.

Document put in by Rev. Professor R. H. F. Dickey, M.A., D.D.

STATEMENT on the IRISH UNIVERSITY QUESTION by the Committee on Higher Education of the General Assembly of the Presbyterian Church in Ireland.

(See the evidence of Rev. Thomas HAMILTON, D.D., qq. 1057–1062.)

The Committee on Higher Education has been appointed by the General Assembly of the Presbyterian Church in Ireland with power to act in the name of the Assembly in all matters of collegiate or University Education affecting the interests of Irish Presbyterians. Individual Presbyterians express their personal opinions. The Assembly's Committee speaks in the name of the whole Church.

STATE OF THE QUESTION.

There are two Universities in Ireland—the Dublin University, founded in the reign of Queen Elizabeth, about 1593, and the Royal University, founded in 1882. The Dublin University was designed for the higher education of Irish Protestants. In the beginning of its career Presbyterians had a place in the governing body. Its first elected Fellows were two Presbyterians from Scotland, and the first two regular and official Provosts of the College were Nonconformists. Sectarian feelings became, however, too strong for the liberal spirit which animated its original authorities, and in the reign of Charles I. Protestant Episcopalians were enabled, through their State connection and influence, to shut out Presbyterians and appropriate the University to themselves; and in their hands it remained exclusive, sectarian, until by an Act of the Irish Parliament in 1793 its degrees were opened to other denominations, and by the Fawcett Act in 1873 religious tests were abolished. Since that time it has been theoretically an unsectarian University, but practically it is very much what it had been, and serves the interests of one religious denomination—namely, the Protestant Episcopalian—as truly to-day as it was wont to do in the palmiest days of the old Episcopalian ascendancy.

The Royal University was designed for all religious denominations in Ireland. The governing body is equally divided between Roman Catholics and Protestants—Protestant Episcopalians, notwithstanding their possession of Dublin University, claiming and obtaining the second numerical position, with all its attendant advantages. The Royal University is not however, a teaching University, but a mere examining body. The Queen's University, founded in 1850, mainly in the interests of Roman Catholics, failed to satisfy the Hierarchy. Being a teaching University its degrees were necessarily restricted to students who had attended its prescribed teaching at one or other of its three attached Colleges, Cork, or Galway, or Belfast. To this united non-sectarian education, through attendance at college, the Roman Catholic bishops took strong exception, and to remove their objections Parliament abolished the Queen's University in 1882 and established the Royal University in its room. The change from the Queen's University and its college attendance, training, and culture, to the Royal University, whose degrees can be had without attendance at college, was strongly objected to by Presbyterians as unwise, retrograde, and hostile not only to their own interests, but to those of higher education and of the country. They were, however, reluctantly constrained to accept the situation, and they have been utilizing it as best they could. They are now threatened with another readjustment of the University system and for precisely the same reason—to satisfy the Roman Catholic bishops, whose persistent dissatisfaction and demands have prevailed upon leading members of the Government and others to urge upon Parliament legislation on Irish University education with a view of satisfying Roman Catholic claims. So long as Dublin University and Trinity College, with their beautiful grounds and rich revenues, are in possession of and controlled by Protestant Episcopalians, as, notwithstanding the Act of the Irish Parliament, the Irish Church Act, and the Fawcett Act, they unquestionably are, so long will Roman Catholics, in common with Presbyterians and others, have the right to feel aggrieved and complain that the principle of religious equality is not impartially carried out. It

must be admitted that Roman Catholics have this one educational grievance; no other will bear examination. Every other is of their own creation, and can be removed at their own option. With the exception of Dublin University and Trinity College, Roman Catholics have not only free access to all the facilities and funds provided by the State for education in Ireland, but have had, and can have, the largest portion of the honours and emoluments and also of the control of that education; and not excepting Dublin University and Trinity College, the whole State education of Ireland is as free to Roman Catholics as to Presbyterians—in a very special sense more so.

If the Roman Catholic bishops are to be satisfied, Irish University education must be reconstructed on a denominational basis. That would be, in many important respects, a most serious mistake, and would necessitate a large expenditure of public money with no corresponding beneficial results. The Irish University Question cannot be settled and should not be approached in the interests of one religious denomination.

The Position Maintained by the Irish Presbyterian Church on State Education in Ireland.

The position taken up and maintained by the Irish Presbyterian Church on National Education in Ireland has been repeatedly declared in resolutions of the General Assembly, and in statements addressed to and placed before the British Government.

Irish Presbyterians have been and are strongly of opinion that the non-sectarian system of education is the system best adapted to the circumstances of their country. They have fallen in heartily with the united unsectarian education of the Primary Schools and of the Queen's Colleges, and have used all the influence at their command against changes that from time to time have been proposed in the direction of denominationalism. For social and patriotic reasons, in the interest of the public weal, they have preferred, and still prefer, united unsectarian education, believing that, in a country so pervaded by party spirit and religious feeling as Ireland is, it is neither wise nor safe for its youth to be brought up in antagonistic sectarian camps. Presbyterians have neither obtained nor sought from the State any educational advantages that are not freely open to all the Churches.

It has been alleged that Queen's College, Belfast, is denominational and Presbyterian, but nothing could be more contrary to the fact. The purpose for which the Queen's Colleges were founded, and which they continue to carry out, was, as expressed in the Charter, "to afford to all classes and denominations, without any distinction of religious creed whatsoever, an opportunity for pursuing a regular and liberal course of education;" and in accordance with their constitution every Professor is specially prohibited from giving any instruction in his place or capacity of Professor except that which is strictly undenominational and unsectarian. Not only has the University system embodied in the Queen's Colleges been established and carried out as an avowedly undenominational and unsectarian system, but it has always hitherto been so characterised and described by public men, both by those who were favourable to it and by those who were not, and it is just because it is undenominational and unsectarian that it has been denounced as "Godless" by those who demand a denominational system, and declared to be "intrinsically and grievously dangerous to faith and morals." The Belfast College is precisely what it was at its foundation—a non-sectarian institution under the direct control of the Irish administration, who appoint to all offices therein. The only ground for the allegation that this College is denominational and Presbyterian is that a very large majority of the students who pass through it are Presbyterians. On the Professorial staff are members of the various denominations, including the Roman Catholic. So far from the Belfast College being a Presbyterian institution, Presbyterians are not proportionately represented on the teaching staff.

In this connection the Assembly's Committee feel bound to protest, as the Assembly has often done, against the allegation that the primary system of education in Ireland is denominational. Between the Irish primary system and such a denominational system as it is sought to put in its place the difference is wide and clear. Under the latter the teacher is left free to teach at pleasure denominational dogma, to have religious observances peculiar to a particular Church, and to use denominational text-books and symbols; under the former he is absolutely prohibited from each and all of these during the hours appointed for the general instruction of all classes. A school is not denominational simply because the pupils may be of one denomination, whilst it may be denominational though the pupils should be of all denominations. The character of a school or college is determined by the books, the rules, and the principles of management, not by the mere accident of the religious denomination of the pupils.

Proposal to Endow a Separate College and University for Roman Catholics.

This, beyond question, is the scheme publicly favoured and fixed upon by the Roman Catholic bishops. By it they can realise immediately their educational aims. They want denominational education amply provided for out of the public funds and under their own exclusive control. A separate college and University will just meet their present demands, and if they are satisfied with the scale of expenditure proposed by the State, respecting buildings, equipment, endowments, they will not object to the attendance of students of other denominations, nor will they object to a majority of Roman Catholic laymen on the governing body of the University. They know well the full significance of both concessions—that Protestant students could not safely avail themselves of its advantages, and that the Roman Catholic layman regarding his bishop, in all matters affecting faith and morals, as the mouthpiece of God, is bound in conscience to obey him. To offer free access to all denominations seems liberal, but the liberality is discounted when it is well known that other denominations would be as truly shut out as if there were no access for them whatever. In the same way it seems liberal that the bishops do not object to a majority of Roman Catholic laymen on the governing body, but when it is known that the laymen could not disobey the will of their bishops in a matter so vital to faith and morals and the interests of the Church, as the bishops hold that higher education is, then the governing body, for all practical purposes, might as well be composed exclusively of ecclesiastics. In support of these statements the Committee direct attention to the following brief extracts from a letter dated "Thurles, March 31, 1868," and signed "✠ Patrick Leahy, Archbishop, &c., ✠ John Derry, Bishop." The letter is part of the correspondence of the Roman Catholic Hierarchy with Lord Mayo respecting a Roman Catholic University, and the extracts from it bear directly on the two seemingly liberal concessions which the Committee have been dealing with.

Drs. Leahy and Derry fairly enough say that they are not against providing, in the constitution of the University, that Protestant students should not be required to attend any Roman Catholic observance, or to be present at any religious lecture or teaching to which they or their parents or guardians might object. But they do not fail to add—"Whilst such security is provided against any indue interference with their religious belief, it would, on the other hand, be unreasonable, as well as inconsistent with the idea of a Catholic University to deny or to restrict the liberty of Professors to treat in a Catholic sense of History, Ethics, Law, or other subjects, in so far as they have a special bearing on religion or religion on them."

As for the presence of laymen on the governing body the same letter says:—"According to the doctrine and discipline of the Catholic Church it is not competent for laymen, nor even for clergymen of the second order, however learned, to judge authoritatively of faith and morality. That is the exclusive province of bishops. As faith and morality may be injuriously affected by the heterodox teaching of Professors, lecturers, or other officers, or by their bad moral example, or by the introduction of bad books into the University programme, the very least power that could be claimed for the bishops on the Senate with a view to the counteraction of such evils, would be that of an absolute negative on such books, and on the first nomination of Professors, &c., &c., as well as on their continuing to hold their offices after having been judged by the bishops on the Senate to have grievously offended against faith or morals. It will be observed that the power here claimed relates solely to matters intimately connected with morality and doctrine."

For Parliament to found and endow a denominational college and University as proposed means the reversal by Parliament of the principle and of the State policy which Parliament established at the time of and by the

Irish Church Act. There is little doubt that Irish Roman Catholics of that day were offered "levelling up" and refused it. There is no doubt that they demanded "levelling down," and that owing mainly to their insistence Parliament disestablished and disendowed the Protestant Episcopal Church of Ireland, withdrew the *Regium Donum* from the Presbyterian Church, and adopted the principle that no religious denomination in Ireland shall receive endowment out of the public funds.

Roman Catholics now say that in deference to their religious convictions they cannot take advantage of the higher education provided by the State for all Her Majesty's subjects in Ireland—that all the higher education of Roman Catholic youths must be leavened with their religion—that the Roman Catholic student from the commencement to the close of his collegiate career should breath a religious atmosphere.

To meet the religious convictions of Roman Catholics Parliament is to be asked to give out of the public funds a million of money in order to provide for the Roman Catholic youth of Ireland University Education so pervaded with religious influence that whilst receiving it they must live in and inhale an atmosphere saturated with the Roman Catholic religion. Irish Roman Catholics demanded and obtained from Parliament the disendowment of the Protestant religion in Ireland, and now they demand from Parliament the endowment through higher education of the Roman Catholic religion in Ireland. On their own showing it is their religion that is to be endowed. But for it they would need and could ask no endowment. Was this within the range of their vision when they demanded "levelling down"?

The establishment of a College and University for Roman Catholics is fraught with momentous and far-reaching consequences. It would not only endow one religious denomination, and thereby violate the principle adopted by the State in the Irish Church Act, but it would subject to ecclesiastical domination and rule the new State University—a course of action to which for more than a century all enlightened statesmen have been opposed; it would lower the educational standard; it would involve the principle of concurrent endowment, as the State would be bound in justice and fairness to endow colleges for other denominations; and for the wise policy of drawing together the youth of the nation in friendly intercourse and co-operation it would substitute a policy that must deepen the lines of sectarian difference throughout the whole field of higher education, and mischievously affect the social relations of the leaders of the people. Presbyterians have deep reverence for the religious convictions of every man, and would concede much to enable him to keep them inviolate. But the public good, the policy of the State, the freedom of seats of secular learning from ecclesiastical control, the interests, the rights, and religious convictions of others are not to be overborne by the alleged religious convictions of Roman Catholics. Presbyterians pay for their own religious convictions, and they hope that in the end of the nineteenth century they shall not be forced to pay for religious convictions of which they utterly disapprove.

The Roman Catholic bishops base their demand on the allegation that the State has done so little for the education, especially the higher education, of the Roman Catholic people, and that this is the reason why few Irish Roman Catholics are found qualified to occupy such positions of importance as the State would gladly confer on them. But almost everything done by the State for education in Ireland during this century has been done mainly for the Roman Catholic people, and with a view to satisfy their religious convictions. Mainly for them the National system of Primary Education was established and the Queen's University and colleges founded; and to relieve their religious scruples that University was destroyed and the Royal University set up in its place. For them chiefly Dublin University and Trinity College were open to all denominations, the Protestant Episcopal Church disestablished and disendowed, "levelling up" discarded, "levelling down" enforced, and religious equality made the law of Ireland, and yet after all this the Roman Catholic bishops demand for their religious convictions a separate college and University where the distinctive views of the Roman Catholic Church shall be taught at the expense of the State. The demand for this separate college and University is made also, it seems, on the plea of religious equality. With the exception of Dublin University and Trinity College, in respect to which both Roman Catholics and Presbyterians have a grievance, there is no educational institution of the State in which Roman Catholics have not full religious equality with all other denominations.

On these grounds Presbyterians are strongly opposed to this proposal. They are opposed to it on other grounds. It would necessitate the reconstruction of the whole Irish University system on directly denominational lines. It would strengthen the demand for denominational education in the Primary schools. It would involve a large and unnecessary expenditure of public money on behalf of other denominations as well as the Roman Catholic—virtually concurrent endowment. It would subject to serious difficulties, and very probably to serious loss, the young men of the Presbyterian Church, which has proportionately contributed a larger number of students to schools of higher education than any other section of the people.

It has been recently stated, on high authority, that the Roman Catholic bishops are prepared to considerably recede from their original claim, and to accept a self-governing University similar to the Dublin University, or to the Universities of Oxford and Cambridge—the initial governing body being, of course, Roman Catholic—and that they are willing that students belonging to other denominations should have as free access to all the honours and emoluments of the University as Roman Catholic students, and even to have eventually such share in its government as their collegiate success would entitle them to.

There is no doubt that this proposal seems less objectionable than their former demand, but the difference between them is more a matter of theory than of practical value. The University, would, in practice, be a truly denominational institution. The governing body at the outset would be Roman Catholic, and there is not in the circumstances the remotest prospect of a share in the government passing to members of any other denomination. The creation of a Roman Catholic atmosphere is the chief purpose on which the demand for the institution is based and for which it is to be founded. That purpose would, doubtless, not be forgotten, and can be accomplished only by giving the institution a truly denominational character. There is no suggestion of any safeguards—nor indeed could safeguards be provided—for the protection of students who are not Roman Catholics from being in various ways subjected to denominational teaching. In the Queen's Colleges each Professor, when entering upon office, must append his signature to a declaration of which the following words are a part:—"I further promise and engage that in lecturing and examining, and in the performance of all other duties connected with my Chair, I will carefully abstain from teaching or advancing any doctrine or making any statement derogatory to the truths of revealed religion, or injurious or disrespectful to the religious convictions of any portion of my class or audience." Inasmuch as the Roman Catholic bishops have made the union of secular and religious instruction a matter of conscience, a similar rule would seem to be more necessary in the proposed Roman Catholic University, if the youth of other denominations are expected to enter therein. Besides, it is assumed that the creation of a Roman Catholic University similar to the Dublin University or to those of Oxford and Cambridge, could be open to little or no objection. The assumption is, however, quite gratuitous. These Universities, even with the abolition of tests, are not fitting models for a new State University of the present day. They do not reflect the full national life. In the important matter of evenhanded justice to all denominations they are not defensible. It is not fair to the nation that their governing bodies should be, as they are, practically, of one religious denomination and with the Anglican bias and atmosphere that admittedly belong to them. Were the establishment of these institutions under consideration for the first time he would be a bold statesman who would propose their creation just as they now are. The House of Commons would not entertain the idea for a moment. Nonconformists of every shade would be outraged. The proposal could not be carried and would not be made. Why, then, should a measure which, by reason of its injustice to other denominations, would not be attempted in England in the closing years of this nineteenth century, be deemed sufficient for Ireland? The admission even of a few Protestants to the governing body would not in the least relieve the situation.

As regards the expenditure of public money, the disregard of the religious convictions of other denomina-

tions who must contribute to that expenditure, the reconstruction of the existing University system on a denominational basis involving not only increased cost to the State, but also concurrent endowment, there is no difference whatever between the original claim of the Roman Catholic Bishops and this recent proposal, plausible as it may seem. If the bishops have no objection to mixed undenominational education under a University after the model of the Dublin University, or that of Oxford or Cambridge, it is strange that they do not take advantage of the Colleges of Cork and Galway which are planted in the midst of a Roman Catholic community, and whose Presidents, with the majority of the teaching staff, are Roman Catholic.

As other modes of rearranging the existing Irish University system have been publicly propounded, and as some of them, doubtless, have been placed before the Government, the Assembly's Committee on Higher Education deem the present a fitting time to submit upon them the following considerations:—

OTHER SCHEMES FORESHADOWED.

I.—*The Reconstruction of the Dublin University, making it the one National University for all Ireland.*

This scheme would necessitate the reorganisation of the governing body of the University, so as to place upon it a fair and adequate representation of other religious denominations, the removal of the Divinity School, the appropriation of all public endowments connected therewith to the use of the reconstructed University, and the affiliation to the University, when so reconstructed, of all Irish colleges that may be approved of. To fairly carry out this scheme Trinity College should be made as truly non-denominational and as easy of access to all students as are the Queen's Colleges.

The principle of religious equality would, in this way, be carried out impartially. The readjustment of University Education would be affected without expense to the taxpayers and with decided educational advantage to the great majority of students. The ancient University would suffer no injury—on the contrary, its gain would be immense. The endowment of any religious denomination out of the public funds would be avoided. Students of all denominations would compete on equal terms for degrees and honours of the one National University. The one real educational grievance of Roman Catholics would be taken away.

Difficulties would, doubtless, arise in so adjusting the governing body of the University as to protect the interests of the various denominations. But if each Professor, on entering office, were required to sign a declaration similar to that now used in the Queen's Colleges, and if safeguards were provided against any change in the curriculum or text books that would involve religious teaching of a denominational character, the difficulty of adjustment should not be great. It is highly probable that the Roman Catholic bishops, who demand State provision for the separate and religious education of Roman Catholic students, would not be satisfied; but there is no reason why the State should grant to one religious denomination exceptional and expensive privileges. It is highly probable too, that the Protestant Episcopalians would not be satisfied; but there is no reason why all Irish University Education should be established on strictly denominational lines, the public money squandered, and the religious convictions of other denominations hurt, that exceptional privileges should be continued to one denomination.

II.—*A Roman Catholic College Affiliated to the Dublin University.*

There is really no difference in principle between the founding according to this scheme of a Roman Catholic University College and the founding of a separate Roman Catholic College and University. Both are open to the same objections, and to both the General Assembly is opposed on the same grounds. The Roman Catholics would, of course, claim that their college should be in every respect, structure, equipment, endowments, as liberally dealt with as is Trinity College, Dublin. They would also claim that the governing body of Dublin University be so reconstructed as to place them upon it, from the very first, on an equality at least, with Protestants. These claims declined this scheme vanishes: if granted, however, the transfer, at no distant date of the powers of the University, from the Protestant to the Roman Catholic party, would almost certainly follow. The foresight of this transfer would necessitate, if nothing else would, the dissolution of the Royal University, the affiliation of Queen's College, Belfast, and of Magee College, Derry, as well as of the Roman Catholic College, to Dublin University, and the admission, to the reconstructed governing body, of Presbyterians, on equal terms and in proportionate numbers. In this way the balance of power in the University might be preserved, for Protestant students would probably about equal Roman Catholic students; ample opportunity for the higher education of Roman Catholics would be provided; their one educational grievance would be removed, and Ireland would have one great National University. As a matter of course, it would follow, in all fairness, that Queen's College, Belfast, converted into a Presbyterian institution, and Magee College, Derry, would be brought up to the full standard of equipment and endowment provided for the Roman Catholic College. This scheme would, of course, lay on the British Exchequer great additional burdens without any commensurate advantage.

Whilst the establishment of one great National University for Ireland is a very attractive scheme, it is encompassed with the great difficulty of adequately balancing on the governing body the various denominations, so that the claims of each would be satisfied and the governing body work harmoniously. For it is to be borne in mind that the reconstructed Dublin University would not be a national non-sectarian institution, but an aggregate of denominational and non-denominational colleges. This scheme is substantially the same as that presented to Parliament by Mr. Gladstone in 1873, and differs very little from that of a separate college and University for Roman Catholics, whilst it would fail to satisfy the claim of the Roman Catholic bishops.

III.—*A Roman Catholic College in connexion with the Royal University.*

In this case, as in the foregoing, Roman Catholics would demand that their college should vie in every respect—structure, equipment, endowments—with Trinity College, Dublin. Less than this would not remove their alleged educational grievance. Their demand granted, the other colleges connected with the Royal University must in fairness be dealt with by the State on the same liberal terms in regard to equipment and endowment at least, as those given to the Roman Catholic College. A college imperfectly equipped and poorly endowed could not compete, and could not be expected to compete with a college highly equipped and richly endowed. The day is past when the State can thrust its hands into the public funds and lavish largess upon one religious denomination of its people. To this scheme, as to the preceding one, the General Assembly is opposed, and on the same grounds.

Besides, it would be difficult, if not impossible, to satisfy the claims of the Roman Catholic bishops in the constitution of the governing body of the Royal University, and at the same time protect the rights and interests of other denominations. Had the bishops a majority of Roman Catholics on the governing body the curriculum and examinations of the University would, doubtless, and soon, be conformed to the teaching they desire and would have in the Roman Catholic College. Were they made to know that in constituting the governing body care would be taken to render impossible upon it a majority of Roman Catholics, it is highly probable that they would decline the affiliation of the Roman Catholic College. If, however, they see their way to secure a majority of their co-religionists on the governing body they may not object to affiliation, but in that case they will, and at no remote period, direct and control the University. It is not to be expected that in any case they will be satisfied until the curriculum of examinations is brought into harmony with the teaching in their own college. Even at present, in the Royal University, in certain subjects competitors for the same University honours and emoluments are examined on separate courses adapted to Protestant and Roman Catholic teaching on those subjects.

IV.—*Two Universities in Ireland—The Roman Catholic University and the Dublin University made the one University for all Irish Protestants.*

This would mean the affiliation, of course, on equal terms with Trinity College, of Queen's College, Belfast, converted into a Presbyterian College, and of Magee College, Derry, to the Dublin University; the equipment and endowment of the affiliated colleges on the

same terms as those granted to the Roman Catholic College; and the reconstruction of the governing body of Dublin University so as to place on it a fair representation of Presbyterians. In carrying out this scheme many practical difficulties would, no doubt, be encountered. The weightiest would probably be financial; but if the State adopted a denominational policy, it must be prepared, under any arrangement, for greatly increased charges. Were the present authorities of the Dublin University made sure on matters of finance they should have little objection to some such measure as this. It is plain that their University is not what it once was: the sons of the gentry and rich merchants are sent to England for their education, and a Roman Catholic University would carry off every Roman Catholic student. Without the affiliation of Queen's College, Belfast, and Magee, College, Derry, the future of Dublin University is far from bright or certain. Very few Presbyterians would seek education there. They would be needed and attracted elsewhere. It would thus lose three of its present tributaries. With the affiliation of those two colleges its gain would be very much greater than its loss. The return to it of the Presbyterians would be in keeping with the liberal policy of its infancy. Its constituency would be large, certain, and permanent, its future assured, and its career perhaps more prosperous than it ever has been. A great and powerful organisation of Protestant colleges would command world-wide respect and would unite in closer bonds of brotherhood the two strong Protestant Churches. At the same time the just reproach of the existing Irish University system—that of having nothing better to offer to the greater part of the youth of Ireland than a succession of examinations—would be rolled away and a stimulus and a home for true culture would be provided.

V.—*Three Universities in Ireland—The Roman Catholic University, the Dublin University, and a Northern University, or the Royal University Reconstructed to meet the wants of Presbyterians.*

This scheme is open to the grave objection that the new University with its colleges—Queen's College, Belfast, and Magee College, Derry—would labour under serious disadvantages. It would be crippled from the outset through lack of material, and, owing to its provincial character, through the low market value at which its degrees would necessarily be estimated. An ancient University, though circumscribed within narrow limits, is sustained by its age, while its history and prestige give weight and wide respect to its degrees; but the outlook of this new Northern University, or reconstructed Royal University, must be extremely discouraging and its progress in public estimation very slow. It would be necessary that it should be furnished with buildings, equipment, endowments on the same liberal terms at any rate as those to be provided for the Roman Catholic College and University. Indeed, a small University needs, and especially in the commencement of its career, an equipment as complete as a large University, and even a more liberal endowment. Unable from circumstances forced on it to attract to its colleges a large body of young men and to offer to them degrees of high commercial value, it should be enabled to offer other valuable advantages, until at least the successes achieved by its distinguished students have established its reputation. If its founders decline to furnish it with such advantages, they in effect say that its death or life is to them a matter of indifference. Even with those advantages the more ambitious students would prefer to seek in wider fields of competition more honoured and more enduring rewards of intellectual toil.

To this new Northern University should be extended whatever independence and self-government may be accorded to the proposed Roman Catholic University. In the constitution of the governing body at the outset Presbyterians would claim and would be entitled to occupy a position corresponding to that of Roman Catholics in the separate University to be founded for them. To provide higher education for Presbyterians would be the main design of a third University. Their interests would render its creation a necessity. Presbyterians would be its steady and stable constituency. Seeing that the other two great Churches in Ireland enjoy wealthy endowments expended almost exclusively on the education of their young men, and govern their Universities without interference by the State, it would not be just that Presbyterians should be placed, in the University founded specially for the higher education of their sons, in a position of less power over it, or that it should have less freedom from the interference of the State; still less could it be expected that they would be content to accept just such a place in it as might from time to time be assigned to them by the Irish Administration, of which their experience is that to Presbyterian interests and claims it has almost invariably been apathetic or hostile.

Presbyterians have many and valid objections, as this statement shows, to the threatened readjustment of the Irish University system—though they admit that in some respects the Royal University is not satisfactory.

For the foregoing and other reasons Presbyterians enter their strong protest against any rearrangement of Irish University Education which would endow, through higher education, the Roman Catholic religion, or set up a separate University or college for one denomination. They hope that due consideration will be given to the views they have here respectfully advanced, and that the Government, in order to relieve Roman Catholics from an alleged educational grievance not felt by their co-religionists in many places outside Ireland—Oxford and Cambridge for example—will not inflict a new and real educational grievance on Presbyterians. The educational interests of one denomination are not to be sacrificed to satisfy claims based on the alleged religious convictions of another. Change and uncertainty have wrought incalculable harm to higher education in Ireland. If a new adjustment of University education must be, the settlement should be final, and to be final it must be just.

The Committee on Higher Education have briefly examined in this statement the various schemes that have been suggested, but they would have it to be clearly understood that their aim is not to propound or approve of any scheme for the reconstruction of Irish University Education. Their present duty is to declare and maintain the already expressed mind of the Assembly, which is strongly opposed to the establishment of any University or college in the interest of one religious denomination.

MATTHEW LEITCH, D.Lit., D.D.,
Moderator of the General Assembly.

A. ROBINSON, D.D., *Convener.*

ASSEMBLY'S COLLEGE, BELFAST,
29*th March*, 1898.

DOCUMENTS, XVII.

XVII.

Bill for University Education in Ireland, brought in by the Right Hon. O'Conor Don in 1879, and subsequently withdrawn.

(See the evidence of the Right Hon. O'CONOR DON, q. 1821, p. 108.)

ARRANGEMENT OF CLAUSES.

Clauses.

1. Title of Act.
2. Establishment of University.
3. Constitution of University.
4. Lord Lieutenant shall appoint Chancellor and Vice-Chancellor.
5. Senators to be named in Schedule.
6. Constitution of Senate.
7. Constitution of Convocation.
8. Proportion of vacancies in Senate to be filled up by election.
9. Senate to have control over and the management of the University.
10. Senate to appoint examiners.
11. Quorum of Senate.
12. Senate to pay examiners and other expenses.
13. Duties of Senate.

Clauses.

14. Senate to make rules.
15. Queen to be the visitor of University.
16. Rules to be laid before Parliament.
17. Until altered, rules in Schedule to govern proceedings.
18. Exhibitions, &c. not tenable by students of other Universities.
19. Finance.
20. Annual income to be applied by the Senate for purposes of the Act.
21. Provisions of Irish Church Act, 1869, to be extended to this Act.
22. Senate to report.
23. Interpretation of terms.

SCHEDULES.

A.D. 1879.

A BILL TO MAKE BETTER PROVISION FOR UNIVERSITY EDUCATION IN IRELAND.

WHEREAS it is right and expedient to extend more widely the benefits of University education in Ireland, and to make better provisions for the promotion thereof.

Be it enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and the Commons, in this present Parliament assembled, and by the authority of the same, as follows:

Title of Act.

1. This Act may be cited as the University Education (Ireland) Act, 1879.

Establishment of University.

2. *From and after the passing of this Act* a University shall be established in Ireland, which shall be a Corporation by the name of "The University of St. Patrick," and shall have a common seal.

Constitution of University.

3. The said University shall consist—

(*a*) Of the Chancellor, Vice-Chancellor, and Senators hereinafter mentioned:

(*b*) Of all persons who shall become matriculated students of the said University, and of all persons upon whom the Senate hereinafter mentioned shall hereafter confer degrees.

Lord Lieutenant shall appoint Chancellor and Vice-Chancellor.

4. *Immediately after the passing of this Act* the Lord Lieutenant of Ireland shall appoint a fit and proper person to be the Chancellor of the said University, and another fit and proper person to be the Vice-Chancellor of said University.

Senators to be named in Schedule.

5. The persons named in the First Schedule to this Act shall be the first Senators of the University.

Constitution of Senate.

6. The said Chancellor and Vice-Chancellor and the other said Senators shall form the first Senate of the University, and shall hold office during the pleasure of the Lord Lieutenant of Ireland. All vacancies in the Senate, except as hereinafter provided, shall be filled up by the Lord Lieutenant, so that the number of the Senate shall consist of *twenty-four*.

Constitution of Convocation.

7. The Chancellor, Vice-Chancellor, Senators, and registered graduates for the time being shall constitute the Convocation of the University, and all graduates of *two years'* standing shall be entitled to register.

Proportion of vacancies in Senate to be filled up by election.

8. As soon as the number of members of Convocation reach *one hundred*, every alternate vacancy in the Senate which shall arise from death, resignation, or otherwise shall be supplied by the election of a Senator by Convocation for the three ensuing years, until the number of the Senators elected by Convocation to supply such vacancies shall become *six*, and any vacancy which shall arise from the expiration of the term, or from the death, resignation, or otherwise of a Senator elected by Convocation, shall likewise be supplied by the election of a Senator by Convocation, so that the total number of Senators so elected by Convocation may continue *six*. Each and every one of the Senators so elected shall hold office during the *three calendar years* next succeeding their election, or during the will and pleasure of the Lord Lieutenant, and each out-going Senator may be re-elected.

Senate to have control over and the management of the University.

9. The Senate for the time being shall have the entire management of and superintendence over the affairs, concerns, and property of the said University; and in all cases unprovided for in this Act it shall be lawful for the Senate to act in such manner as shall appear to them best calculated to promote the purposes intended to be promoted by the University.

Senate to appoint examiners.

10. The Senate may from time to time, with the consent of the Lord Lieutenant, appoint such examiners for such terms as the Senate shall fix, and such other officers as they deem necessary for the purposes of this Act, and may with such consent as aforesaid remove such officers.

Quorum of Senate.

11. The Chancellor and *five* members of the Senate, or *six* members of the Senate without the Chancellor, shall form a quorum.

Senate to pay examiners and other expenses.

12. The following sums shall be paid by the Senate out of any moneys for the time being in their hands in pursuance of this Act:

(*a*) To the examiners and other officers, such salaries or other remuneration as they may think fit, with the sanction of the Lord Lieutenant, and as the Commissioners of Her Majesty's Treasury may approve:

(*b*) The other expenses of carrying this Act into execution.

Duties of Senate.

13. It shall be the duty of the Senate to promote University education in Ireland, in the manner provided by this Act; that is to say,

(*a.*) By instituting and carrying on a system of public examinations of University students for matriculation, degrees, exhibitions, scholarships, and fellowships; such exhibitions, scholarships, and fellowships to be made tenable for such periods as may be fixed upon by the Senate:

(*b.*) By conferring degrees in the name and under the seal of the University of St. Patrick upon any person who may qualify himself for obtaining them by pursuing such studies and passing such examinations as may from time to time be prescribed under the provisions of this Act:

(*c.*) By providing for the payment of exhibitions, scholarships, and fellowships to such persons as may gain them under the provisions hereinafter mentioned:

(*d.*) By affiliating or taking into connection with the University colleges fulfilling the conditions hereinafter mentioned as necessary to constitute a college, which colleges shall be known as affiliated colleges:

(*e.*) By providing for the payment to heads or other governing bodies of affiliated colleges of fees dependent on the results of public examinations of students:

(*f.*) By providing for the payment of such salaries as the Senate shall direct to such lecturers attached to affiliated colleges as shall be presented by the colleges to the Senate, and shall be approved by the Senate:

(*g.*) By providing for the erection, establishment, and maintenance of such museums, libraries, and laboratories at any affiliated college or colleges to be selected by the Senate as shall be requisite for the prosecution at such colleges respectively of the highest studies in the several departments of knowledge required to be prosecuted by the Senate:

(*h.*) Generally by applying the funds placed at the disposal of the Senate for the purposes of this Act as hereby directed; provided that no examination shall be held in any subject of religious instruction, nor any payment made in respect thereof.

Senate to make rules.

14. The Senate shall from time to time, with the approval of the Lord Lieutenant, make rules for the purposes of this Act with respect to the following matters:

(*a.*) For prescribing the duties and powers of the several examiners and officers who shall be appointed by the Senate under this Act:

(*b.*) For appointing times and places at which examinations shall be held in each year:

(*c.*) For defining the qualifications of the persons who may present themselves for examination:

(*d.*) For defining the subjects and nature of the examinations and the length of the course necessary for obtaining degrees:

(*e.*) For requiring candidates for examination to give such notice as the Senate may prescribe of their intention to present themselves for examination, and for fixing the fees to be paid by candidates upon such notices:

(*f.*) For fixing the numbers and amounts of the exhibitions, scholarships, and fellowships which may be awarded in each year, and for declaring the conditions with respect to attendance at college, attendance at the examinations to be held under this Act, and the standard of merit, and conditions with respect to such other matters as the Senate may prescribe, upon compliance with which such exhibitions, scholarships, fellowships, and degrees may be obtained or held:

(*g.*) For prescribing and satisfying themselves as to the observance of the conditions upon which heads of colleges may receive payment of result fees and the other advances of money hereinbefore provided for:

(*h.*) For making proper provisions to carry out the rules in the schedule to this Act, and for varying, altering, and amending the rules contained in such schedule:

(*i.*) Generally for carrying this Act into effect.

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15. The Queen, or anyone whom Her Majesty may depute, shall be the visitor of the said University.

s to be before arliament.

16. All rules made in pursuance of this Act shall, within *three weeks* after the same shall have been made, be laid before both Houses of Parliament, if Parliament be sitting, or, if not, then within *three weeks* after the beginning of the next ensuing session of Parliament; and if any such rules shall be disapproved of by either House of Parliament within *forty days* after the same shall have been laid before Parliament, such rules, or such part thereof as shall be so disapproved, shall thereupon become void and of no effect.

Until altered rules in Schedule to govern proceedings.

17. In the meantime, and until altered by rules to be made by the Senate in the manner provided by this Act, the rules contained in the Schedule to this Act shall govern the proceedings of the Senate.

Exhibitions, &c., not tenable by students of other Universities.

18. No exhibition, scholarship, or fellowship shall be granted by the Senate to any person who shall be, at the time at which such exhibition, scholarship, or fellowship would be granted but for this section, the holder of an exhibition, scholarship, fellowship, or any other prize in any other University or University College, or who shall have, during the year then preceding, been attending lectures therein.

Finance.

19. For the purpose of carrying this Act into effect the Commissioners of Church Temporalities in Ireland shall, out of the property accruing to the Commissioners under the Irish Church Act, 1869, when and as required by the Senate, provide for the use of the Senate, either in cash or in securities or rentcharges of an equivalent value, such amount as the Senate shall estimate to be required for the purposes of this Act, not exceeding in the whole *one million and a half pounds sterling*.

Annual income to be applied by the Senate for purposes of the Act.

20. The annual income arising from the amount so provided shall be applied by the Senate for the purposes of this Act; and if and so far as the same shall not in each or any year be required to be so applied, the same shall be invested by the Senate, by way of accumulation, in the purchase of Government securities.

Provisions of Irish Church Act, 1869, to be extended to this Act.

21. The several provisions of the Irish Church Act, 1869, with respect to the raising of money by the Commissioners of Church Temporalities in Ireland, and the giving of security for the repayment thereof and of interest thereon, and with respect to advances to be made by the Commissioners for the Reduction of the National Debt to the said Commissioners of Church Temporalities, and with respect to the powers of the Commissioners of Her Majesty's Treasury in relation to the money so to be raised, shall be extended, and shall apply to the purposes of this Act as fully as such provisions apply to the purposes of the Irish Church Act, 1869.

Senate to report.

22. The Senate shall present an annual report to the Lord Lieutenant, to be laid before both Houses of Parliament; and the Senate shall prepare, in such form, and either annually or for such shorter periods as the Commissioners of Her Majesty's Treasury may direct, an account of the receipts and expenditure of the capital and the revenues derived from all funds under the control of the Senate under this Act; and within *three months* after the expiration of each year, or other shorter period to which the accounts relate, the Senate shall transmit the same to the Comptroller and Auditor-General to be audited, certified, and reported upon with reference to the provisions of this Act, and in conformity with the powers and regulations prescribed in the Exchequer and Audit Departments Act, 1866, for the rendering and auditing of appropriation accounts; and the accounts, with the reports of the Comptroller and Auditor-General thereon, shall be laid before both Houses of Parliament not later than *two months* after they have been tendered for audit, if Parliament be then sitting, and if not sitting, then within *one week* after it shall be next assembled: Provided always, that the expense of such audit shall be included in the expenses of carrying this Act into execution, and shall be defrayed accordingly.

Interpretation of terms.

23. In this Act the following words shall bear the meanings hereinafter applied to them respectively:

"Students:" The word "student" shall mean a person pursuing his course of studies in the manner required by the Senate under the provisions of this Act:

"College:" The word "college" shall mean any institution in Ireland, not being a college in connection with any University now existing in Ireland, or an institution in receipt of result fees under the Intermediate Education (Ireland) Act, 1878, at which the studies required by the Senate for obtaining a degree shall be taught, and in which, or in some boarding house or houses under the control of the authorities of which, at least *twenty persons* over the age of *eighteen years* shall for at least *six months* previous to each examination be resident and pursuing the studies required as aforesaid for obtaining a degree.

SCHEDULES.

SCHEDULE A.

Constitution and Functions of the University.

The University shall consist of the following faculties:

(*a.*) The faculty of arts;
(*b.*) The faculty of medicine and surgery;
(*c.*) The faculty of law;
(*d.*) The faculty of engineering.

The Senate of the University shall consist of the following:

No student shall be eligible for admission to the faculties of medicine, law, and engineering who shall not have successfully passed his examination in the first session of the faculty of arts.

The faculties of medicine, law, and engineering shall be called the professional faculties, and the students in these faculties shall be called professional students; and any such student, if in the faculties of medicine and engineering, may proceed, after having passed successfully in the first session of the faculty of arts, to the exclusive study of the subjects prescribed in the curriculum of the respective professional faculties, subject in all cases to such provisions and regulations as the Senate of the University may lay down.

The programme of examinations for matriculation, and for each year in the faculties of arts, medicine, law, and engineering, shall be determined by the Senate.

The Senate shall have power to examine for, and after examination to confer, in such mode and on compliance by the candidate with such conditions as they shall from time to time determine, the several or such as they think fit of the degrees of bachelor and master of arts, bachelor and doctor in laws, science, medicine, and music, and master in surgery; and also to confer the several degrees of bachelor and master and doctor in any departments of knowledge whatever, except theology, as the Senate by regulations in that behalf shall from time to time determine; and such reasonable fees may be charged for or in respect of such examinations and degrees respectively, or either of them, as the said Senate, with the approbation of the Treasury, shall from time to time determine.

The examination in the third session shall determine the merit of the students for the degree of bachelor of arts.

For a fourth session a special course shall be laid down by the Senate for the determination of the degree of master of arts.

SCHEDULE B.

Exhibitions, &c.

For every *ten* students who pass the matriculation examination an exhibition of £20 *a year*, tenable for *three years*, shall be assigned, on such conditions as the Senate may think proper, and to be given only to such students as pass with sufficient merit.

For every *ten* students who pass the examination of the first session or year in the faculty of arts an exhibition of £30 shall be assigned on similar conditions, and to be tenable during the second and third years of the arts course.

Scholarships.

For every *ten* students who pass the examination in the second session or year in the faculty of arts, a scholarship of £50 *a year*, tenable for *three years*, shall be assigned, such scholarship to be granted only for sufficient merit, and its continuance to be dependant on such scholar obtaining his degree of B.A. at the end of the third session and his degree of M.A. at the end of the fourth.

Fellowships.

There shall be *twenty* fellowships attached to the University, to be disposed of in the following way. *Four* to be competed for each year at the examination for the degree of B.A., provided that at least *twenty* students pass the examination for the degree, and if there be any less number than twenty, then *one* fellowship for every *five* students who pass. Each fellowship shall be of the value of £200 *a year*, and shall last for *four years*, provided the fellow take his M.A. degree in the fourth year, and be resident in or in attendance at his college, or become a tutor or professor in his college or any other affiliated college for the remaining four years, or by special authority of the Senate spend the remaining four years in the pursuit of science or literature in any manner which the Senate may prescribe. Of these fellowships, scholarships, and exhibitions, a proportion to be determined by the Senate shall be given for proficiency in science.

Faculty of Law.

Exhibitions.—An exhibition of £20 for every *ten* students who at the end of the first session of the law course shall pass this examination shall be assigned, such exhibition to be granted only for sufficient merit, and to last for the three years of the law course.

Faculty of Medicine.

Exhibitions.—An exhibition of £20 for every *ten* students who at the end of the first session of the course of medicine and surgery shall pass this examination shall be assigned, to be gained only for sufficient merit, and to last for the four years of the course of medicine and surgery.

Faculty of Engineering.

Exhibitions.—An exhibition of £20 for every *ten* students who at the end of the first session of the course of civil engineering shall pass this examination shall be assigned, such exhibition to last for the three years of the course of engineering.

SCHEDULE C.

Results Fees.

The results fees payable to the affiliated colleges from which students in arts may be presented for examination to the University shall be:

	A Simple Pass.	A Pass with Honour.
	£	£
(*a.*) The first session . .	20	30
The second session .	25	35
The third session or B.A.	30	40
(*b.*) The M.A. session . .	35	45

These results fees may also be doubled in all cases in which students obtain exhibitions, scholarships, and fellowships.

Results fees shall also be payable to the colleges for students who pass in the professional faculties, according to the following scale:

Law.

	A Simple Pass.	A Pass with Honour.
	£	£
First year . . .	20	30
Second year . . .	25	35
Third year . . .	30	40

Medicine and Surgery.

First year . . .	20	30
Second year . . .	25	35
Third year . . .	30	40
Fourth year . . .	35	45

Engineering.

First year . . .	20	30
Second year . . .	25	35
Third year . . .	30	40

XVIII.

Documents put in by the Rev. William Delany, S.J., LL.D., President, University College, Dublin.

(1.)—LETTER from the Rev. WILLIAM DELANY, S.J., LL.D., to the Secretary of the Commission.

University College,

St. Stephen's-green,

Dublin, *August* 22, 1901.

DEAR MR. DALY,—A distinguished Professor of Trinity College has recently written in the "New Liberal Review" an article in which he deprecates the establishment of a University for Roman Catholics on the ground that the education that would be given in such an institution must necessarily be of an inferior quality.

As a comment on this assumption I would ask you to submit to your Commissioners the Tables which I gave you showing the relative positions on the Honour Lists of the Royal University, of the Belfast Queen's College—admittedly a successful institution, generously endowed, suitably equipped, and presumably conducted by enlightened and competent scholars—and of this Catholic University College, miserably endowed, with no equipment, and conducted under Roman Catholic management, whilst open to students of every denomination.

The comparison of the results obtained will show the Commissioners the value to be set on this and similar charges against the thoroughness of education under Catholic management.

I submit also herewith, for the information of the Commissioners, another Table setting forth an analysis of the Intermediate Education Senior Grade Exhibitions Lists for the years 1889 to 1898 showing (1st) the relative numbers of those who had been educated in Catholic and Protestant Schools; (2nd) the number who matriculated in either or both of the two Irish Universities; (3rd) the Colleges in which they pursued their undergraduate studies; and (4th) a column showing the total marks which had been gained at the Intermediate examinations in each year by the students who entered these Colleges respectively, and also the average for each College.

These Tables will enable the Commissioners to appreciate the proportion of the most distinguished students presenting themselves at the endowed Colleges and the unendowed Catholic Colleges; and also the degree of intellectual training relatively shown by them when they enter College.

They seem to me to prove:—

1st. That Trinity College and the Queen's Colleges do not monopolise the cream of our Irish schoolboys.

2nd. That there is a very large proportion of the best students for whose education at present the State does practically nothing, whilst they see other students, whom they had beaten in open competition, enjoying abundant State aid.

3rd. That under Catholic management a College *can* be, and *is*, conducted no less satisfactorily than the successful Queen's College, Belfast.

4th. That, as at present constituted, the Queen's Colleges of Cork and Galway are not producing adequate returns for the public moneys expended on them.

5th. From the results obtained by University College under its present disadvantages, some conjecture may be formed of the probable success of a Catholic College suitably equipped and endowed.

Believe me,

Yours faithfully,

WILLIAM DELANY.

TABLES referred to in the foregoing Letter.

I.

TABLES giving the Names and Places of the *First Ten* Exhibitioners at the Senior Grade Intermediate Examinations in each year from 1889 to 1898; also showing the Universities in which they matriculated, and the Colleges in which after matriculation they pursued their Undergraduate Studies.

A comparison of the lists published yearly by the Irish Intermediate Education Board with the lists of Exhibitioners, Scholars, and Prizemen recorded in the Calendars of the Irish Universities will make clear that the vast majority of their most distinguished University Students have been already competing against each other in the Intermediate Examinations.*

The following tables show:—

1. That of the 100 most distinguished Intermediate Students in the ten years, 1889 to 1898, 84 matriculated in one or both of the two Irish Universities—65 in the Royal University, 7 in the University of Dublin, and 12 others in both Universities.

2. That 19—or little more than one-fifth of the whole—entered Trinity College, Dublin, and that 23 entered one or other of the Queen's Colleges (Belfast 18, Cork 3, Galway 2); whereas 25 entered University College, Dublin, amongst whom were 8 of the 10 Students who had gained the first place; and

3. They show—by the figures and letters in brackets—the generous pecuniary help that is provided for the Students of Trinity College and of the Queen's Colleges by College Scholarships. Students of University College, Dublin, have no such help, nor have they the advantages of suitable Buildings, Laboratories, Libraries, and other educational appliances provided for them from the public funds.

It may be added that there is no religious test imposed on Students entering University College; it is equally open with Trinity College or the Queen's Colleges to Students of every denomination, and some of its most distinguished Students have been Protestants. It has no Divinity School, and does not train young men for the priesthood. The majority of its Professors are laymen, many of them married, and some of them Protestants.

Yet Trinity College, which has much more of a denominational character—which *has* a Divinity School, and is governed by a Board of 8, of whom 6 are Clergymen of the Disestablished Church—has £38,000 a year of endowment from public sources, with Grounds, Buildings, Laboratories, and educational appliances worth much more than a million; the Queen's Colleges cost the State over £33,000 a year; whilst University College, though training a larger proportion of the most gifted Irish Students, has for its whole endowment the salaries paid by the Senate of the Royal University to 15 of its Fellows who receive £400 a year each for the *double duty* of acting as Examiners in the University, and of teaching at University College—the teaching endowment, therefore, to University College not exceeding £4,500 a year (£300 each), and given in the most inconvenient form. It has no grounds nor suitable buildings, no equipment, its President and executive officers are unpaid, it has no Scholarships to help poor students of ability; and yet from the number of brilliant boys who, notwithstanding these drawbacks, for conscientious reasons prefer it to Trinity College or the Queen's Colleges, University College has more than held its own in the unequal competition with the generously endowed Queen's Colleges. (See Document II.)

* Thus in the Trinity College Calendar for 1900-1 the names of all the Junior Exhibitioners except two are found in the Senior Grade Lists for 1898, 1899, or 1900. Nine of the 10 Sizars on the same page were Intermediate Students; so were the two men who won Studentship, the two Brooke-prizemen, and all the Science Scholars.

DOCUMENTS, XVIII.

TABLE 1.

1889.

Name.	Univ.	College.
1. Nairn, J. A.,	R.	University College.
2. Burke, W.,	R.	"
3. Corcoran, T.,	R.	"
4. Kelly, J.,	R.	Blackrock.
5. Gillespie, J. R. (£48),	R.	Queen's College, Belfast.
6. Browne, T. B. (Ex.),	R. & D.	Wesley College, and Trinity College, Dublin.
7. Magner, Aug.,	R.	University College.
8. Palmer, J. J. (Ex.),	D.	Trinity College, Dublin.
9. Blanchot, H.,	R.	Blackrock.
10. Purcell, J. P.,	—	—

1890.

1. Ebrill, Thomas,	R.	University College.
2. Manning, James,	—	—
3. Colthurst, Joseph,	—	—
4. M'Culla, James (£112),	R.	Queen's College, Belfast.
5. Wisdom, J. H.,	—	—
6. O'Brien, William,	—	—
7. Devitt, Laurence,	R.	University College.
8. Alton, George (Ex. Sch.)	R. & D.	Trinity College, Dublin.
9. Doyle, G. J.,	—	—
10. Macken, J. M.,	R.	University College.

1891.

1. Egan, M. F.,	R.	University College.
2. Rice, J. (£112),	R.	Queen's College, Belfast.
3. Conran, M.,	R.	University College.
*4. M'Swiney, J.,	R.	"
5. O'Connell, J. C.,	R.	Christian Brothers, Cork.
*6. Kelleher, Stephen (£112),	R.	Queen's College, Cork.
7. Garrett, R. (Ex.),	D.	Trinity College, Dublin.
*8. Beare, T. J. (£112),	R.	Queen's College, Belfast.
9. Kevany, J. P.,	—	—
10. Fox, W.,	R.	—

1892.

1. Keane, M.,	R.	University College.
2. Enright, J.,	R.	"
3. Clifton, H. C.,	R.	"
4. Sheridan, J. P.,	R.	"
5. Campbell, S. G.,	R.	Private study.
6. Watt, Samuel (Ex. S. Sch.)	R. & D.	Private study, later Trinity College, Dublin.
7. Hackett, J. J.	R.	University College.
8. Harvey, T. G. (£112),	R.	Queen's College, Belfast.
9. Gleeson, P. J.,	—	—
10. Morrissey, T. J.,	R.	Blackrock.

1893.

1. Ryan, Andrew (£48),	R.	Queen's College, Cork.
2. Conroy, James,	R.	University College.
3. Paul, F. J. (£112),	R.	Queen's College, Belfast.
4. Spence, J. F. (£48),	R.	" "
5. Minford, William (£72),	R.	" "
6. Morgan,	R.	Maynooth College.
7. Halliday, R. J. (£72),	R.	Queen's College, Galway.
8. Byrne, J.,	R.	University College.
9. Byrne, A. T.,	—	—
10. Fleming, R. J. (Ex. Sch.),	D.	Trinity College, Dublin.

1894.

Name.	Univ.	College.
1. M'Allister, A. P.,	R.	University College.
2. Ebrill, George,	R.	"
3. O'Brien, Stephen,	—	—
4. Shine, John,	R.	Clonliffe College,
5. Caldwell, V.,	—	—
6. M'Farland, W. G. (S. Sch.),	R. & D.	Methodist College, and Trinity College, Dublin.
7. Burkitt, H. (Ex. S.)	R. & D.	Trinity College, Dublin.
8. M'Carron, J.,	R.	University College.
9. Merriman, P. J.,	R.	"
10. Smyth, S. A. (£112),	R.	Queen's College, Belfast.

1895.

1. Kent, P.,	R.	University College.
2. Strain, T. G. (£120),	R.	Queen's College, Galway.
3. M'Garry, C. J.,	R.	University College.
4. Collins, D.,	—	—
5. Bresland, C. W. (Ex. Sch.)	D.	Trinity College, Dublin.
6. Jennings, Chr. (£24),	R.	Queen's College, Belfast.
7. Smithwick, M.,	R.	Rockwell.
8. Connolly, V. (Ex. Sch.),	D.	Trinity College, Dublin.
9. Vinycomb, B. (£112),	R.	Queen's College, Belfast.
10. Chart, D. A. (£33),	R.	Queen's College, Cork.

1896.

1. O'Reilly, J. J.,	R.	University College.
2. Clarke, J. C. (Ex. Sch.)	D.	Trinity College, Dublin.
3. Wasson, J. C. (Sch.),	R. & D.	Magee College, and Trinity College, Dublin.
4. Adamson, F. L. (£24),	R.	Queen's College, Belfast.
5. Hawthorne, W. (£48),	R.	"
6. Oliver, T. S. (Ex. S.),	R. & D.	Methodist College, and Trinity College, Dublin.
7. Harper, E. H. (Ex. S. Sch.),	R. & D.	Trinity College, Dublin.
8. Stodart, J. C.,	R.	Campbell College.
9. Daly, R.,	R.	Pres. B., Cork.
10. Knox, W. G. (£72),	R.	Queen's College, Belfast.

1897.

1. Kettle, Thomas,	R.	University College.
2. Byrne, P.,	R.	"
3. Houston, C. C. (£24),	R.	Queen's College, Belfast.
4. Houston, R. M. (£48),	R.	" "
5. Joynt, G. A. (Ex.),	R. & D.	Trinity College, Dublin.
6. Ryan, John,	R.	Castleknock College.
7. Harris, G. A. (Ex. S.),	R. & D.	Trinity College, Dublin.
8. O'Donnell, M. J.,	R.	—
9. Gibbons, E.,	R.	—
10. White, J. J.,	—	—

1898.

1. Fisher, C. D.,	R.	—
2. Leathem, G. (£24),	R.	Queen's College, Belfast.
3. Martin, W.,	R.	Blackrock.
4. Dennehy, W.,	—	—
5. Murphy, A. J.,	R.	—
6. Moore, H. (Ex. S.),	D.	Trinity College, Dublin.
7. Lloyd, W. H. (Ex. S.),	R. & D.	Trinity College, Dublin.
8. Johnston, J. (£24),	R.	Queen's College, Belfast.
9. White, N. B. (Ex. S.),	D.	Trinity College, Dublin.
10. Meyer, Ch.,	R.	—

* These Students having graduated in the Royal University, subsequently entered Trinity College, Dublin.

Ex. = Exhibitioner in Trinity College. S. = Sizar. Sch. = Scholar. The Exhibitions are worth £25 a year for two years. Sizarship, £35 a year. Scholarship, £60 a year. The Sizarships are tenable for four years from the Junior Freshman year; the Scholarships until the Scholar is of Master's Standing, that is, until 7 years from his entrance in College.

The Exhibitions may be held with Sizarships.

The figures in parentheses represent the aggregate value of College Scholarships held by these Students in the Queen's Colleges.

SUMMARY.

Of the 100 Students who obtained the first ten Exhibitions in the years 1889 to 1898, inclusive, 78 Matriculated in the Royal University, of whom 12 Matriculated also in the University of Dublin; 7 others Matriculated in that University, making a total of 84 who Matriculated in a University.

Of these 26 entered University College, 19 entered Trinity College,* 18 entered Queen's College, Belfast, 4 entered Blackrock College, 3 entered Cork College, 2 Galway, and 1 Magee College.

Again, of the 60 Students who obtained the first *six* places in the same ten years, 1889 to 1898, 19 entered University College, 12 entered Queen's College, Belfast, 9 entered Trinity College, 2 Queen's College, Cork, 2 Blackrock College, 1 Galway College, and 1 Magee College.

Of the 10 Students who obtained *first* place in the same years, 8 entered University College.

These figures help to explain the success of University College in the Royal University Examinations as shown in the annexed summary.

TABLE 2.

SUMMARY of the Prizes and Distinctions gained by the principal Colleges whose Students competed at the Royal University Arts Examinations in the seven years 1894 to 1900 inclusive.

1.—ENDOWED COLLEGES.

Endowment from Public Funds.	1894.	1895.	1896.	1897.	1898.	1899.	1900.	Totals.
University College, £4,500,‡ .	89	81	87	82	77	55	57	526
Queen's College, Belfast, £11,200,†	72	79	74	63	65	70	67	490
Queen's College, Galway, £11,200,†	48	25	14	25	14	18	32	176
Queen's College, Cork, £11,200,† .	12	15	5	7	3	2	5	49
Magee College, £300,‡ . .	10	9	12	12	7	8	9	6

2.—UNENDOWED COLLEGES.

—	1894.	1895.	1896.	1897.	1898.	1899.	1900.	Totals.
Alexandra College, . . .	19	26	22	27	38	33	26	196
Victoria College, . . .	42	30	32	31	4	10	21	170
St. Mary's College, . . .	10	6	13	20	21	22	28	120
Loreto College, . . .	—	10	5	12	16	23	28	104
Clonliffe College, . . .	5	7	9	11	4	5	8	49
Blackrock College, . . .	9	7	6	3	9	10	4	48

* Also 3 others entered Trinity College after Graduation in the Royal University (see preceding page.)

† These sums are obtained from the yearly Estimates, which show that the Queen's Colleges, in addition to the original outlay on "grounds and buildings, cost the State in the 7 years 1894-1900 a total sum of £235,618, or an average of £33,659 yearly.

‡ Fifteen Fellows of the Royal University, who act as Examiners to the University, are required, as one of the conditions of their Fellowships, to give their services in teaching at University College. Deducting from the £400 a-year paid to each a sum of £100 each for their work as University Examiners, the balance £4,500 represents the extreme value of the indirect Endowment thus given to University College. One such Fellowship is given to Magee College.

TABLE 3

SHOWING the proportion of Intermediate Senior Grade Exhibitioners in the ten years 1889 to 1898 inclusive, who matriculated in the Irish Universities; and showing also the Colleges in which, after matriculation, they pursued their Undergraduate studies.

—	1889.	1890.	1891.	1892.	1893.	1894.	1895.	1896.	1897.	1898.	Totals.
Total No. of Senior Grade Exhibitioners, ...	21	19	17	13	15	17	18	16	19	19	174
No. who Matriculated, ...	16	11	16	11	13	12	14	14	13	15	135
COLLEGES.											
University College, ...	5	3	4	5	3	4	2	2	3	2	33
Trinity College, ...	3	1	3	1	2	5	4	5	2	5	31
Queen's College, Belfast, ...	1	3	3	1	3	1	4	4	4	2	26
Queen's College, Cork, ...	1	1	1	-	1	-	1	-	-	-	5
Queen's College, Galway, ...	1	1	-	-	1	-	1	1	-	-	5
Blackrock College, ...	3	-	1	1	-	1	-	-	-	1	7
Presentation Brothers, Cork, ...	-	-	-	-	-	-	-	2	1	-	3
Mungret College, ...	-	1	-	-	1	-	-	-	-	-	-
Magee College, ...	-	-	-	-	1	-	-	-	-	-	1
Clonliffe College, ...	-	-	-	-	-	1	-	-	-	-	1
Castleknock, ...	-	-	-	-	-	-	-	-	1	-	1
Rockwell, ...	-	-	-	-	-	-	1	-	-	-	1
Maynooth, ...	-	-	-	-	1	-	-	-	-	-	1
Christian Brothers, Cork, ...	-	-	1	-	-	-	-	-	-	-	1
Methodist College, Belfast, ...	-	-	-	-	-	-	-	-	-	1	1

Of 174 Senior Grade Exhibitioners, 135, or 77 per cent., matriculated in one or other of the Irish Universities. One hundred and twenty-one matriculated in the Royal University and 31 in Trinity College. Of these 19 entered both Universities, so that the figures give—

103 matriculated in the Royal University alone,
13 " Dublin University alone, and
19 " both Universities.

Total, . 135

II.

INTERMEDIATE EDUCATION BOARD FOR IRELAND—SENIOR GRADE EXHIBITIONERS, 1889-1898.

RETURN showing the Numbers of Senior Grade Exhibitioners that came respectively from Catholic and Protestant Schools, the Numbers who entered either or both of the Universities (Dublin and Royal), the Colleges in which they pursued their Undergraduate Studies, and the Marks which had been obtained at the Intermediate Examination by the Exhibitioners who entered respectively Trinity College, University College, and Queen's College, Belfast, with the average Number of Marks gained by the same Students.

YEAR.	Total Number of Senior Grade Exhibitioners.	Total Number of Senior Grade Exhibitioners.		Total Number of Senior Grade Exhibitioners who matriculated in a University.	Total Number of Senior Grade Exhibitioners who matriculated in			Total Number of Senior Grade Exhibitioners who entered						Total Number of Senior Grade Exhibitioners who entered					Marks gained by Senior Grade Students who entered Trinity College.	Marks gained by Senior Grade Students who entered University College.	Marks gained by Senior Grade Students who entered Queen's College, Belfast.
		From Catholic Schools.	From Protestant Schools.		Dublin University.	Dublin University & Royal University.	Royal University.	Trinity College.	Queen's College, Belfast.	Queen's College, Galway.	Queen's College, Cork.	Magee College.	Other Protestant Colleges.	University College.	Blackrock or Rockwell College.	Mungret College.	Clonliffe College.	Other Catholic Colleges.			
1889,	21	13	8	16	1	2	13	3	1	1	1	–	—	5	3	–	–	Christian Brothers, Cork, 1	13,136	24,523	4,825
1890,	19	10	9	11	–	1	10	1	3	1	1	–	—	3	–	–	–	—	3,754	11,952	11,524
1891,	17	10	7	16	3	1	12	4	3	–	1	1	—	4	1	1	–	Christian Brothers, Cork, 1; Catholic University School, 1	16,444	18,231	13,368
1892,	13	9	4	11	–	1	10	1	1	–	–	–	—	5	1	–	–	—	4,285	24,151	4,148
1893,	15	8	7	13	1	1	11	2	3	1	1	1	—	3	–	1	–	Maynooth, 1	5,432	8,857	9,248
1894,	17	10	7	12	2	3	7	5	1	–	–	–	Foyle, 1	4	1	–	1	—	12,774	11,461	5,307
1895,	18	9	9	14	3	1	10	4	4	1	1	–	—	2	1	–	–	—	12,168	7,572	11,739
1896,	16	6	10	14	–	5	9	5	4	1	–	–	—	2	–	–	–	Presentation Brothers, Cork, 2	15,397	6,191	12,072
1897,	19	11	8	13	–	2	11	2	4	–	–	–	—	3	–	–	–	Castleknock, 1; Presentation Brothers, Cork, 1	6,799	11,393	12,912
1898,	19	9	10	15	3	2	10	5	2	–	–	–	Methodist College, Belfast, 1	2	1	–	–	—	15,083	5,852	7,319
TOTALS,	174	95	79	135	13	19	103	32	26	5	5	2	2	33	8	2	1	8	105,272	130,131	92,462
																			÷ 32	÷ 33	÷ 26
																			Average 3,290	Average 3,943	Average 3,556

These Tables show that in the ten years 1889 to 1898, 33 Senior Grade Exhibitioners entered University College, Dublin; 32 entered Trinity College, and 26 entered Queen's College, Belfast. They show also that the average marks which had been obtained by the Students who entered University College exceeded by 653 the average marks gained by the Students who entered Trinity College. These figures dispose of the suggestion made by Professor Tyrrell that if a University were given to Catholics clever Non-Catholics would be tempted to leave Trinity College in order to carry away the prizes in the new institution. Catholic Students have no fear of the result of any such competition.

III.

MARKS obtained by Exhibitioners at the Senior Grade Intermediate Examinations who subsequently entered in one or other of the two Irish Universities.

1889 to 1899.

U.C. University College, Dublin. T.C.D. Trinity College. B. Belfast Queen's College. C. Cork. G. Galway.

1889.

U.C.			T.C.D.			B.			C.			G.		
Place.	Name.	Marks.	Place.	Name.	Marks.	Place.	Name.	Marks.	Place.	Name.	Marks.	Place.	Name.	Marks.
1	Nairn, .	5,660	6	Browne, .	4,624	5	Gillespie, .	4,825	-	Humphreys,	3,829	14	Anderson, .	4,049
2	Burke, .	5,228	8	Palmer, .	4,471									
3	Corcoran, .	5,128	15	Sikes, .	4,041									
7	Magner, .	4,601												
18	Southeimer,	3,911												

1890.

1	Ebrill, .	4,472	8	Alton, .	3,754	4	M'Culla, .	4,150	18	Bergin, .	3,383	16	Stuart, .	3,475
7	Devitt, .	3,756				11	Buchanan,	3,709						
10	Macken, .	3,724				12	Boas, .	3,665						

1891.

1	Egan, .	4,857	7	Garratt, .	4,517	2	Rice, .	4,834	6	Kelleher, .	4,521			
3	Conran, .	4,701	13	Irvine, .	4,030	8	Beare, .	4,446						
4	MacSwiney,	4,616	14	Patton, .	3,995	11	Purvis, .	4,088						
15	Campbell, .	3,957	16	Crawford, .	3,902									

1892.

1	Keane. .	5,369	6	Watt, .	4,285	8	Harvey, .	4,148						
2	Enright, .	4,991												
3	Clifton. .	4,760												
4	Sheridan, .	4,748												
7	Hackett, .	4,283												

1893.

2	Conroy, .	3,412	10	Fleming, .	2,733	3	Paul, . .	3,237	1	Ryan, .	4,561	7	Halliday, .	2,828
8	Byrne, .	2,806	11	Reay, .	2,699	4	Spence, .	3,009						
14	M'Collum,	2,639				5	Minford, .	3,002						

1894.

1	M'Allister, .	3,065	6	M'Farland,	2,720	10	Smyth, .	2,612						
2	Ebrill, .	3,055	7	Burkitt, .	2,695	7	Burkitt, .	2,695						
	M'Carron, .	2,647	12	Webb, .	2,544									
	Merriman,	2,627	13	Maxwell, .	2,413									
			15	Semple, .	2,402									

1895.

1	Kent, .	3,879	5	Bresland, .	3,451	6	Jennings. .	3,263	10	Chart, .	2,849	2	Strain, .	3,720
3	MacGarry,	3,693	8	Connolly, .	3,096	9	Vinycombe,	2,871						
			12	Lowry, .	2,823	11	Greer, .	2,844						
			14	Spaight, .	2,798	16	Elliott, .	2,751						

1896.

1	O'Reilly, .	3,571	2	Clarke, .	3,533	4	Adamson, .	3,256						
15	Houlihan, .	2,620	3	Wasson, .	3,295	5	Hawthorne,	3,072						
			6	Oliver, .	2,986	8	Stodart, .	2,893						
			7	Harper, .	2,966	10	Knox, .	2,851						
			16	Spiro, .	2,617									

DOCUMENTS, XVIII.

MARKS obtained by Exhibitioners in the Senior Grade Intermediate Examinations who subsequently entered in one or other of the two Irish Universities—*continued.*

1897.

U.C.			T.C.D.			B.			C.			G.		
Place.	Name.	Marks.	Place.	Name.	Marks.	Place.	Name.	Marks.	Place.	Name.	Marks.	Place.	Name.	Marks.
1	Kettle, .	4,257	5	Joynt, .	3,470	3	Houston, C.	3,726						
2	Byrne, .	3,983	7	Harris, .	3,329	4	Houston, R.	3,635						
11	Murnaghan,	3,153				16	Browne, .	2,838						
						19	M'Kee, .	2,723						

1898.

12	Hackett, .	2,946	6	Moore, .	3,166	2	Leathem, .	4,193						
16	O'Sullivan,	2,906	7	Lloyd, .	3,153	8	Johnston, .	3,120						
			9	White, .	3,076									
			13	Dilworth, .	2,944									
			19	Scroope, .	2,774									

1899.

9	Bacon, .	3,293	5	Smith, .	3,407	6	Beatty, .	3,352						
10	Dunne, .	3,251	14	Pearson, .	3,063	7	Riddell, .	3,317						
			15	Hildebrand,	2,998									
			22	Henderson,	2,811									
			24	Parke, .	2,722									

Total Number of Exhibitioners (Senior Grade) who entered any of the above-mentioned Colleges, with the Total of Marks obtained, and the Average obtained by the Students who entered respectively any of the Colleges.

College.	No. of Exhibitioners.	Total Marks.	Average.
Trinity College, . . .	37	120,303 ÷ 37	= 3,251
University College, . .	35	136,625 ÷ 35	= 3,903
Belfast Q. C., . . .	29	99,125 ÷ 29	= 3,418
Cork Q. C. .	5	19,143 ÷ 5	= 3,830
Galway Q. C., . . .	4	14,072 ÷ 4	= 3,518

Comparing Trinity College (Dublin University) with the four principal Colleges of the Royal University, we obtain—

College.	No. of Exhibitioners.	Total Marks.	Average.
Trinity College, . . .	37	120,303 ÷ 37	= 3,251
Four Colleges, R. U. I., . .	73	268,965 ÷ 73	= 3,684

Showing, therefore, that the average level of the best Intermediate Senior Grade Students who entered the Colleges of the Royal University in the years 1889–1899 was 433 marks higher than that of the Students entering Trinity College, and that the average level of the Students who entered University College was 652 marks higher than that of the Students who entered Trinity College.

IV.

TABLES prepared to ascertain if the preponderance of University College Professors on the Examining Boards of the University give any appreciable advantage to the Students of that College in their competition with those of Belfast Queen's College.

Comparative Tables showing the names of Students of Belfast Queen's College and University College respectively, who gained exhibitions at the First Arts Examinations of the Royal University, from '93 to '98 inclusive, with their places in the Exhibition List, and the number of Honours they had singly and collectively obtained, and showing also, for purposes of comparison, the number of marks which have been gained by the same Students at the Senior Grade Intermediate Examinations.

It will be found invariably that the College whose Students had obtained a higher total of marks at the Intermediate Examination, gained a correspondingly higher total of Honours at the subsequent First Arts Examination, and that the total number of Honours obtained by equal numbers of the best Students of both Colleges at the First Arts Examinations are exactly in proportion to the total number of Marks won by the same Students at the Senior Grade Examinations.

1893.

QUEEN'S COLLEGE, BELFAST.				UNIVERSITY COLLEGE.			
Marks in S. Grade.	Names.	Honours 1st Arts.	Place on Ex. List.	Marks.	Names.	Honours 1st Arts.	Place on Ex. List.
2,914	Miskelly, S. S.,	4	1st	3,577	Stoer, J. E.,	5	4th
4,088	Purvis, W.,	3	10th	4,616	M'Swiney, J.,	4	5th
3,561	Buchanan, A. C.,	3	12th	5,128	Corcoran, T.,	3	6th
1,851	Megaw, J. W. D.,	2	13th	3,153	Kerley, P.,	2	18th
3,363	Atkinson, G.,	2	20th	2,103	Cruise, H.,	2	27th
15,777		14		18,577		16	

In 1893, Queen's College, Belfast, had another Exhibitioner—Browne 27th.

1894.

4,834	Rice, J.,	2	2nd	3,359	Conway, A. W.,	3	3rd
3,816	Fullerton, J. A.,	4	11th	3,903	Semple, Patk.,	4	4th
3,511	Leathem, W. H.,	3	12th	4,760	Clifton, H. C.,	3	5th
2,526	M'Neill, W.,	2	21st	5,369	Keane, Ml.,	3	6th
3,582	Todd, Ebenezer,	1	24th	4,748	Sheridan, J. P.,	3	7th
2,020	Scott, J. B.,	1	25th	4,991	Enright, J.,	3	8th
2,423	Hilton, Robert,	2	27th	3,176	Crowley, Ml.,	3	14th
22,712		15		30,306		22	

In 1894, University College had four other Exhibitioners, 17th, 19th, 22nd, and 30th places.

1895.

3,237	Paul, F. J.,	4	3rd	4,857	Egan, M. F.,	4	1st
4,148	Harvey, Thomas,	5	4th	3,390 (gross)	Murphy, P. W.,	2	8th
2,506	Porter, S. C.,	3	5th	2,805	Byrne, Jos.,	2	9th
4,156 (over age) (gross)	Macafee, W.,	2	10th	1,974	O'Toole, Ed.,	1	12th
				2,456	Maguire, Ed.,	1	14th
2,172	Armstrong, F. W.,	2	11th	—	Fahey, John,	2	17th
3,002	Minford, W. M.,	2	15th	2,597	Griffin, C. J.,	2	21st
—	Stoops, W. A.,	2	23rd	2,970	Dwyer, Thos.,	1	27th
2,093	Hawthorne, J.,	1	25th				
21,314		21		21,050		15	

1896.

2,612	Smyth, S. A.,	3	5th	2,639	M'Collum, Jos.,	5	1st
3,009	Spence, J. A.,	2	8th	3,412	Conroy, Jas.,	3	2nd
1,792 (net)	Stewart, S. E.,	1	11th	2,080	Hooper, John,	2	3rd
1,856	Wilson, Geo.,	2	15th	3,055	Ebrill, Geo.,	3	4th
1,201	Woods, Jas.,	3	16th	2,627	Merriman, P. J.,	3	6th
1,100 (net)	Peden, T. U.,	2	18th	1,814	Donohoe, Stephen,	2	9th
2,003	Sinclair, W. T.,	2	19th	3,065	M'Allister, A. P.,	3	10th
2,120	Jennings, Chr.,	1	24th	1,922	Joyce, J. F. M.,	1	14th
15,693		16		20,614		22	

In 1896 University College had two other Exhibitioners, M'Dermott 20th, and M'Grath 22nd.

DOCUMENTS, XVIII.

1897.

QUEEN'S COLLEGE, BELFAST.				UNIVERSITY COLLEGE.			
S. Grade Marks.	Names.	Honours 1st Arts.	Place on Ex. List.	S. Grade Marks.	Names.	Honours 1st Arts.	Place on Ex. List.
2,871	Vinycomb, T. B.,	2	3rd	2,394	O'Toole, J.,	3	1st
2,751	Elliott, G. R.,	3	9th	2,398	Skeffington, J. F. C.,	3	2nd
2,266	Martin, J.,	2	10th	2,565	Farrelly, A. J. P.,	2	4th
2,844	Greer, R. F.,	3	11th	3,693	MacGarry, C. J.,	3	5th
2,182	Gillespie, A. J.,	1	13th	3,879	Kent, P.,	2	8th
—	Waddell, J.,	2	14th	1,822	Cahill, J. R.,	2	17th
1,763	Carnwath, Thomas,	1	19th	—	O'Brien, P.,	2	25th
14,677		14		16,751		17	

In 1897, Queen's College, Belfast, had two other Exhibitioners—Malet 20th, and Clark 21st.

1898.

3,256	Adamson, F. L.,	4	4th	—	Bithrey, J.,	3	6th
2,394	Kerr, Hugh,	2	5th	2,228	Clery, A. E.,	4	8th
—	Stouppe, Margaret,	3	15th	2,620	Houlihan, J.,	3	9th
1,865	M'Donnell, J.,	1	18th	3,153	Murnaghan, J.,	3	11th
1,765	Ferguson, J.,	1	23rd	4,257	Kettle, Thomas,	3	13th
2,851	Knox, W. G.,	2	24th	3,983	Byrne, Peter,	2	19th
12,131		13		16,241		18	

In 1898, Queen's College, Belfast, had two other Exhibitioners—Rutherford 26th, and MacCullough 30th.

Summary.

	QUEEN'S COLLEGE, BELFAST.			UNIVERSITY COLLEGE.		
Year.	No. of Exhibitioners.	Total Marks.	Total Honours.	Equal No. of Students.	Total Marks.	Total Honours.
1893	5	15,777	14	5	18,577	16
1894	7	22,712	15	7	30,306	22
1895	8	21,314	21	8	21,050	15
1896	8	15,693	16	8	20,614	22
1897	7	14,677	14	7	16,751	17
1898	6	12,131	13	6	16,241	18
	41	102,304	93	41	123,539	110

These figures show conclusively that the College which receives the larger number of distinguished Intermediate Students from the Senior Grade Examinations will have the larger number of Honours at the corresponding First Arts Examination, and that University College Students hold their position on the lists of the Royal University, not because of any advantage they have from the relative proportions of Examiners from the respective Colleges, but from their own comparative merit, as shown by their previous competitions with the same rivals.

V.

Tables showing the numbers of Students presenting themselves respectively from Catholic and Non-Catholic Schools who gained Exhibitions at the Intermediate Examinations in the twenty years, 1882-1901, and showing also the numbers of Students who the same years passed the Examinations in the Senior and Middle Grades.

Date.	Religion of Schools.	Senior Grade.		Middle Grade.		Junior Grade.		Total Exhibitions.		Date.	Religion of Schools.	Senior Grade.		Middle Grade.		Junior Grade.		Preparatory Grade.		Total Exhibitions.	
		No. of Exhibitions.	No. who Passed.	No. of Exhibitions.	No. who Passed.	No. of Exhibitions.						No. of Exhibitions.	No. who Passed.	No. of Exhibitions.	No. who Passed.	No. of Exhibitions.	No. who Passed,	No. of Exhibitions.	No. who Passed.		
1882, ...	Catholic, ...	5	97	18	304	51	—	74	—	1892, ...	Catholic, ...	9	77	22	183	87	—	60	—	178	—
,, ...	Protestant, ...	7	122	10	264	39	—	56	—	,, ...	Protestant, ...	4	56	11	129	33	—	27	—	75	—
1883, ...	Catholic, ...	8	122	18	294	56	—	82	—	1893, ...	Catholic, ...	8	100	21	232	80	—	81	—	190	—
,, ...	Protestant, ...	4	123	5	199	28	—	37	—	,, ...	Protestant, ...	7	68	15	152	48	—	30	—	100	—
1884, ...	Catholic, ...	9	121	23	219	108	—	140	—	1894, ...	Catholic, ...	10	126	18	268	83	—	116	—	227	—
,, ...	Protestant, ...	9	100	13	204	64	—	86	—	,, ...	Protestant, ...	7	63	22	165	51	—	16	—	96	—
1885, ...	Catholic, ...	8	87	24	253	125	—	157	—	1895, ...	Catholic, ...	9	107	16	252	122	—	113	—	260	—
,, ...	Protestant, ...	6	62	16	171	69	—	91	—	,, ...	Protestant, ...	9	74	19	132	42	—	29	—	99	—
1886, ...	Catholic, ...	8	106	28	266	120	—	156	—	1896, ...	Catholic, ...	6	112	20	216	127	—	127	—	280	—
,, ...	Protestant, ...	10	81	14	181	79	—	103	—	,, ...	Protestant, ...	10	65	10	117	33	—	23	—	76	—
Total for 5 years, 1882-1886.	Catholic, ...	38	533	111	1,336	460	—	609	—	Total for 5 years, 1892-1896.	Catholic, ...	42	522	97	1,151	499	1,672	497	—	1,135	—
	Protestant, ...	36	488	58	1,019	279	—	373	—		Protestant, ...	37	331	77	695	207	1,026	125	—	446	—
1887, ...	Catholic, ...	6	103	20	264	139	—	165	—	1897, ...	Catholic, ...	11	146	24	283	130	—	138	—	303	—
,, ...	Protestant, ...	11	77	23	191	65	—	99	—	,, ...	Protestant, ...	8	69	10	108	41	—	26	—	85	—
1888, ...	Catholic, ...	9	93	28	273	133	—	170	—	1898, ...	Catholic, ...	9	154	33	372	127	—	131	—	300	—
,, ...	Protestant, ...	11	105	18	202	87	—	116	—	,, ...	Protestant, ...	10	56	13	180	39	—	34	—	96	—
1889, ...	Catholic, ...	14	128	24	243	140	—	178	—	1899, ...	Catholic, ...	13	156	39	368	141	—	84	—	277	—
,, ...	Protestant, ...	7	78	19	171	75	—	101	—	,, ...	Protestant, ...	11	77	10	209	46	—	15	—	82	—
1890, ...	Catholic, ...	11	106	23	211	107	—	141	—	1900, ...	Catholic, ...	16	163	42	440	135	—	67	—	260	—
,, ...	Protestant, ...	9	84	16	165	69	—	94	—	,, ...	Protestant, ...	4	60	18	209	55	—	17	—	94	—
1891, ...	Catholic, ...	10	97	12	164	128	—	150	—	1901, ...	Catholic, ...	19	205	42	363	125	—	77	—	263	—
,, ...	Protestant, ...	7	65	17	118	67	—	91	—	,, ...	Protestant, ...	11	94	14	197	43	—	17	—	85	—
Total for 5 years, 1887-1891.	Catholic, ...	50	527	107	1,155	647	—	804	—	Total for 5 years, 1897-1901.	Catholic, ...	68	824	180	1,826	658	2,650	497	—	1,403	—
	Protestant, ...	45	409	93	847	363	—	501	—		Protestant, ...	44	356	65	903	224	1,259	109	—	442	—

Date.	Religion of Schools.	Senior Grade.		Middle Grade.		Junior Grade.		Total Exhibitions.	No. who Passed. Senior & Middle Grades.	Date.	Religion of Schools.	Senior Grade.		Middle Grade.		Junior Grade.		Total Exhibitions.	Preparatory Grade.		
		No. of Exhibitions.	No. who Passed.	No. of Exhibitions.	No. who Passed.	No. of Exhibitions.						No. of Exhibitions.	No. who Passed.	No. of Exhibitions.	No. who Passed.	No. of Exhibitions.			No. of Exhibitions.		
Total for 10 years, 1882-1891.	Catholic, ...	88	1,060	218	2,491	1,107	—	1,413	3,551	Total for 10 years, 1882-91.	Catholic, ...	110	1,346	277	2,977	1,157	—	1,544	994	—	—
	Protestant, ...	81	897	151	1,866	642	—	874	2,763		Protestant, ...	81	687	142	1,598	431	—	654	234	—	—
1892 to 1901, ...	Catholic, ...	110	1,346	277	2,977	1,157	—	1,544	—	Gain or loss for 5 years.	Catholic, ...	+26	+302	+83	—	—	—	—	—	—	—
,, ...	Protestant, ...	81	687	142	1,598	431	—	651	—		Protestant, ...	+7	+25	—12	—	—	—	—	—	—	—
Gain or loss, ...	Catholic, ...	+22	+286	+59	+486	+50	—	—	—												
,, ...	Protestant, ..	=	—210	—9	—270	—211	—	—	—												

DOCUMENTS, XVIII.

(2.)

FURTHER LETTER from the Rev. WILLIAM DELANY, S.J., LL.D., to the Secretary of the Commission.

(NOTE by Secretary.—The following letter was received in reply to a communication requesting some particulars regarding the Religious Professions of the Professors and Teachers in University College.)

University College,
St. Stephen's-green, Dublin,
August 29th, 1901.

DEAR Mr. DALY,—In reply to your query, I have to state that from the time when the Catholic Bishops handed over to myself and my colleagues, in November, 1883, the government and administration of University College—previously known as the Catholic University—there have been always one or more Protestant Professors and Tutors on the staff of the College. At my final interview with the Bishops, some weeks before, the then Primate in the Chair, one of the Bishops—Dr. Moran of Ossory, now Cardinal Archbishop of Sydney—asked me what policy I proposed to follow about admission of students. I replied: An open door to students of all denominations, on the sole condition that they should attend regularly, and observe the ordinary discipline of the College. I was asked then—And what about the Professors? I replied that I should get the best men I could find, Catholics, if they were to be had, but, as few then existed who were qualified, that I should employ Protestants until we had Catholics thoroughly fit to fill the posts.

I would note that no objection whatever was made by the Bishops or any one of them to this policy *then or since*. For the first years, 1883 to 1887 or 1888, we had to employ many tutors, chiefly Protestants from Trinity College. Some few in Classics, but chiefly in Mathematical and Scientific subjects. But gradually the posts came to be filled by Catholic Students from the College itself after a brilliant career in the Royal University, who became *Scholars* and *Students*, and finally were elected Fellows of the University.

In Natural Philosophy, however, there was still (and is at this moment) a great dearth of distinguished Catholic Students, and accordingly I selected for vacant Fellowships the late Professors Preston, F.R.S., and Stewart, both Protestants. On the death of Professor Preston, I selected to succeed him Professor J. A. M'Clelland, also a Protestant, who now fills one of the chairs of Natural Philosophy. Professor Stewart's place has been taken by Mr. Conway, a very distinguished Catholic Student of this College, who won the highest distinction in the Royal University—Scholarship, Studentship, and Junior Fellowship—and had also a brilliant career in Oxford University.

We have not kept a regular record of the religious denominations of the Students until the last two or three years, but there has been always a certain proportion, say 8 to 10 or 12 per cent., of non-Catholics—Protestants, Presbyterians, Methodists, Jews—amongst them not infrequently being Protestant Clergymen.

During the last two years a considerable number of our lectures were open to ladies and were attended by many Protestant Students from Alexandra College. The July Honour Lists of the Royal Uuiversity contain the names of some of these Students who returned themselves as Students of University College and of Alexandra College.

Apropos of Natural Philosophy and of scientific teaching, I take the occasion to submit for the consideration of your Commissioners the following facts:—

From the paper which I send herewith, and which forms one of the Tables of Statistics which I shall offer in my evidence, it will be seen that in the Intermediate Examinations of twenty years from 1881, when Gold Medals for excellence in special subjects were first given, to 1900, pupils from Catholic Schools won fifty-seven of the fifty-nine Gold Medals given for first place in Modern Languages, thirty-eight out of sixty-seven for first place in Classics, whilst in Mathematics they won only ten out of sixty-two. The explanation of this disparity is found in the fact that in the non-Catholic Schools there were skilled Mathematical teachers trained in Trinity College. Trinity College was founded by Cambridge men, and, for the greater part of its career, Mathematics was the foremost subject in its curriculum. Boys knowing Mathematics and little or nothing else found Sizarships in Mathematics and Scholarships to help them through the course, and Fellowships at the end as a reward for the best Mathematician. With such help there were many competitors for every such big prize, and hence, year after year, there went through the Mathematical course of Trinity College many boys of ability from the Royal Schools, Santry, Erasmus Smith's, and the Incorporated Society's Schools, who took up Mathematical studies as giving promise of securing a dignified position and competency for life. The successful men became Fellows, the unsuccessful competitors remained in College as "Grinders" or went back to the schools as skilled Mathematical Masters.

On the side of Catholics there were no such advantages. Mathematics offered no attraction as a study to gain a man's livelihood. They had no University to teach the subject, no Sizarships, Scholarships, Fellowships, to entice men to take it up, beyond the mere elements of Euclid and Algebra, and even those were taught and learned perfunctorily, and often not taught or learned at all.

The professional education of the clergy necessitated a study of the Classical Languages, and, in a moderate degree, of Modern Languages. Many of the clergy secular and regular, receive their education partly abroad, and hence there was not the same dearth of teachers in those subjects, and from the first the Catholic schools had a practical monopoly in Modern Languages, and did fairly well in Classics, but they were simply nowhere in Mathematics. Within the past few years there has been a slight improvement partly due to the fact that some of the more successful schools have employed Trinity College men to teach Mathematics, partly because University College has turned out a few men fairly qualified in the subject.

But very much remains to be done in providing Scholarships to help Students through the University Course, and establishing such a number of Professorships, fairly endowed, as may induce clever Students to make Mathematics a special study, as it is made in Trinity College.

This year I received requests from five different Secondary Schools to send them a qualified Mathematical teacher. I could not supply them.

What I have said about Mathematics applies with even greater force to Natural Philosophy, Electricity, Magnetism, Engineering, Chemistry, and to Applied Sciences.

We have had no laboratories, no equipments, no inducements or helps to study, hence no teachers. And therefore to-day Dublin has to import its Electrical Engineers and Irish Chemists must send their sons to Germany to learn their business.

To-day Professor M'Clelland told me that with the very poor equipment that we have here in University College—entirely of our own providing—whilst the First and Second Arts Courses of the Royal University can be fairly dealt with, there are no means of teaching suitably the higher courses, and therefore he thinks he must advise some of his most brilliant and promising students to go to Cambridge to pursue their studies there. This I relate as a practical commentary on the "reference" to your Commission to inquire into the provisions for higher, general, and technical education at present existing in Ireland.

I trust the Commission may bring about a more satisfactory state of things.

Believe me,

Yours faithfully,

WILLIAM DELANY, S.J.,

President.

TABLE REFERRED TO IN THE FOREGOING LETTER.

GOLD MEDALS for First Place at Intermediate Examinations in the Subjects of Classics, Mathematics, and Modern Languages, from 1881 to 1900.

S. Senior Grade. M. Middle Grade. J. Junior Grade. C. From Catholic Schools. P. From Non-Catholic Schools.

YEAR.	Classics.		Mathematics.		Modern Languages.	
	C.	P.	C.	P.	C.	P.
1881,*	(2) M. Gr., J. Lat.	(4) S. Gr. & L., M. Lat., J. Gr.	0	S. M. J.	S. M. J.	0
1882,*	(3) S. Gr., M. Lat., J. Lat.	(3) S. Lat., M. Gr., J. Gr.	0	S. M. J.	S. M. J.	0
1883,*	(4) S. Lat., M. L. & Gr., J. L.	(2) S. Gr., J. Gr.	0	S. M. J.	S. M. J.	0
1884,	M. (Classics).	S. (Classics) J.	0	S. M. J.	S. M.	J.
1885,	S. M. J.	0	0	S. M. J.	S. M. J.	0
1886 (no Senior Gr.),	M. J.	0	0	S. M. J.	S. M.	J.
1887,	M. J.	S.	M.	S. J.	S. M. J.	0
1888,	S. J.	M.	0	S. M. J.	S. M. J.	0
1889,	0	S. M. J.	0	S. M. J.	S. M. J.	0
1890,	J.	S. M.	M. (ex-Æquo)	S. M. J.	S. M. J.	0
1891,	M.	S. J.	S.M.(M.ex-Æquo)	M. J.	S. J.	0
1892,	S.	M. J.	0	S. M. J.	S. M. J.	0
1893,	S. J.	M.	S.	M. J.	S. M. J.	0
1894,	0	S. M. J.	S.	M. J.	S. M. J.	0
1895,	J.	S. M.	0	S. M. J.	S. M. J.	0
1896,	J.	S. M.	0	S. M. J.	S. M. J.	0
1897,	S. M. J.	0	M.	S. J.	S. M. J.	0
1898,	S. M. J.	0	M.	S. J.	S. M. J.	0
1899,	S. M. J.	0	M. J.	S.	S. M. J.	0
1900,	S. M. J.	0	0	S. M. J.	S. M. J.	0
Totals,	38	29	10	52	57	2

* In 1881-2 three separate Gold Medals were given for Greek and Latin. From 1884 onwards one Medal yearly was given for Classics.

(3)

LETTER from the Rev. WILLIAM DELANY, S.J., LL.D., to supplement his Oral Evidence.

University College,
Stephen's-green, Dublin.

DEAR MR. DALY,—Reading over the proof of my evidence before the Commission, I found two answers of mine which, as they stand, express very imperfectly what I intended to reply:—

1. In reply to a question of Lord Robertson's about the teaching of secular subjects in University College in relation to religion, I replied "that the secular teaching had no religious trend."* By the word "religious" there I meant "Catholic"; that is, that the secular teaching kept clear of anything in the nature of religious controversy, as between Catholics and non-Catholics; but I did *not* mean to convey, as Lord Robertson seems to have understood me, that outside the region of controversy, religion, religious principles and motives, and Christian morality found no place in the secular teaching.

In the prospectus of the College the very first sentence lays down that, "It is the aim of the governing body of University College to provide for Catholic young men, at the end of the ordinary school course, a higher education, which shall be thoroughly Catholic in tone and spirit."

2. In reply to a question of Dr. Starkie, who said, "Then, Father Delany, you are a champion of mixed education,"† I was so surprised that I replied simply, "No, I am *not* a champion." That answer very imperfectly defines my position. Not merely am I not a champion, I am not in any sense an advocate of mixed education. Quite the contrary: as the phrase "mixed education" is commonly understood in Ireland, viz.—indiscriminate education of students of every denomination by Professors of every or no denomination, I am most strongly opposed to it; and not only on religious grounds, because it tends powerfully to lead students to indifferentism or positive disbelief in any religion, but also because—on educational grounds—I am strongly in favour of denominational education.

The fuller the sympathy between the teacher and the pupil—the more he is at liberty in his teaching to use *all* his knowledge, to express fully the convictions of his own mind, and to illustrate his teaching in accordance with these convictions, the more powerfully will he influence, and the more thoroughly will he educate his pupils.

The Professor who speaks to a mixed class enjoys no such fulness of liberty; he must be on his guard lest any of his pupils take umbrage from an argument or illustration that might show the Professor's religious bias, though otherwise most applicable to the matter in hand.

But if public money is to be given only to institutions open to everybody, then I argued that if an institution—whether University or collegiate—governed by Protestants or Presbyterians, and enjoying the confidence of these bodies, be treated as undenominational and endowed with public money simply because it is open to everybody, therefore a similar institution governed by Catholics, and enjoying the confidence of Catholics, should be similarly treated if it opened its doors also to all comers.

Only in this sense am I to be understood as "advocating" mixed education—that *if* it is imposed on us, it ought in fair play be imposed on equal conditions all round; and that—as one of these conditions—we should observe strictly any conscience clause to prevent abuse of his position on the part of a Teacher.

Believe me,
Yours faithfully,
WILLIAM DELANY.

October 7, 1901.

* See q. 1200.

† See q. 1511.

DOCUMENTS, XIX.

XIX.

Documents put in by William A. M'Keown, Esq., M.D.

(1.)

STATISTICAL STATEMENT for the Royal Commission on University Education in Ireland, with special relation to the affairs of the Royal University of Ireland, the late Queen's University in Ireland, and the University of Dublin (Trinity College).

(See the Evidence of Dr. M'Keown, q. 2480.)

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INTRODUCTORY REMARKS.

Whilst the object with which I have compiled these statistics is to give facts from which the reader can make his own deductions, I see that it is necessary for a clear comprehension that I should make some general introductory remarks, and to indicate by notes under some of the Tables the points to which attention should be particularly directed.

The Queen's University in Ireland, the predecessor of the Royal University, was a Federal University, embracing the three constituent colleges of Belfast, Cork, and Galway, and all persons seeking its degrees were obliged to pursue the course of studies prescribed in one of the three colleges. The Queen's University was similar to the Victoria University in every essential detail. After thirty-two years of existence it was dissolved, and its place was taken by the Royal University of Ireland, an institution wrongly supposed to be in every material respect like the old London University. It approximates more nearly to the newly-reconstituted London University, for there is a close, indeed, sometimes too close, a connection between teaching and examining; and with very little trouble, and at relatively small expense, it could be made exactly like the new London University, and would be a very easily managed institution.

In Table XVIII. will be found statistical details relating to the Queen's University, which will show the nature and extent of the educational work of that institution. In Tables XVII. and XIX. a comparison is made with the Royal University and the University of Dublin.

The Royal University may be regarded as a great educational experiment of twenty years' duration, conducted at a cost of £20,000 per annum. A careful and impartial investigation, therefore, of its affairs generally is of the first importance.

I do not find any statistical Tables in the Calendars of the Royal University, in the Minutes of the Senate, or in the Annual Reports to Parliament which would be of any material aid in elucidating some of the questions which will certainly be subjects of inquiry and discussion.

I have therefore been obliged to compile the annexed statistics in order to ascertain important facts.

I think well here to make some remarks as to the probable number of students in a position to avail themselves of the advantages of University education in Ireland and the facilities offered for the necessary preliminary education. The published returns of the Royal University and of the Intermediate Education Board afford the most reliable information. The returns of the results of the examinations of the Royal University show the vast machinery of education set in motion and controlled in large measure by the Royal University.

I find for the year 1900 that 151 institutions have prepared students for the Matriculation Examination, 63 for the First University Examination in Arts, 43 for the Second University Examination in Arts, 26 for the B.A. Examination, and 23 for the M.A. Examination, whilst 2,658 students entered for the various examinations, of whom 1,783 passed. (See Royal University Calendar for 1900).

The Schools under the Intermediate Board of Education in Ireland, which began its operations in 1879—*i.e.*, two years before the foundation of the Royal University, may be regarded to a certain extent as feeders of the Royal University; and, in judging of the Royal University Results, and comparing them with those of the Queen's University, the degree to which secondary education was promoted in Ireland by the Intermediate Board cannot be overlooked. From the Report of the Intermediate Commissioners for 1899 it appears that 210 Schools for boys and 153 Schools for girls were in receipt of Result Fees for that year.

The report shows that the number of students who presented themselves for examination in the ten years from 1890 till 1900 inclusive, in the following four grades, were as follows:—

PREPARATORY GRADE—		
Boys,	16,332	
Girls,	4,635	
		20,967
JUNIOR GRADE—		
Boys,	29,499	
Girls,	4,927	
		34,426
MIDDLE GRADE—		
Boys,	6,479	
Girls,	2,775	
		9,254
SENIOR GRADE—		
Boys,	2,726	
Girls,	1,186	
		3,912

Of course, it is from the Senior Grade, whose age limit is nineteen, that University students are chiefly drawn from the Intermediate schools. What proportion of these proceed to the University I have not time to investigate; but the above returns show that nine out of every ten boys in the Junior Grade drop out, and never reach the Senior, whilst three out of every four girls similarly disappear from the examination returns. The extent to which encouragement is given by the Intermediate Education Board, by prizes and Exhibitions to students and by payments to teachers, is an interesting subject of inquiry. During the year 1899 the following awards were made:—

	Boys.	Girls.
Preparatory Grade—£20, tenable for one year,	100	33
Junior Grade—£20 a year for three years,	187	71
Middle Grade—£30 a year for two years,	49	21
Senior Grade—£50,	24	10
	360	135
Total,	495	

To ascertain the number really receiving aid during the year 1899 it would be necessary to add to the total of 495 the Exhibitioners of the Junior Grade in 1897 and 1898, and the Exhibitioners of the Middle Grade in 1899 who retained the Exhibitions awarded in 1897 and 1898 respectively. The total sum paid to students in 1899, excluding small money prizes, was £17,611.

The managers of the schools received, in 1899, result fees amounting to £53,093 11*s.* 7*d.*; 5,306 students passed the examinations in that year, and result fees were paid on 5,054, the average fee per student being, thus, £10 10*s.* 1*d.*

I fear the Intermediate Education returns are a true index of the social condition of the people, for I find that Connaught, which is well known to be the poorest province in Ireland, out of the total of £53,093 paid in result fees, only received £2,704—*i.e.*, between 1-19th and 1-20th (actually 10-196ths), whilst, according to its population in 1901 (649,635), which is about 1-7th of the whole population of Ireland (4,456,546), it should have secured £7,584. (See Report of Intermediate Board of Education for 1899.)

Whilst I have introduced the statistics in regard to Intermediate Education, it is not to be supposed that I do so to show that it is desirable in any way, by artificial means, to push on more students than at present, to qualify for professional life.

In relation, however, to the question of increasing the material for Irish Colleges and Universities, an inquiry as to whether the large funds administered by the Intermediate Education Board are applied to the best advantage is much required.

Many children of parents who require no help obtain education in well-equipped schools at the public expense, and win a large proportion of the money prizes.

In any well-ordered scheme of education all money now so foolishly wasted would be applied to help worthy students who required assistance to pursue a University career or prepare for some suitable calling.

In the Royal University a decline in numbers, similar to that at the Intermediate examinations from the lower grade to the higher, takes place from Matriculation to Degree, as shown by the appended tables. A large number stop at Matriculation, or the First or Second University Examination in Arts, as the case may be. To what extent this dropping off may be

owing to want of means, or want of capacity, or abandonment of University study for trade, commerce, and various forms of industry it is impossible to estimate. There is one potent factor not commonly observed, viz., the large demand for youths of sixteen or seventeen, up till about twenty-five, for various departments of the Civil Service. But whatever cause or causes may operate in Ireland, the London University has exactly the same experience, as appears from the following summaries of results of the two Universities:—

ROYAL UNIVERSITY.

SUMMARY FOR 15 YEARS IN ARTS.

	Candidates.	Passes.
Matriculation,	14,775	9,512
1st Univ.,	9,297	5,496
2nd Univ.,	4,779	3,427
B.A.,	4,031	2,172
M.A.,	408	281

LONDON UNIVERSITY.

RETURNS FOR THE YEAR 1900.

	Candidates.	Passes.
Matriculation,	3,938	1,883
Intermediate Arts,	491	171
Intermediate Sc.,	755	518
B.A.,	340	176
B.Sc.,	193	75
D.Sc.,	33	18
	22	16

I have not the means of ascertaining how many of those who failed to pass at one examination entered for subsequent examinations; but the returns afford irrefutable evidence that (even allowing for those who, at an early stage of the Arts course, proceed to the Medical or other faculties) a very small proportion of those who matriculated ever pass the B.A. examination, and that, therefore, in the Faculty of Arts the University careers of by far the larger number are abortive.

It would not be correct to estimate the extent to which University Education prevails in Ireland merely by the numbers who pass the various examinations in the Royal University and the University of Dublin. The candidates for the Roman Catholic priesthood and for the ministry of the Presbyterian Church are not required to take a degree in any University, whilst they are all compelled by their respective Churches to have a literary and scientific education equivalent to that required for a degree in Arts, *i.e.*, they require the education, but do not require the University stamp.

It would be interesting to know to what extent Irish Colleges and Universities train students for the learned professions in excess of the requirements of Ireland. Information in relation to this matter will be found in Tables XXI. and XXII.

In the Tables appended, relating to the Royal University, I have specified Honours in Arts for the B.A. and M.A. examinations. I have not even distinguished the first and second class. Considering the peculiar and unfair constitution of the Examining Boards of the Royal University, I do not consider the awards of Honours and prizes as a reliable criterion of the relative merits of the different candidates. Consequently, any close or painstaking analysis of the Honour results would not be of any special value.

ROYAL UNIVERSITY OF IRELAND

TABLES.—FACULTY OF ARTS.

Showing the Number of Students who have passed the various Examinations in the Faculty of Arts for fifteen years, from 1886 till 1900 inclusive.

The most important Colleges and Schools preparing Students for the various Examinations are specified separately, so that the relative importance of these Institutions, their advance or decline, may be estimated.

Under the heading "Various" all the smaller Colleges and Schools are embraced, likewise Institutions of the highest rank, such as Trinity College, the Royal College of Science, Oxford University, &c., from which there is only a Student occasionally; also some Institutions which have come into notice within the last few years, of which Loreto College, Stephen's-green, Dublin, seems from its record the most important. To have specified all these Institutions separately would have complicated the Table without any advantage.

The Honors are only specified for the B.A. and M.A. Examinations.

TABLE No. 1.—FACULTY OF ARTS.

NON-SECTARIAN STATE COLLEGES.

	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900	TOTALS. Mat'n.	1st Univ. Exam. in Arts	2nd Univ. Exam. in Arts	B.A.	M.A.	AVERAGE PER ANNUM. 1st Five Years.	2nd Five Years.	3rd Five Years.	Number of the Fellows of the R.U.I. who teach in different Colleges.
QUEEN'S COLLEGE, BELFAST—																								
Matriculation	1	-	-	-	-	1	-	-	-	-	-	-	-	-	-	2	-	-	-	-	-	-	-	
1st Univ. Exam. in Arts	27	33	36	27	39	32	29	30	19	31	27	31	21	20	19	-	421	-	-	-	32·4	28·2	23·6	
2nd Do.	36	33	28	25	28	31	33	21	29	28	26	25	25	20	18	-	-	406	-	-	30	28·4	22·8	Seven.
B.A. Exam. { Pass	22	15	21	10	14	12	16	16	11	9	10	6	5	12	8	-	-	-	187	-	28	22·6	16·6	
B.A. Exam. { Honors	9	14	12	12	10	14	12	12	10	9	9	7	6	13	7	-	-	-	156	-				
M.A. Exam. { Pass	3	3	3	2	1	-	1	-	-	2	-	-	-	-	-	-	-	-	-	15	3·8	1·6	1·4	
M.A. Exam. { Honors	-	1	1	1	4	-	1	2	1	1	4	-	1	-	2	-	-	-	-	19				
QUEEN'S COLLEGE, CORK—																								
Matriculation	1	1	-	1	-	-	-	-	-	1	-	-	-	-	-	4	-	-	-	-	-	-	-	
1st Univ. Exam. in Arts	9	6	11	2	14	6	13	5	4	4	5	-	7	8	5	-	99	-	-	-	8·4	6·4	5	
2nd Do.	7	14	9	10	4	10	7	10	5	10	3	10	4	5	3	-	-	111	-	-	8·8	8·4	5	Three.
B.A. Exam. { Pass	3	3	8	3	3	2	4	3	1	3	1	1	1	2	1	-	-	-	39	-	6·6	4·2	2·2	
B.A. Exam. { Honors	1	3	3	1	5	-	1	3	1	3	1	-	1	1	2	-	-	3	26					
M.A. Exam. { Pass	1	-	-	-	-	-	1	-	-	-	-	-	-	-	-	-	-	-	-	2	·4	·4	·2	
M.A. Exam. { Honors	-	-	1	-	-	-	1	-	-	-	1	-	-	-	-	-	-	-	-	3				
QUEEN'S COLLEGE, GALWAY—																								
Matriculation	-	1	-	-	1	1	-	-	-	2	-	-	2	-	2	9	-	-	-	-	-	-	-	
1st Univ. Exam. in Arts	9	9	10	19	16	20	13	12	19	11	11	12	14	16	20	-	211	-	-	-	12·6	15	14·6	
2nd Do.	10	9	10	7	13	12	12	8	11	15	11	12	14	9	10	-	-	163	-	-	9·8	11·6	11·2	
B.A. Exam. { Pass	4	2	1	6	3	7	6	4	2	3	5	6	3	6	2	-	-	-	60	-	5·4	8·4	6	Three.
B.A. Exam. { Honors	3	2	3	-	3	4	3	3	5	5	2	1	2	1	2	-	-	-	39					
M.A. Exam. { Pass	-	1	-	-	-	-	-	1	3	1	-	-	-	-	-	-	-	-	-	6	·8	1·6	·8	
M.A. Exam. { Honors	-	1	-	2	-	-	1	1	1	-	1	1	-	-	2	-	-	-	-	10				
																15	731	680	507	55				

REMARKS.—Belfast and Cork Queen's Colleges show a steady decline for the three successive periods of five years. Galway has shown some increase.

ROYAL UNIVERSITY OF IRELAND—*continued.*

TABLE II.—FACULTY OF ARTS—*continued.*

MAGEE COLLEGE, DERRY (Presbyterian).

	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900		Totals. Mat'n.	1st Univ. Exam. in Arts	2nd Univ. Exam. in Arts	B.A.	M.A.	Average per Annum. 1st Five Years.	2nd Five Years.	3rd Five Years.	
MAGEE COLLEGE, LONDONDERRY—																Forward	15	731	680	507	55				
Matriculation	-	-	-	-	1	1	-	-	-	-	-	-	-	-	-		2	-	-	-	-	-	-	-	
1st Univ. Exam. in Arts	8	12	7	7	9	8	11	5	8	4	5	7	7	4	3		-	105	-	-	-	8·6	7·2	5·2	Number of the Fellows of the R.U.I. who teach in different Colleges.
2nd Do.	6	11	11	7	4	8	7	8	8	4	7	3	1	6	6		-	-	97	-	-	7·8	7	4·6	
B.A. Exam. {Pass	1	2	1	3	3	2	1	1	5	4	2	3	1	1	2		-	-	-	32	-	2·4	3	2·6	
B.A. Exam. {Honors	-	-	-	-	2	-	1	-	-	1	1	2	-	1	-		-	-	-	8					
M.A. Exam. {Pass}	-	-	-	-	1	-	-	-	-	-	-	-	-	-	-		-	-	-	-	1	-	-	·4	One.
M.A. Exam. {Honors	-	-	-	-	-	-	-	-	-	-	-	-	1	-	1		-	-	-	-	2				

REMARKS—Magee College shows a general decline. The number of Students taking Arts Degrees might be slightly increased were it not that the General Assembly of the Presbyterian Church recognises for the Candidates for the ministry of the Church a certificate in Arts from this College, after three years attendance in the Literary and Scientific Department, as equivalent to a Degree in Arts. For the last few years an average of about three have taken such certificates.

TABLE III.—FACULTY OF ARTS.

UNIVERSITY COLLEGE, DUBLIN (Roman Catholic). One of the Colleges constituting the Catholic University of Ireland.

	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900		Totals. Mat'n.	1st Univ. Exam. in Arts	2nd Univ. Exam. in Arts	B.A.	M.A.	Average per Annum. 1st Five Years.	2nd Five Years.	3rd Five Years.	
UNIVERSITY COLLEGE, DUBLIN—																Forward	17	836	777	547	58				
Matriculation	18	9	8	16	11	15	13	25	12	24	23	10	18	18	12		232	-	-	-	-	12·4	17·8	16·2	Number of the Fellows of the R.U.I. who teach in different Colleges.
1st Univ. Exam. in Arts	19	26	10	13	17	17	26	18	24	19	25	24	24	21	22		-	305	-	-	-	17	20·8	23·2	
2nd Do.	18	16	8	11	18	15	11	16	13	26	18	22	14	13	12		-	-	231	-	-	14·2	16·2	15·8	
B.A. Exam. {Pass	3	8	7	1	2	11	4	7	2	2	8	5	6	6	8		-	-	-	80	-	8·8	11·6	12·8	
B.A. Exam. {Honors	6	2	5	3	8	7	9	3	9	4	8	9	8	5	5		-	-	-	91					
M.A. Exam., {Pass	2	-	-	2	1	3	3	-	1	3	-	-	1	1	-		-	-	-	-	17	3	4·6	2·8	Fifteen.
M.A. Exam., {Honors	3	1	-	5	1	2	3	3	2	3	1	6	1	3	1		-	-	-	-	35				
Total of the Colleges represented on the Examining Boards of the Royal University																	249	1,141	1,008	718	110				

REMARKS—The Table shows a general increase at the different Examinations except the M.A. Examination. The large number of honors at both the B.A. and the M.A. Examinations should be noted. Besides, this College has nearly as large a number of M.A. Degrees as the Queen's Colleges and Magee College altogether.

The foregoing five Colleges have all the Teaching Fellows assigned to them.

All the following Colleges and Schools have no Teaching Fellows, and no representation on the Examining Boards of the Royal University.

ROYAL UNIVERSITY OF IRELAND—*continued.*

TABLE IV.—FACULTY OF ARTS—*continued.*

OTHER ROMAN CATHOLIC COLLEGES CONSTITUTING WITH UNIVERSITY COLLEGE, DUBLIN, THE "CATHOLIC UNIVERSITY OF IRELAND."

	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900		TOTALS. Mat'n.	1st Univ. Exam. in Arts	2nd Univ. Exam. in Arts	B.A. Exam.	M.A. Exam.	AVERAGE PER ANNUM. 1st Five Years.	2nd Five Years.	3rd Five Years.
UNIVERSITY COLLEGE, BLACKROCK—																Forward	249	1,141	1,008	718	110	–	–	–
Matriculation	4	6	17	22	19	7	14	11	8	6	11	12	10	21	16		184	–	–	–	–	13·6	9·2	14
1st Univ. Exam. in Arts	13	4	7	9	8	7	5	8	5	3	3	5	3	4	2		–	86	–	–	–	8·2	5·6	3·4
2nd Do.	8	8	4	3	7	5	5	4	3	2	1	1	2	2	2		–	–	57	–	–	6	3·8	1·6
B.A. Exam. { Pass	3	3	1	1	1	1	1	–	1	1	1	–	1	–	–		–	–	–	15	–	3·8	2·6	1·2
B.A. Exam. { Honors	5	1	1	3	–	3	3	2	1	–	1	1	–	1	1		–	–	–	23				
M.A. Exam. { Pass	1	1	–	–	–	–	–	–	–	–	–	–	1	–	–		–	–	–	–	3	·8	0	·2
M.A. Exam. { Honors	2	–	–	–	–	–	–	–	–	–	–	–	–	–	–		–	–	–	–	2			
ST. PATRICK'S COLLEGE, CARLOW—																								
Matriculation	17	14	12	12	9	17	14	5	3	2	4	8	19	15	13		164	–	–	–	–	12·8	8·2	11·8
1st Univ. Exam. in Arts	7	15	9	10	11	6	4	1	2	3	–	–	2	9	10		–	89	–	–	–	10·4	3·2	4·2
2nd Do.	–	6	4	3	2	6	2	–	–	2	–	–	–	–	4		–	–	29	–	–	3	2	·3
B.A. Exam. { Pass	–	–	1	3	3	1	4	2	–	–	–	–	–	–	–		–	–	–	14	–	1·6	1·4	0
B.A. Exam. { Honors	–	–	–	1	–	–	–	–	–	–	–	–	–	–	–		–	–	–	1				
M.A. Exam. { Pass	1	–	–	–	1	–	–	–	–	–	–	–	–	–	–		–	–	–	–	2	·4	–	–
M.A. Exam. { Honors	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–		–	–	–	–	–			
HOLY CROSS COLLEGE, CLONLIFFE—																								
Matriculation	8	6	11	6	14	5	11	10	7	11	10	12	14	2	4		131	–	–	–	–	9	8·8	8·4
1st Univ. Exam. in Arts	6	9	1	7	5	11	4	5	7	6	7	10	5	11	6		–	100	–	–	–	5·6	6·6	7·8
2nd Do.	6	4	6	–	5	5	7	4	5	7	5	8	8	4	9		–	–	83	–	–	4·2	5·6	6·8
B.A. Exam. { Pass	3	3	3	–	–	1	1	1	–	–	1	1	6	5	–		–	–	–	25	–	3·2	2·4	3·4
B.A. Exam. { Honors	3	–	1	3	–	3	3	1	1	1	1	1	2	–	–		–	–	–	20				
M.A. Exam. { Pass	–	1	–	–	–	–	–	–	–	–	–	–	–	1	–		–	–	–	–	2	·2	0	·1
M.A. Exam. { Honors	–	–	–	–	–	–	–	–	–	–	–	–	–	1	–		–	–	–	–	1			
ST. PATRICK'S COLLEGE, MAYNOOTH—																								
Matriculation	1	1	–	–	–	–	–	–	–	–	–	–	–	–	–		2	–	–	–	–	·4	–	–
1st Univ. Exam. in Arts	–	1	–	–	–	–	–	–	1	–	–	–	–	–	–		–	2	–	–	–	·2	·2	–
2nd Do.	1	–	–	–	–	–	–	–	–	–	–	–	–	–	–		–	–	1	–	–	·2	–	–
B.A. Exam.	–	–	–	–	–	1	–	–	–	–	–	–	–	–	–		–	–	–	1	–	–	·2	–
M.A. Exam.	–	1	1	–	–	–	–	–	–	–	–	–	–	–	–		–	–	–	–	2	·4	–	–
																	730	1,418	1,178	817	122			

REMARKS.—University College, Blackrock, and St. Patrick's College, Carlow, have declined greatly and steadily at all Examinations, except the Matriculation, so that they can only be regarded as Secondary schools.
Holy Cross College, Clonliffe, has, on the whole, somewhat advanced.
Maynooth College is tabulated here and not classed under the heading "Various," because it is a College of the "Catholic University of Ireland." It is besides of special importance, because in the opinion of law officers of the Crown it is a "College endowed with public money." Its professors were and are eligible for appointment as teaching Fellows of the Royal University, at a salary of £400 per annum; but, were they so appointed, the salaries which they derive from Maynooth would have to be ascertained and deducted from the £400 attached to the office of teaching Fellow in the Royal University.
Maynooth College has about 500 resident students for the R. C. Church. These receive a literary and scientific education of four years' duration, equivalent to what would be required for an Arts Degree. The students of Maynooth and of other R. C. Ecclesiastical Seminaries must be added to the roll of those receiving higher education in Ireland.
Regarding all the Colleges constituting the "Catholic University of Ireland" as parts of a whole, controlled by one governing body, it will be found that the annual average for the last five years is lower than that for the first five years at the 1st and 2nd University and the M.A. Examinations respectively, whilst at the B.A. Examinations the respective averages are exactly equal.

ROYAL UNIVERSITY OF IRELAND—*continued.*

TABLE V.—FACULTY OF ARTS—*continued.*

OTHER LEADING ROMAN CATHOLIC COLLEGES.

	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900		Totals. Mat'n.	1st Univ. Exam. in Arts.	2nd Univ. Exam. in Arts.	B.A.	M.A.	Average per Annum. 1st Five Years.	2nd Five Years.	3rd Five Years.
CLONGOWES WOOD COLLEGE—																Forward	730	1,418	1,178	817	122			
Matriculation	11	22	32	16	30	19	14	14	14	20	23	21	15	18	21		290	-	-	-	-	22·2	16·2	19·6
1st Univ. Exams. in Arts	-	7	13	12	5	4	2	2	2	1	8	3	5	6	6		-	76	-	-	-	7·4	2·2	5·6
2nd Do.	-	2	4	3	2	-	-	-	-	-	-	-	-	-	-		-	-	11	-	-	2·2	-	-
B.A. Exams.	-	-	1	1	2	-	-	-	-	-	-	-	-	-	-		-	-	-	4	-	·6	-	-
M.A. Exams.	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-
ST. MALACHY'S COLLEGE, BELFAST—																								
Matriculation	1	13	20	9	13	15	13	6	6	4	14	14	20	12	10		175	-	-	-	-	11·2	9·8	14
1st Univ. Exams. in Arts	10	2	12	17	13	9	11	9	7	-	7	7	6	15	12		-	137	-	-	-	10·8	7·2	9·4
2nd Do.	8	7	-	3	-	1	1	-	1	-	1	1	1	-	4		-	-	23	-	-	3·6	·6	1·4
B.A. Exams. { Pass	4	3	2	-	-	-	1	-	-	-	-	-	-	-	-		-	-	-	10	-	2·2	·4	-
B.A. Exams. { Honors	-	1	1	-	-	-	-	-	-	1	-	-	-	-	-		-	-	-	3				
M.A. Exams.	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-		-	-	-	-	-	-	-	-
ST. MUNGRET'S COLLEGE, LIMERICK—																								
Matriculation	9	10	6	10	16	23	27	10	13	17	24	14	16	21	21		237	-	-	-	-	10·2	18	19·2
1st Univ. Exams. in Arts	10	12	5	1	4	11	15	17	6	9	3	11	14	14	12		-	144	-	-	-	6·4	11·6	10·8
2nd Do.	11	9	8	3	-	-	9	9	12	4	7	2	8	8	8		-	-	93	-	-	6·2	6·8	6·6
B.A. Exams. { Pass	5	3	3	4	3	-	-	1	4	5	-	7	1	5	7		-	-	-	48	-	4·8	2	4
B.A. Exams. { Honors	1	1	3	1	-	-	-	-	-	-	-	-	-	-	-		-	-	-	6				
M.A. Exams.	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-		-	-	-	-	1	·2	-	-
PRESENTATION BROTHERS, CORK—																								
Matriculation	1	4	6	2	15	13	13	13	10	18	21	22	24	17	16		195	-	-	-	-	5·6	13·4	20
1st Univ. Exams. in Arts	1	2	2	3	2	11	7	8	6	6	7	9	10	8	8		-	90	-	-	-	2	7·6	8·4
2nd Do.	-	-	2	2	2	1	3	2	4	3	2	3	1	3	2		-	-	30	-	-	1·2	2·6	2·2
B.A. Exams. { Pass	-	-	-	-	2	2	1	1	2	3	-	-	1	1	-		-	-	-	13	-	·4	2	·4
B.A. Exams. { Honor	-	-	-	-	-	-	1	-	-	-	-	-	-	-	-		-	-	-	1				
M.A. Exams. Pass	-	-	-	-	-	-	-	-	1	1	-	1	-	-	-		-	-	-	-	3	-	·4	·2
																	1,627	1,865	1 345	902	126			

REMARKS.—Clongowes Wood College and St. Malachy's College, Belfast, in the first five years gave promise of development, but they have retrogressed. St. Mungret's College and Presentation Brothers' College have made great strides at the Matriculation and 1st University Examination, but have practically been without change for the other Examinations. St. Mungret's College, according to my recollection of a Report of recent legal proceedings in the Rolls Court in Ireland, has two distinct departments, one of them being for ordinary lay Students, and the other for Candidates for the Priesthood. I presume that the students who passed the examinations in the Royal University are from the lay department, and that the students for the Church abstained from the examinations like the students of Maynooth.

TABLE VI.—FACULTY OF ARTS—*continued.*

WOMEN'S COLLEGES.

The following are the most important Colleges for Women.

	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900		Totals. Matriculation.	1st Univ. Exam. in Arts.	2nd Univ. Exam. in Arts.	B.A. Exam.	M.A. Exam.	Average per Annum. First Five Years.	Second Five Years.	Third Five Years.
ALEXANDRA COLLEGE, DUBLIN—																Forward.	1,627	1865	1,345	902	126			
Matriculation, ...	14	8	9	14	11	8	16	15	14	16	19	17	25	17	16		219	–	–	–	–	11·2	13·8	18·8
1st University Examination in Arts,	5	11	6	4	8	9	10	12	12	13	11	12	19	15	8		–	155	–	–	–	6·8	11·2	13
2nd Do., Do.,	5	6	6	4	5	5	6	8	7	6	13	8	9	12	8		–	–	108	–	–	5·2	6·4	10
B.A. Exam. {Pass, ...	1	2	3	4	–	1	3	5	4	4	5	5	11	5	5		–	–	–	58	–	3·2	5·4	9·4
B.A. Exam. {Honors, ...	–	2	2	2	–	4	1	2	2	1	5	4	1	2	4		–	–	–	32				
M.A. Exam. {Pass, ...	–	–	–	1	–	–	–	–	–	–	–	1	1	1	–		–	–	–	–	4	1	1	4
M.A. Exam. {Honors, ...	–	–	–	–	–	–	1	–	–	–	–	–	–	–	1		–	–	–	–	2			
VICTORIA COLLEGE, BELFAST—																								
Matriculation, ...	4	8	7	15	14	25	18	18	14	24	22	18	19	13	18		237	–	–	–	–	9·6	19·8	18
1st University Examination in Arts,	6	2	5	5	10	10	15	14	15	9	17	15	12	17	11		–	163	–	–	–	5·6	12·6	14·4
2nd Do., Do.,	2	3	4	6	3	11	11	13	12	11	14	14	9	9	14		–	–	136	–	–	3·6	11·6	12
B.A. Exam. {Pass, ...	–	–	1	4	1	3	5	4	5	8	5	9	13	9	7		–	–	–	74	–	1·6	7·2	11·8
B.A. Exam. {Honors, ...	1	–	–	1	–	3	1	1	3	3	4	3	2	3	4		–	–	–	29				
M.A. Exam. {Pass, ...	–	1	–	–	–	–	–	–	–	–	–	–	–	–	–		–	–	–	–	1	·6	–	·4
M.A. Exam. {Honors, ...	–	1	–	–	1	–	–	–	–	–	1	–	1	–	–		–	–	–	–	4			
ST. MARY'S COLLEGE, DUBLIN—																							Period of Two Years.	
Matriculation, ...	–	–	–	–	–	–	–	–	13	12	11	8	5	10	6		65	–	–	–	–	–	12·5	–
1st University Examination in Arts,	–	–	–	–	–	–	–	–	3	8	7	10	6	2	8		–	44	–	–	–	–	5·5	6·6
2nd Do., Do.,	–	–	–	–	–	–	–	–	2	3	4	4	7	4	5		–	–	29	–	–	–	2·5	4·8
B.A. Exam. {Pass, ...	–	–	–	–	–	–	–	–	2	–	2	–	2	3	2		–	–	–	11	–	–	1·5	3·2
B.A. Exam. {Honors, ...	–	–	–	–	–	–	–	–	–	1	1	2	–	3	1		–	–	–	8				
M.A. Exam. {Pass, ...	–	–	–	–	–	–	–	–	–	–	–	1	–	–	–		–	–	–	–	1	–	·5	·2
M.A. Exam. {Honors, ...	–	–	–	–	–	–	–	–	1	–	–	–	–	–	–		–	–	–	–	1			
																	2,148	2227	1,618	1,114	139			

St. Mary's College was established in 1894 : therefore the returns are only for seven years, so that I cannot compare five years averages.

REMARKS.—The notable feature about the above Colleges for Women is the great and uninterrupted increase of the annual averages, those for the third period of five years being twice, thrice, four times, and in one instance seven times greater than those for the first five years.

ROYAL UNIVERSITY OF IRELAND—*continued.*

TABLE VII.—FACULTY OF ARTS—*continued.*

KELVIN HOUSE, BELFAST—UNIVERSITY CLASSES.

	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900		TOTALS. Mat'n.	1st Univ. Exam. in Arts.	2nd Univ. Exam. in Arts.	B.A.	M.A.	AVERAGE PER ANNUM For Three Successive Periods of Five Years each.		
UNIVERSITY CLASSES, BELFAST—																Forward	2,148	2,227	1,613	1,114	139			
Matriculation	2	11	16	26	33	27	26	36	21	23	35	42	41	40	34		413	–	–	–	–	17·6	26·6	38·4
1st Univ. Exams. in Arts	–	6	13	20	26	47	39	26	40	33	29	20	43	40	45		–	436	–	–	–	13	37	37·2
2nd Do.	–	–	1	7	8	10	10	15	23	17	17	14	17	19	21		–	–	179	–	–	3·2	15	17·6
B.A. Exams. Pass	–	–	1	2	–	3	–	4	5	15	14	12	22	17	17		–	–	–	112	–	·6	5·4	16·4
B.A. Exams. Honors	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–		–	–	–	–	–	–	–	–
M.A. Exams. Pass	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–		–	–	–	–	–	–	–	–
M.A. Exams. Honors	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–		–	–	–	–	–	–	–	–
																	2,561	2,663	1 797	1,226	139			

REMARKS—Kelvin House is a private school, at which both male and female students are taught. Its progress has been remarkable, and is even greater than that of the Women's Colleges.

TABLE VIII.

MIXED, *i.e.*—When a Student has made a return of having attended more than one College or School, or having partly studied at College, and partly Privately.

	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900									
MIXED—																Forward	2,561	2,663	1,797	1,226	139			
Matriculation	30	71	36	43	54	38	29	19	27	31	41	31	47	24	40		564	–	–	–	–	46·8	28·8	37·2
1st Univ. Exams. in Arts	36	31	35	31	30	39	35	25	33	24	32	31	36	21	22		–	461	–	–	–	32·6	31·2	28·4
2nd Do.	25	42	38	22	28	20	23	31	33	33	28	27	18	26	34		–	–	428	–	–	31	28	26·6
B.A. Exams. Pass	8	14	18	8	19	12	12	10	13	27	13	19	13	17	12		–	–	–	215	–	18·8	17·8	19·6
B.A. Exams. Honors	4	7	2	7	7	4	2	4	2	3	5	7	1	5	6		–	–	–	66				
M.A. Exams. Pass	2	2	3	1	2	3	2	1	2	–	4	–	2	2	4		–	–	–	–	30	5	4·8	3·6
M.A. Exams. Honors	3	5	2	2	3	3	4	3	3	3	1	–	1	3	1		–	–	–	–	37			
																	3,125	3,124	2,225	1,507	206			

REMARKS—The combinations under this head are of the most varied character, as for example Queen's College, Belfast, and Methodist College, Queen's College, Belfast, and University Classes, Queen's College, Belfast, and Victoria College, Queen's College, Belfast, and Private Study, and so with other Colleges and Schools. The Students being free to do what they like, take advantage of their liberty.

TABLE IX.—FACULTY OF ARTS—*continued.*

VARIOUS COLLEGES AND SCHOOLS.

	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900
VARIOUS COLLEGES AND SCHOOLS.															
Matriculation, ...	253	256	293	277	317	328	311	370	268	296	351	338	348	355	364
1st University Examination in Arts,	71	66	75	48	62	66	78	76	100	55	73	81	67	91	89
2nd Do. Do. ...	18	22	11	23	16	23	24	25	29	31	27	37	29	27	34
B.A. Exams. { Pass, ...	2	6	10	7	8	5	5	14	9	11	12	12	11	7	10
B.A. Exams. { Honors, ...	2	4	4	6	3	1	2	9	4	2	1	1	4	1	3
M.A. Exams. { Pass, ...	-	-	-	-	-	-	-	-	1	1	1	-	-	-	1
M.A. Exams. { Honors, ...	-	1	-	1	1	1	1	1	2	1	3	1	-	-	1

	TOTALS.					AVERAGE PER ANNUM For Three Successive Periods of Five Years each.		
	Matriculation.	1st Univ. Exam. in Arts.	2nd Univ. Exam. in Arts.	B.A.	M.A.			
Forward	3,125	3,124	2,225	1,507	206			
	4,725	—	—	—	—	279·2	314·6	351·2
	—	1,098	—	—	—	64·4	75	80·2
	—	—	376	—	—	18	26·4	30·8
	—	—	—	129	—	10·4	12·4	12·4
	—	—	—	47				
	—	—	—	—	4	·6	1·6	1·4
	—	—	—	—	14			
	7,850	4,222	2,601	1,683	224			

REMARKS.—The majority of these Colleges are only Secondary schools as shown by the small proportion of the Students who proceed to the Degree of B.A. Many of the Students, doubtless, pursue their studies for the B.A. and M.A. Examinations at more important schools.

TABLE X.

PRIVATE TUITION AND PRIVATE STUDY.

	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900
PRIVATE TUITION AND PRIVATE STUDY.															
Matriculation, ...	149	139	130	111	163	177	126	127	64	76	95	88	126	97	94
1st University Examination in Arts,	115	95	96	89	83	89	69	70	67	78	81	90	71	101	80
2nd Do. Do. ..	39	89	58	59	63	56	56	42	45	52	56	53	66	40	52
B.A. Exams. { Pass, ...	16	24	38	27	43	37	25	26	22	32	21	22	25	23	25
B.A. Exams. { Honors, ...	7	3	11	5	4	3	5	5	11	1	5	8	8	3	4
M.A. Exams. { Pass, ...	1	7	1	3	3	2	1	2	2	7	1	3	-	3	1
M.A. Exams. { Honors, ...	2	1	1	2	2	1	2	-	2	-	3	1	1	1	1

	TOTALS.					AVERAGE PER ANNUM For Three Successive Periods of Five Years each.		
	Matriculation.	1st Univ. Exam. in Arts.	2nd Univ. Exam. in Arts.	B.A.	M.A.			
Forward	7,850	4,222	2,601	1,683	224			
	1,762	—	—	—	—	138·4	114	100
	—	1,274	—	—	—	95·6	74·6	84·6
	—	—	826	—	—	61·6	50·2	53·4
	—	—	—	406	—	35·6	33·4	28·8
	—	—	—	83				
	—	—	—	—	37	4·6	3·8	3·0
Total for Fifteen Years.	—	—	—	—	20			
	9,612	5,496	3,427	2,172	281			

REMARKS.—The Students under this head, as a rule, greatly exceed in numbers those under any of the preceding headings except for the Matriculation Examination.

ROYAL UNIVERSITY OF IRELAND—*continued.*

TABLE XI.—FACULTY OF ARTS—*continued.*

TABLE showing the Numbers of Men and Women who have Passed the various Arts Examinations from 1886 till 1900 inclusive.

	MATRICULATION.				1ST UNIVERSITY EXAMINATION IN ARTS.				2ND UNIVERSITY EXAMINATION IN ARTS.				B.A. EXAMINATION.				M.A. EXAMINATION.			
	Men.	Women.	Total.	Per-centage of Women.	Men.	Women.	Total.	Per-centage of Women.	Men.	Women.	Total.	Per centage of Women.	Men.	Women.	Total.	Per-centage of Women.	Men.	Women.	Total.	Per-centage of Women.
1886, ...	435	89	524	16·96	310	42	352	11·9	179	22	201	10·94	109 (37) Hons.	9 (5) Hons.	118 (F)	7·62	21 (10) Hons.	1 Hons.	22	4·54
1887, ...	498	82	580	14·13	301	48	349	13·75	242	39	281	13·87	111 (34)	17 (7)	128	13·28	25(H) (8)	5 (3)	30 (G)	16·66
1888, ...	518	85	603	14·09	310	43	353	12·18	183	29	212	13·67	149 (42)	19 (6)	168	11·3	11 (3)	2 (2)	13	15·38
1889, ...	478	102 (A)	580	17·58	283	41	324	12·65	169	29	198	14·64	102 (36)	27 (9)	129	20·93	20 (12)	2 (1)	22	9·09
1890, ...	614	107	721	14·84	305	57	362	15·74	176	32	208	15·38	139 (41)	10 (1)	149	6·71	17 (10)	4 (2)	21	19·
1891, ...	558	162	720	22·5	354	48	402	11·94	173	46	219	21·	120 (35)	27 (10)	147	13·6	15 (7)	—	15	—
1892, ...	491	160	651	24·57	313(B)	73	386	18·91	184	43	227	18·94	106 (39)	27 (5)	133	20·3	18 (12)	4 (2)	22	18·18
1893, ...	493	186	679	27·37	260	83	343 (C)	24·19	158	58	216	24·19	111 (35)	33 (10)	144	22·91	13 (10)	1	14	7·14
1894, ...	367	127	494	25·7	272	108	380	28·42	185(D)	57	242	23·54	102 (40)	35(E) (9)	137	25·54	15 (8)	7 (4)	22	31·81
1895, ...	427	156	583	26·41	227	90	317	28·39	184	70	254	27·55	117 (29)	45 (6)	162	27·77	18 (8)	5	23	21·7
1896, ...	534	170	704	24·14	261	97	358	27·09	163	77	240	32·08	101 (32)	43 (12)	144	29·85	17 (11)	4 (4)	21	19·04
1897, ...	474	184	658	27·96	280	107	387	27·64	169	75	244	30·73	110 (35)	44 (11)	154	28·57	13 (9)	2	15	13·3
1898	554	195	749	26·03	271	101	372	27·15	162	71	233	30·47	101 (30)	56 (5)	157	35·66	9 (5)	2 (1)	11	18·18
1899, ...	495	185	680	27·2	309	114	423	26·95	145	62	207	29·95	110 (30)	48 (16)	158	30·37	15 (8)	1	16	6·25
1900, ...	518	170	688	24·7	279	109	388	28·09	163	83	246	33·73	84 (18)	61 (21)	145	45·51	13 (8)	3 (2)	16	18·75
Totals for 15 years, ...	7,454	2,160	9,614		4,335	1,161	5,496		2,635	793	3,423		1,672	501	2,173		240	43	283	

REMARKS.—This Table shows a remarkable and continuous increase of the number of Women who pass the various Examinations in Arts, and likewise the steadily increasing percentage of the Women.

GENERAL REMARK—The foregoing Tables, Nos. I. to XI., have been compiled from Lists published in the Minutes of the Senate of the Royal University, and checked by Tables appended to the Annual Reports to Parliament. There are slight discrepancies in the numbers marked (A), (B), (C), (D), (E), (F), (G), and (H), amounting in all to about a score, which I have no means of correcting, and to which I would not refer but for the sake of accuracy.

TABLE XII.—FACULTY OF ARTS—*continued.*

PERCENTAGES of Students from various Institutions and of Private Students who passed the various Arts Examinations for fifteen years from 1886 till 1900 inclusive (St. Mary's College, Dublin, is an exception, as it has only been in operation for seven years).

	—	Matriculation.	1st University Examination in Arts.	2nd University Examination in Arts.	B.A.	M.A.	Distribution of the Teaching Fellows of the Royal University amongst the Colleges.
	Queen's College, Belfast, ...	·02	7·66	11·84	15·75	12·1	Fourteen of the Fellows teach in these Colleges.
	„ Cork, ...	·04	1·81	3·23	2·99	1·77	
	„ Galway, ...	·09	3·83	4·75	4·55	5·69	
	Magee College, Derry, ...	·02	1·92	2·82	1·84	1·06	
Constitute the R.C. University.	R.C. University College, Dublin.	2·41	5·54	6·74	7·87	18·54	The remaining fifteen Fellows teach in this College.
	University College, Blackrock, Co. Dublin, ...	1·91	1·58	1·66	1·74	1·77	All these, with the exception of "Mixed," have no representation on the Examining Boards of the Royal University. Many of the students classed under "Mixed" have been partly educated at one or more of the Colleges represented on the Examining Boards.
	St. Patrick's College, Carlow, ...	1·71	1·65	·84	·69	·7	
	Holy Cross College, Clonliffe, ...	1·36	1·81	2·42	2·07	1·06	
	St. Patrick's College, Maynooth, ...	·02	·03	·02	·04	·7	
Other R.C. Colleges.	Clongowes Wood College, ...	3·01	1·3	·3	·18	—	
	St. Malachy's College, Belfast, ...	1·82	2·5	·8	·59	—	
	St. Munget's College, Limerick, ...	2·46	2·62	2·85	2·48	·35	
	Presentation Brothers, Cork, ...	2	1·8	·87	·6	1·07	
Women's Colleges.	Alexandra College, Dublin, ...	2·27	2·82	3·15	4·14	2·13	
	Victoria College, Belfast, ...	2·46	2·96	3·96	4·74	1·77	
	St. Mary's College, Dublin (for seven years), ...	0·67	·8	·84	·87	·7	
	University Classes, Belfast, ...	4·29	7·93	5·22	5·15	—	
	Mixed, ...	5·86	8·38	12·48	12·93	23·85	
	Various Colleges and Schools, ...	49·15	19·97	10·97	8·1	6·4	
	Private Study and Private Tuition, ...	18·33	23·18	24·1	22·51	20·28	
		99·90	100·09	99·86	99·83	99·95	

REMARKS.—In addition to the Fellows mentioned above, there are eight Junior Fellows and usually nineteen additional Examiners, who assist the Fellows in the Examinations. The eight Junior Fellows have secured their position by examination, and are not obliged to teach in any College. The nineteen Examiners are appointed by the year. In the year 1900, five of these were not connected with any College associated with the University; of the others, I understand six were so associated, whilst the remaining eight were distinguished Graduates of the University. I cannot attach the eight to Institutions connected with the University.

ROYAL UNIVERSITY OF IRELAND—*continued.*

TABLE XIII.—FACULTY OF MEDICINE.

TABLE showing the Number of Students from the various Medical Schools who have passed the various Medical Examinations from the year 1891 till 1900 inclusive, and the representation of the different Schools on the Examining Boards for the final Examination in Medicine.

N.B.—I choose 1891 to begin with, as from that time the rule that all Students for Degrees should qualify in Medicine, Surgery, and Midwifery, taking their triple qualification of M.B., B.Ch., and B.A.O., came into operation. So few after that date took the higher Degrees of M.D., M.Ch., and M.A.O. that I omit these Degrees altogether from the Table.

	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900	TOTALS. 1st Exam. in Medicine.	TOTALS. 2nd Exam. in Medicine.	TOTALS. 3rd Exam. in Medicine.	TOTALS. M.B., B.Ch., and B.A.O.	AVERAGE PER ANNUM. For the first Five Years.	AVERAGE PER ANNUM. For the second Five Years.	Representation of the different Schools on the Examining Boards for the final Examination in Medicine.
QUEEN'S COLLEGE, BELFAST—																	
1st Exam. in Medicine,	*30*	*42*	*30*	*22*	*21*	*29*	*31*	*27*	*27*	*25*	*284*	—	—	—	*29*	*27·8*	
2nd Do.,	30	28	40	33	25	23	26	31	35	27	—	298	—	—	31·2	28·4	
3rd Do.,	34	27	22	24	31	21	20	27	27	33	—	—	266	—	27·6	25·6	3 Examiners.
M.B., B.Ch., and B.A.O.,	19	15	35	20	20	25	24	18	26	26	—	—	—	228	21·8	23·8	
QUEEN'S COLLEGE, CORK—																	
1st Exam. in Medicine,	20	24	21	24	15	10	12	13	11	9	159	—	—	—	20·8	11	
2nd Do.,	8	11	16	15	19	15	12	8	13	7	—	124	—	—	13·8	11	
3rd Do.,	11	4	15	10	11	17	12	11	6	10	—	—	107	—	10·2	11·2	(*a*) 2 Examiners.
M.B., B.Ch., and B.A.O.,	13	9	9	8	8	9	13	8	7	10	—	—	—	94	9·4	9·4	
QUEEN'S COLLEGE, GALWAY—																	
1st Exam. in Medicine,	9	6	7	6	5	4	4	3	5	6	55	—	—	—	6·6	4·4	
2nd Do.,	5	5	7	9	4	6	4	5	3	1	—	49	—	—	6	3·8	
3rd Do.,	3	6	2	4	6	6	3	5	5	4	—	—	44	—	4·2	4·6	1 Examiner.
M.B., B.Ch., and B.A.O.,	1	1	3	-	3	-	2	2	3	1	—	—	—	16	1·6	1·6	(He is a Fellow).
CATHOLIC UNIVERSITY SCHOOL OF MEDICINE, DUBLIN—																	
1st Exam. in Medicine,	8	19	11	11	18	8	17	11	16	22	141	—	—	—	13·4	14·8	(*b*) Six Examiners, of whom one is a Fellow, are Teachers in this School. Two Examiners, of whom one is a Fellow, are on the staff of Richmond Hospital, and their teaching is available for Students of Dublin generally.
2nd Do.,	8	6	16	15	6	13	10	14	8	23	—	119	—	—	10·2	13·6	
3rd Do.,	9	9	6	9	14	11	10	12	9	13	—	—	102	—	9·4	11	
M.B., B.Ch., and B.A.O.,	5	11	10	6	7	6	16	6	10	10	—	—	—	87	7·8	9·6	
MIXED—(*i.e.*, where a Student is entered from more than one School).																	
1st Exam. in Medicine,	-	1	4	-	-	-	-	-	-	3	11	—	—	—	1	1·2	
2nd Do.,	7	4	3	4	4	2	-	2	-	2	—	28	—	—	4·4	1·2	
3rd Do.,	4	4	3	4	3	4	3	2	2	-	—	—	29	—	3·6	2·2	
M.B., B.Ch., and B.A.O.,	10	2	5	2	7	4	3	8	5	5	—	—	—	51	5·2	5	
VARIOUS SCHOOLS sending only an occasional Student for one or more of the Examinations.																	
1st Exam. in Medicine,	1	2	1	1	4	2	3	2	2	-	18	—	—	—	1·8	1·8	
2nd Do.,	6	-	2	-	-	2	2	1	-	1	—	14	—	—	1·6	1·2	
3rd Do.,	4	5	2	1	1	3	1	-	2	1	—	—	20	—	2·6	1·4	
M.B., B.Ch., and B.A.O.,	7	1	6	3	-	2	-	-	-	-	—	—	—	19	3·4	·4	
Totals for 10 years.											668	632	568	495			

(*a*) One of these examines in two distinct Subjects, *i.e.*,—These two Examiners represent three Examinations.

(*b*) One of these examines in two Subjects.

ROYAL UNIVERSITY OF IRELAND—*continued.*

TABLE XIV.—FACULTY OF MEDICINE—*continued.*

TABLE showing the percentages of Students from the different Colleges who have passed the various Examinations in Medicine.

1st UNIVERSITY EXAMINATION IN MEDICINE—		3rd UNIVERSITY EXAMINATION IN MEDICINE—	
Queen's College, Belfast	42·5 p.c.	Queen's College, Belfast	46·83 p.c.
Queen's College, Cork	23·8	Queen's College, Cork	18·83
Queen's College, Galway	8·23	Queen's College, Galway	7·74
R. Catholic University School of Medicine ...	21·1	R. Catholic University School of Medicine	17·95
Mixed	1·64	Mixed	5·1
Various	2·69	Various	3·52
	99·96		99·97
2nd UNIVERSITY EXAMINATION IN MEDICINE—		M.B., B.Ch., and B.A.O.—	
Queen's College, Belfast	47·15	Queen's College, Belfast	46
Queen's College, Cork	19·62	Queen's College, Cork	19
Queen's College, Galway	7·75	Queen's College, Galway	3·23
R. Catholic University School of Medicine ...	18·8	R. Catholic University School of Medicine	17·57
Mixed	4·43	Mixed	10·3
Various	2·2	Various	3·83
	99·95		99·93

REMARKS.—Tables XIII. and XIV. show the remarkable anomaly that the more important the School the less its representation in the most important examinations in this faculty.

TABLE XV.—FACULTY OF LAW.

TABLE showing the Number of Students who have passed the various Examinations.

	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900	Totals for Fifteen Years. 1st Exam. in Law.	LL.B.	LL.D.
QUEEN'S COLLEGE, BELFAST—																		
1st Exam. in Law	-	-	-	-	1	1	3	-	1	4	-	-	1	-	1	12	-	-
LL.B.	1	1	2	1	-	1	2	1	-	-	4	-	1	1	-	-	15	-
LL.D, ...	2	-	-	-	3	-	-	-	-	-	-	-	-	-	-	-	-	5
QUEEN'S COLLEGE, CORK—																		
1st Exam. in Law	-	-	-	-	-	3	-	-	2	-	-	-	-	-	-	5	-	-
LL.B.	1	-	-	-	-	2	-	-	-	-	-	-	-	-	-	-	3	-
LL.D.	-	1	-	1	-	-	1	-	-	-	-	-	-	-	-	-	-	3
QUEEN'S COLLEGE, GALWAY—																		
1st Exam. in Law	-	-	-	-	-	-	-	-	3	-	-	-	-	-	-	3	-	-
LL.B.	1	2	-	1	-	-	-	-	-	1	-	1	-	-	-	-	6	-
LL.D.	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1
ROMAN CATHOLIC UNIVERSITY COLLEGE, DUBLIN—																		
1st Exam. in Law	-	-	-	-	-	-	-	-	1	1	1	-	-	3	1	7	-	-
LL.B.	-	-	-	-	-	-	-	-	-	-	1	1	1	-	-	-	3	-
LL.D.	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
MIXED—																		
1st Exam. in Law	-	-	-	-	2	1	2	1	-	-	-	1	-	-	-	7	-	-
LL.B.	2	3	1	3	1	-	1	4	1	1	1	-	-	1	1	-	20	-
LL.D.	-	2	-	-	6	-	-	-	2	-	-	-	-	2	1	-	-	13
VARIOUS—																		
1st Exam. in Law	-	-	-	-	-	-	3	-	2	-	-	-	1	-	-	6	-	-
LL.B.	-	-	2	-	-	-	-	1	1	-	-	-	-	-	-	-	4	-
LL.D.	-	-	2	2	-	-	2	-	-	-	-	-	1	-	-	-	-	7
PRIVATE STUDY—																		
1st Exam. in Law	-	-	-	-	12	9	10	8	13	14	11	10	3	2	4	96	-	-
LL.B.	3	6	7	17	11	2	2	4	10	9	5	5	6	2	8	-	99	-
LL.D.	1	2	3	7	3	3	2	1	-	2	1	1	-	3	4	-	-	33
Totals in Fifteen Years, ...																136	150	62

REMARKS.—The Record in Law in fifteen years is so extremely small that I do not calculate for different periods of five years as I do in Arts and Medicine, but I would point out that Students who have studied altogether privately form the following percentage for the different examinations:—

1st Exam. in Law	70 per cent. private study.
LL.B.	66 per cent. "
LL.D.	53 per cent. "

DOCUMENTS, XIX.

ROYAL UNIVERSITY OF IRELAND—*continued.*

TABLE XVI.—FACULTY OF ENGINEERING.

TABLE showing the Number of Students who have passed the various Examinations.

	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900	TOTALS. 1st Eng.	2nd Eng.	B.E.	M.E.
QUEEN'S COLLEGE, BELFAST—																			
1st Engineering Examination ...	1	2	3	1	2	2	2	2	1	-	3	1	2	2	1	25	-	-	-
2nd do. ...	2	-	1	4	1	3	1	2	1	3	-	2	2	1	1	-	24	-	-
B.E.	1	2	1	2	3	2	2	1	2	1	3	-	1	1	3	-	-	25	-
M.E.	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
QUEEN'S COLLEGE, CORK—																			
1st Engineering Examination ...	2	5	2	2	3	3	1	-	3	3	3	1	1	5	3	37	-	-	-
2nd do. ...	3	-	3	2	1	2	2	2	-	3	2	2	3	1	-	-	26	-	-
B.E.	2	1	1	4	1	-	2	2	-	-	3	-	-	4	2	-	-	22	-
M.E.	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
QUEEN'S COLLEGE, GALWAY—																			
1st Engineering Examination ...	5	2	-	2	5	3	4	6	7	5	4	2	2	2	1	50	-	-	-
2nd do. ...	1	2	1	1	-	4	2	3	4	3	4	9	3	2	-	-	39	-	-
B.E.	1	-	2	1	2	-	2	5	-	4	2	5	6	5	3	-	-	38	-
M.E.	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
UNIVERSITY COLLEGE, DUBLIN—																			
1st Engineering Examination ...	-	1	-	1	-	-	-	1	-	-	-	-	-	1	1	5	-	-	-
2nd do. ...	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
B.E.	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
M.E.	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
MIXED—																			
1st Engineering Examination ...	-	4	1	3	3	3	1	2	2	-	2	1	2	3	2	29	-	-	-
2nd do. ...	-	-	3	-	2	4	4	1	1	-	1	1	1	2	6	-	26	-	-
B.E.	-	-	-	-	1	1	2	1	1	-	-	-	1	1	3	-	-	11	-
M.E.	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
VARIOUS—																			
1st Engineering Examination ...	2	-	1	2	1	1	-	-	-	1	1	3	1	1	2	16	-	-	-
2nd do. ...	2	3	-	-	1	1	1	-	-	-	1	1	1	2	-	-	13	-	-
B.E.	-	2	2	-	-	-	-	-	-	-	-	-	-	1	-	-	-	5	-
M.E.	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
PRIVATE STUDY—																			
1st Engineering Examination ...	1	2	2	1	2	4	3	2	-	-	-	-	3	2	-	22	-	-	-
2nd	1	-	-	-	1	-	1	2	1	-	-	-	-	-	2	-	8	-	-
B.E.	-	-	1	-	1	1	-	-	2	1	2	-	-	-	-	-	-	8	-
M.E.	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1
Totals in Fifteen Years, ...																184	136	109	1

REMARKS.—The striking feature about the above table is the very small proportion of Students who have passed by private Study entirely. The following are the percentages for the various Examinations, viz.:—

1st Engineering, about 12 p.c. Private Study.
2nd Engineering, „ 6 p.c. „
B.E. „ 7 p.c.

There seems to be no Faculty of Engineering in University College, Dublin.
The contrast of this Faculty with that of Law is remarkable.

QUEEN'S UNIVERSITY AND ROYAL UNIVERSITY.

TABLE XVII.

Comparing the Passes for the various examinations for a like period of years, and showing the changes induced by the Royal University.

	Matriculation.	B.A.	M.A.	LL.B.	LL.D.	B.E.	M.D. Queen's. M.B., B.Ch., and B.A.O. Royal.
QUEEN'S UNIVERSITY— 1867 till 1881 inclusive in Arts, Law, and Engineering; 1872 till 1881 in Medicine.	3,724	662	242	45	27	119	495
ROYAL UNIVERSITY— 1886 till 1900 inclusive in Arts, Law, and Engineering; 1891 till 1900 in Medicine.	9,612	2,172	281	150	62	109	495

The triple Degree of M.B., B.Ch., and B.A.O. is the nearest equivalent in the Royal to the M.D. of the Queen's University.
Ten years is chosen for Medicine, because there was a period of transition from the old system of medical qualification to the new in the Royal University, in which no comparison could be made.
The enormous increase in Arts Degrees and in Law in the Royal will be apparent, whilst Medicine has been stationary, and there has been a slight decline in Engineering.

QUEEN'S UNIVERSITY.

TABLE XVIII.

Showing the entries of Matriculated and Non-Matriculated Students in the Queen's University, from 1849–50 up till 1881, inclusive :—

1849-50 till March, 1859,	Matriculated.	Non-Matriculated.
1859	169	49
1860	234	61
1861	276	51
	1,944	682

The following are arranged in periods of five years :—

1862	236	37
1863	257	32
1864	242	46
1865	199	42
1866	208	19
	1,142	176
1867	227	34
1868	202	41
1869	211	34
1870	211	49
1871	230	39
	1,081	197

Arranged in periods of five years—*continued* :—

	Matriculated.	Non-Matriculated.
1872	243	33
1873	211	42
1874	229	54
1875	259	49
1876	267	49
	1,239	227
1877	272	43
1878	309	43
1879	329	32
1880	343	36
1881	378	46
	1,631	205
Totals,	7,037	1,487

DEGREES conferred during the same period—

Arts Degrees,	1,527
Medical Degrees and Diplomas,	1,946
Law Degrees and Diplomas,	121
Engineering Degrees,	186
Diploma in Agriculture,	13
	3,793

QUEEN'S UNIVERSITY AND UNIVERSITY OF DUBLIN.

TABLE XIX.

Comparing the Queen's University and Dublin University, from 1867 till 1881, in relation to number of Students :—

QUEEN'S UNIVERSITY.

Students in *actual* attendance in the three Colleges of the Queen's University.

1867	762
1868	755
1869	737
1870	758
1871	745
1872	741
1873	781
1874	785
1875	810
1876	844
1877	886
1878	920
1879	958
1880	1,010
1881	1,154

See Queen's University Calendar for 1882, pages 334 to 348.

UNIVERSITY OF DUBLIN.

Students *on the Rolls* of Trinity College. Many of these only paid fees and passed Examinations but did not attend the College Classes.

1867	1,298
1868	1,283
1869	1,267
1870	1,190
1871	1,189
1872	1,202
1873	1,129
1874	1,188
1875	1,152
1876	1,157
1877	1,181
1878	1,203
1879	1,244
1880	1,231
1881	1,235

See Dublin University Calendar for 1900-1901 (vol. I., part II.), page 76.

REMARKS ON TABLES XVIII. AND XIX.

With the year 1881 the history of the Queen's University apparently closes—but only apparently. In that year the greatest educational blunder of the past century was perpetrated. The only progressive, liberal, and free educational institution in Ireland was dissolved, and 3,793 graduates scattered over the world, many in the service of the State, were deprived of the advantage of the very name of their University. What influence that scandalous tricky legislation has had on Irish educational institutions since it would be difficult to estimate. Many of the graduates have remained consistently hostile to its successor; many, under great disadvantages, have tried to make the best of things; a considerable number have been apparently apathetic, but have virtually boycotted Irish institutions. The Commissioners must remember—and I have given prominence to the statistics of the Queen's University, so that they will have no chance of forgetting—that the time has come now for the wronged graduates of the Queen's University to make their power felt, either to support Irish institutions, or to help to destroy them.

DOCUMENTS, No. XIX.

To show still more strongly the wrongs of the Queen's University graduates, I have introduced statistics relating to the University of Dublin—a non-progressive institution—whose rights were too carefully guarded by the Government. By a strange irony of fate a pure teaching University, about which so many people talk now-a-days, was destroyed, and a University which combined the joint purpose of a teaching and examining University, just like the Royal University, was preserved. To aggravate matters, the hand of the University of Dublin in the affairs of the Queen's University is distinctly seen. It was not a helping hand. The very Act of Parliament dissolving the Queen's University and establishing the Royal, the Charter of the Royal University, and the Statutes of the Royal University, bear the impress of Trinity College. All this I hope to prove at the proper time. Trinity influence must hereafter be confined to its own legitimate domain.

GENERAL OBSERVATIONS ON PRECEDING TABLES.

My investigation of the affairs of the Royal University having demonstrated that not even one of the five colleges intimately associated with the Royal University can be considered as prosperous, notwithstanding the lavish encouragement of education by the Intermediate Board for so many years, it naturally occurred to me that there must be some deep-seated cause not yet ascertained. This was impressed on me more and more by the consideration that the Roman Catholic University College, Dublin, with its preponderating influence in all the examinations, and with several colleges serving, if the Roman Catholic Church so willed, as feeders, has made hardly any progress. There has not been any ecclesiastical ban in operation to account for this, as in the case of the late Queen's University. I have, therefore, directed my inquiries outside of the Royal University. What is the experience of Trinity College? What is the supply and demand respectively for the professions of Medicine and Divinity? Do the Irish Colleges suffice for the wants of Ireland? or do they supply professional men for other parts of the world? As higher education in Ireland means education for one of the professions, the question whether the demands for higher education in this restricted sense were or were not fully, and more than fully, met by the existing institutions, and whether the alleged insufficiency of facilities for higher education was or was not imaginary, naturally at once arose. The following statistics will, I hope, help to solve this question:—

Table XI. shows a decline, but not a great one, in the male students in the Royal University.

The decline in Trinity College is positively alarming, as the following Table proves.

UNIVERSITY OF DUBLIN.

TABLE XX.

STUDENTS ON THE ROLLS OF TRINITY COLLEGE UNDER THE DEGREE OF M.A., FROM 1886 TILL 1900 INCLUSIVE.

The numbers in Trinity College are actually less than they appear, as a considerable number are on the Rolls who are not actually Students in the ordinary sense of the term.

An occupant of Chambers, for example, may be on the Rolls—

Average per annum,	from 1886 till 1890, inclusive, ...	1,237
Do.,	from 1891 till 1895, inclusive, ...	1,108
Do.,	from 1896 till 1900, inclusive, ...	1,091

N.B.—There is a remarkable decline for the year 1900-1901. The total number for that year is only 976

The following tables will give an idea to what extent Irish Universities and Colleges supply the needs of Ireland and other countries:—

UNIVERSITY OF DUBLIN.

TABLE XXI.

Showing the University Degrees and the residences of the Graduates on the Electoral Roll of the University of Dublin:—

	Divinity.	Medicine.	Arts.	Law.
Ireland, ...	832	244	739	118
Other parts of United Kingdom, ...	1,150	290	373	47
Colonies and Dependencies, ...	53	29	45	17
Other Countries, ...	76	27	60	7
No Address, ...	34	34	296	22
	2,145	624	1,513	211

Music, 34; C.E., 2. Grand total, 4,534.

REMARKS.—I understand the majority of Graduates, Diplomates, and Licentiates, in the Secular Faculties, and of holders of the Testimonium in Divinity are not on the Electoral Roll, and it is probable their distribution will be very much the same as that of the Graduates on the Roll. For a period of fifty-eight years, from 1840 till 1897, 3,339 Testimoniums were granted, in other words an average of fifty-seven per annum. There was no need for these in Ireland—where did they settle?

Under the heading "Divinity" I include all those on the roll styled "Rev.," without regard to whether these clergymen have only received an Arts education, in Trinity College, preliminary to Divinity study elsewhere, or have attended Divinity classes in Trinity, or have taken a Testimonium in Divinity or a Divinity Degree from the University of Dublin, or have had Divinity training in an English Theological College, or have passed the "Cambridge Preliminary Examination for Holy Orders," or have passed a Bishop's examination. I regard them all as Irishmen in the Clerical profession in Ireland or elsewhere.

IRISH MEDICAL DEGREES AND QUALIFICATIONS.

TABLE XXII.

Showing the distribution of persons holding Irish Medical Qualifications according to the Medical Directory of 1900.

	Ireland.	London.	England (Provincial).	Wales.	Scotland.	Resident Abroad.	Naval, Military, and Indian Medical Service.	TOTAL.
Royal University of Ireland	568	135	379	29	9	114	279	1,513
University of Dublin ...	361	65	283	12	1	122	190	1,034
Irish Licensing Bodies ...	1,081	201	627	43	7	303	343	2,605
	2,010	401	1,289	84	17	539	812	5,152

REMARKS.—The Medical Graduates of the Royal University are greatly in excess of those of the University of Dublin.

The number of Practitioners in Ireland holding Irish qualifications is ... 2,010,
Whilst those outside of Ireland number ... ... 3,142.

DEGREES AND QUALIFICATIONS OF IRISH MEDICAL PRACTITIONERS OBTAINED OUTSIDE OF IRELAND.

There are many more medical men educated in Ireland than the Irish Schools get credit for.

TABLE XXIII.

Showing medical practitioners in Ireland, chiefly educated in Ireland, who have taken qualifications elsewhere. These, for practical purposes, may all be regarded as Irishmen. Only a few Scotchmen or Englishmen settle in Ireland, and mostly in connection with Medical Schools.

Scotch Licensing Bodies	370
Scotch Universities	66
English Licensing Bodies	29
English Universities	4
Colonial and Foreign Universities	8
	477

REMARKS.—Students who, for whatever reason, do not try to obtain a qualification in Ireland commonly resort to the Scotch Licensing Boards.

I have no means of tracing other Irish Students educated in Ireland, of whom there is a large number, who take qualifications from Scotch Licensing Bodies, and settle out of Ireland.

THE LEGAL PROFESSION AND UNIVERSITY EDUCATION.

ANALYSIS of Roll of registered Solicitors in Ireland for the year.

Total 1,637

Of these, 136 have taken University Degrees as follows:—

LL.B. and LL.D.	48
B.A.	57
M.A.	31
	136

ANALYSIS of List of Judges and Barristers.

Total 1,030

Of these, 631 have taken Degrees, viz.:—

LL.B. and LL.D.	163
M.A.	157
B.A.	311
	631

THE CHURCHES.

The chief Churches in Ireland are the Roman Catholic Church, the Protestant Episcopal Church, and the Presbyterian Church. Are any more facilities required for the higher education of candidates for the ministry of these Churches than at present exist?—The answer must be in the negative.

ROMAN CATHOLIC CHURCH.

It is impossible to find full information about the Roman Catholic Church. The supply apparently far exceeds the Irish demand:—

Priests ordained in 1899, . . .	177
Vacancies by death in Irish Catholic Church in 1899, ...	73
Excess of ordinations over vacancies in Ireland, ...	104

(See Irish Catholic Directory for 1900, pp. 339 to 351 inclusive.)

PROTESTANT EPISCOPAL CHURCH.

See Table XXI.

PRESBYTERIAN CHURCH.

Licentiates from 1895 till 1901, inclusive,	190
Ordinations, ...	141
Excess, ...	49

The ordinations are considerably in excess of the requirements of the Presbyterian Church in Ireland. The excess is distributed in the Colonies and the Missions in India and China.

In the year 1900 there were actually eighty licentiates and ministers without charge of congregations. It was hardly necessary to go into this matter, except to make the statement as complete as possible, as the Presbyterian Church does not complain of want of facilities for higher education. See minutes of the General Assembly for 1901.

CONCLUDING REMARKS.

As often happens, when research or inquiry is instituted to ascertain the truth, the investigator arrives at results not anticipated—so it has happened in this case.

I began this investigation to find the real facts of the case, hoping merely to help the Commissioners to frame a plan for the reform of the Royal University. In that I hope I have to some extent succeeded. I cannot help thinking, however, that the facts point to another solution of the Irish Education Question.

The professions are overcrowded in Ireland. Irish Universities and Colleges provide professional men in very large numbers for the Empire. There is, therefore, no need for further facilities in that direction. If further facilities are required it must be in some other direction; perhaps in providing efficient teachers with University training for the Primary and Secondary schools, and in promoting commercial, scientific, and technical education.

There is not a prosperous college in connection with the Royal University. Trinity College is in a decaying condition. It has no money for scientific developments. Its Junior Fellows, from the diminution of the number of students, from whom they derive their income, are deeply dissatisfied. The Board of Trinity College has made despairing efforts to attract students to their Medical School by alterations in the regulations. A large section of the Episcopal Church are deeply concerned about the Divinity School of Trinity College, and fear that if steps are not soon taken there will be no funds left for a Protestant Episcopal Divinity College.

The logical conclusion, I think, is not that there should be more Universities in Ireland than now exist, but rather that the Divinity School should be separated from Trinity College, and that Trinity should continue as a college for secular learning, and that there should be only one great National University, constructed on representative principles, with its affiliated colleges in every quarter of Ireland.

WILLIAM A. M'KEOWN.

20, COLLEGE-SQUARE, EAST,

BELFAST, 18th SEPTEMBER, 1901.

(2.)

TABLE Showing the Constitution of the Senate of the Royal University of Ireland.

(See the evidence of Dr. M'KEOWN, q. 2490, p. 144).

Members of Senate of Queen's University at the date of its dissolution.	Senate of the Royal University nominated in Charter.	Members of the Committee appointed on June, 24th, 1880, to prepare Scheme.
His Grace the Duke of Leinster, M.A. (Oxon.), Chancellor.	His Grace the Duke of Abercorn, Chancellor.	
Right Hon. Sir Robert Peel.		
Right Rev. William, Lord Bishop of Killaloe, D.D.		
His Grace Richard C., Archbishop of Dublin, D.D.	His Grace Richard C., Archbishop of Dublin.	
The Lord Talbot de Malahide.		
The Lord Clermont, D.L.		
The Right Hon. the Lord Emly.	Lord Emly.	Lord Emly.
The Right Hon. the Lord O'Hagan.	Lord O'Hagan.	
(I did not see any of these at a meeting of the Senate of the Queen's University.)		
William K. Sullivan, PH.D., D.SC., President, Queen's College, Cork.	Dr. Sullivan.	Dr. Sullivan.
Peter Redfern, M.D., D.Sc., F.R.C.S.E.	Dr. Redfern.	
Maxwell Simpson, LL.D., M.D., D.Sc., F.R.S.		
Sir Robert Kane, LL.D., D.Sc., F.R.S.	Sir Robert Kane.	Sir Robert Kane.
Rev. Robinson Scott, D.D., D.LIT.	Rev. Robinson Scott.	Rev. Robinson Scott.
John Thomas Banks, M.D., D.Sc.	Dr. Banks.	
Thomas W. Moffett, LL.D., President, Queen's College, Galway.	Dr. Moffett.	Dr. Moffett.
Geo. J. Allman, LL.D., D.Sc.	Dr. Allman.	
David Ross, M.A., LL.D.		
Hans M'Mordie, M.A., LL.D.		
E. D. J. Wilson, M.A., LL.D.	E. D. J. Wilson.	
William A. M'Keown, M.D.	William A. M'Keown.	
Rev. J. Leslie Porter, D.D., D.LIT., President, Queen's College, Belfast.	Rev. Dr. Porter.	Rev Dr. Porter.
G. Johnston Stoney, M.A., D.Sc., F.R.S., Sec.		
Andrew M. Porter, M.A., LL.D., M.P., Solicitor-General in Ireland.		
(These did the work of the Senate.)	(These are the only representatives of the dissolved Queen's University, on the Senate of the Royal, and Dr. M'Keown and E. D. J. Wilson the only Graduates of the Queen's University.)	
	Cardinal M'Cabe.	
	The Earl of Granard.	
	The Earl of Kenmare.	
	Bishop Woodlock.	
	Chief Justice Morris.	
	Justice Barry.	
	Very Rev. Henry Francis Neville, D.D.	Rev. Dean Neville.
	Rev. Dr. Kavanagh.	
	Arthur MacMurrough Kavanagh, Esq.	
	Edmund Dease, Esq.	
	Rev. Gerald Molloy, D.D.	Rev. Dr. Molloy.
	Francis R. Cruise, M.D.	
	R. D. S. Lyons, M.B.	
	Thomas Hayden, Fellow of the College of Physicians.	
	Christopher T. Redington, Esq.	Mr. Redington.
	(Nominated by the Crown to represent Roman Catholic interests. To these must be added Lord Emly and Lord O'Hagan, who were on the Senate of the Queen's University, but did not attend the meetings; and were hostile to it.)	
	Dr. Ball, Lord Chancellor of Ireland and Vice-Chancellor of the University of Dublin.	Dr. Ball.
	The Earl of Rosse (now Chancellor of the University of Dublin.)	Earl of Rosse.
	The Most Rev. Lord Plunket.	
	Alexander Macalister, Professor in Trinity College.	Dr. Macalister.
	James Greer.	
	John Young, B.A., Trinity.	
	(Represent the University of Dublin. The Archbishop of Dublin should be added to this list, and, indeed, a number of the other Senators otherwise classified.)	
	Rev. William F. Stevenson, M.A.	
	Robert Scott, Esq.	
	(Others.)	

DOCUMENTS, XIX. 99.—102.

(3.)

STATEMENT prepared by Dr. M'KEOWN, for the information of the Senate of the Royal University of Ireland, and dated 9th December, 1899.

(See the evidence of Dr. M'KEOWN, p. 148).

I purpose proposing at the next Meeting of Senate the following resolutions :—

1st—That Extern Examiners be appointed in the Faculties of Arts and Medicine, so far as the Funds of the Royal University will allow.

2nd—That a Committee be appointed to enquire as to the Examinations in these faculties in which Extern Examiners are most required, and as to the Funds which are now or hereafter could be made available for the payment of such Examiners.

My chief reason for proposing these resolutions is, that the Examinations are regarded generally by the public, by teachers and by students, and even by members of the Senate, as unfair, mainly, through the peculiar constitution of the Examining Boards, and that the appointment of Extern Examiners would certainly lessen that unfairness and do great good in other ways.

To ascertain the grounds for the prevalent belief in the unfairness, and to what extent it is justified, it is necessary to investigate the relations of the Royal University with the students and with the colleges.

Assuming that the constitution of the Examining Boards is unfair, and that material injury is thereby occasioned to many students and to colleges, then it seems to me that the Senate is imperatively required to take some action, not only by its obvious duty to see fair play all round, but in view of its responsibility to Parliament and the public for the proper fulfilling of an accepted public trust.

The relation of the Royal University to the Students.

1. The students from University College, Dublin, and the Catholic University School of Medicine have the immense advantage of being examined, as a rule, in one half of every Examination, by their own teachers, whilst the students from other colleges are examined only in a small part by their own teachers.

2. At the adjudication of marks, at all the Examining Boards, the students of University College and the Catholic University School of Medicine are strongly represented, and the students of every other school very badly.

3. As a result, the awards of prizes, &c., by the Royal University, since its foundation, have been vitiated and unreliable, the prizes, &c., obtained by students of University College, Dublin, and the Catholic University School of Medicine having been obtained with the odds greatly in their favour, whilst the prizes, &c., obtained by other students have been gained with the odds greatly against them.

4. What might have been anticipated has actually occurred, as shown by Archbishop Walsh in his book on the "Irish University Question." The fact that the students of University College, and the Catholic University School of Medicine, have been so continuously successful in obtaining valuable prizes, &c., out of all proportion to their numbers, is presumptive evidence that there is something wrong in the Examinations, and is sufficiently remarkable to demand enquiry. On the actual Examinations, doubtless, the successful candidates were entitled to their prizes, &c., but under more equitable conditions other candidates might have been the fortunate winners, and other persons might have competed. (See Table I.)

5. How the constitution of the Boards of Examiners may affect the Examinations will be better understood by taking an example. Table II. shows the relative position of the students from the various schools to the Examiners in the final Examination for the Degrees of M.B., B.Ch., B.A.O. The injustice is so glaring that comment is not required.

The position of the Richmond Hospital, in relation to the Royal University, requires an explanation. The injustice to the three Queen's Colleges by the great predominance at the Examination of teachers in the Catholic University School of Medicine is greatly aggravated by the fact that one of the Fellows in Surgery and an Examiner in Medicine are teachers in that hospital. Their teaching is easily available to all Dublin students. In the two subjects especially, in which the personal element of the Examiners counts for so much, it is easy to see at what a disadvantage all students from provincial schools are placed.

6. As will be seen from Table No. 3 the Arts students from "other colleges and schools" (*i.e.* those not in any way represented on the Examining Board), and private students exceed in number, greatly, all the other students, and in competitive examinations have a greater grievance than the students of the Queen's Colleges and Magee College.

The relations of the Royal University to the Colleges associated with the University.

The constitution of the Boards of Examiners is unfair to all the colleges and schools except to University College, Dublin, and the Catholic University School of Medicine, both of which have a predominant influence in all the examinations of the University.

When Institutions are represented on Boards of Examiners common justice demands that they should be represented fairly according to their importance. In the Royal University the representation is sometimes in the inverse ratio as the more important the Institution the less its representation. For example, in the final examination for the Medical Degrees, Belfast has about one-sixth of the representation it ought to have. whilst Dublin has four times as much. It is natural that the teachers in a school of the importance of Belfast—so badly represented—should object to have their students, who are taught after certain educational methods, subjected to examination by teachers in a competing school whose educational methods may be altogether different.

See Table IV., showing number of persons from various Medical Schools who have graduated in 1889, 1894, and 1899, and Table V., contrasting the number of Fellows and Examiners representing the different Medical Schools, with the number such Schools ought to have if regulated by the importance of the Schools.

The relations of the Royal University to Parliament and the Public.

Parliament has granted to the Royal University £20,000 per annum of public money, and the Senate may reasonably be asked to show that the money has been applied in such a manner as to meet with public approval.

1. The first duty of the University is to allocate sufficient money to secure Boards of Examiners worthy of public confidence—the provision of prizes is a very secondary matter.

That this was understood, at the foundation of the University, will be apparent from the following correspondence :—Mr. Forster, Chief Secretary for Ireland, in a letter to the Secretaries, dated 22nd July, 1881, states that before allotting any portion of the endowment for exhibitions, prizes, or other benefits for students, "sufficient should be retained to provide adequately for the indispensable official expenses of the University, for the examinations which will require to be held, and for the various incidental outlays connected with these essential matters."

On the instruction of a Committee of the Senate the Secretaries replied on the 27th July, 1881. The following is an extract from the letter :—

"The course of instruction adopted by the Senate involves examinations in a great variety of subjects. This the Committee find will necessitate a considerable number of examiners, and as, in order to secure confidence in their proceedings, the qualifications of those selected to discharge this duty should be of a superior character, the expenditure under this head must be large. The Committee do not anticipate that it can be less than £8,000 a year.

"The residue of the income to be granted by Parliament would be available for Scholarships, Exhibitions, Prizes, or other rewards for students."

If to "secure confidence" in the proceedings of the examiners was the prime consideration, it is evident that that object has not been attained. Adequate provision has not been made for impartial examinations.

2. Parliament and the public have a right to be satisfied that due care has been taken that the large sums expended annually in prizes, &c., amounting in the aggregate, since the foundation of the University, to £69,537 15*s.* 5*d.*, and the present year to £5,983 2*s.* have been awarded on examinations in which the candidates have had fair play.

Present Power of Senate.

The Senate theoretically has the power to carry out radical reform of the examinations, but practically cannot do so unless the members representing various Institutions and interests agree to make appointments on a different plan from that which has hitherto been in operation. It can, however, at once, by the appointment of Extern Examiners, remove to some extent the causes of complaint.

Extern Examiners in Arts Faculty.

I leave to those who have thorough knowledge of the requirements of the Arts Faculty to suggest the subjects in which Extern Examiners are most required.

Extern Examiners required in the Medical Faculty.

Whilst there should be Extern Examiners in all the examinations, such are more particularly required in the following subjects, and in some of them urgently :—

Physiology.
Medicine, Theoretical.
Medicine, Clinical.
Medical Jurisprudence and Hygiene.
Surgery, Theoretical.
Surgery, Clinical.
Surgery, Operative.
Ophthalmology and Otology.
Midwifery and Diseases of Women and Children.
Pathology.

Many eminent Medical authorities are of opinion that Medical Degrees should only be conferred, on examination, by Examiners who have not taught the candidates. Whilst some may not go quite so far, there is practical unanimity that where candidates are examined by their own teacher, an Extern Examiner should always be associated. See Report, Gresham University Commission, p. xiii.

Practice of some other Universities in relation to Extern Examiners.

1. Victoria University.—Each Board of Examiners is constituted by the professors and lecturers of the three colleges of the University, which ensures that the students of the different colleges should stand in a position of perfect equality. Nevertheless, the *Charter* provides that there should be at least one Extern Examiner in each subject or group of subjects. There are twenty-two Extern Examiners.

2. Edinburgh University.—Although this is a one-college University, and consequently all the students are on an equality, there are fifty-four Extern Examiners.

3. Glasgow University.—The organization of this University is the same as that of Edinburgh. There are forty-two Extern Examiners.

4. London University.—No college or institution had any right or claim to Examinerships in this University for their teachers. All the Examiners were, therefore, Extern Examiners.

Funds available for Extern Examinerships.

From the Summary of Accounts recently prepared by the Secretaries, it appears that there has been an excess of receipts over expenditure of £78,057 3*s.* 2*d.*, of which £11,969 3*s.* 5*d.* has been appropriated for the "Pension Fund," leaving £59,887 19*s.* 9*d.* invested for the general purposes of the University.

I expect when the affairs of the University are investigated, it will be found that it is desirable to abolish some prizes and reduce others, so as to increase the funds available to secure a sufficient number of Extern Examiners of the highest capacity.

At present, however, the Senate can do a great deal with the present annual surplus, and even were it necessary, in order to provide sufficient Examiners, to encroach for a few years on the large accumulated saving, it seems to me that it would be just and wise policy to do so.

General Observations.

An examination of the graduation lists in Arts reveals the fact that there has been no obvious progress in any one of the five colleges associated with the University, but generally retrogression. There has been likewise no progress in the Medical Schools of the University. Belfast and Cork Medical Schools have gone backwards, the Galway School has been ruined, and the Catholic University School of Medicine has made no progress, notwithstanding its advantages. Table VI., showing the numbers of Graduates in Arts and Medicine, from the Queen's Colleges, in the last year of the Queen's University, may be compared with Tables III. and IV., from which the Senate may make its own deduction.

There can be no doubt there has been, since the foundation of the University till the present time, constant dissatisfaction with the examinations, and the constitution of the Examining Boards. This has shown itself by frequent complaints to the Senate by professors and students, and by requests for the appointment of additional examiners. This dissatisfaction, instead of lessening with time, has become more pronounced. The Senate has done nothing to give relief.

I have carefully avoided touching upon the general question of a proper provision for University Education in Ireland, or the radical reform of the University; but, taking things as they are, I have framed my resolutions in such a way as, I hope, not to raise any controversial question. If carried, I trust they will give confidence to the students of Ireland, and help to increase the prosperity of the Schools.

By "Extern Examiners," so far as regards the Medical Faculty, I mean persons not connected, directly or indirectly, with any college, school, or university in Ireland.

(Signed,)

WILLIAM A. M'KEOWN.

Belfast, 9*th December*, 1899.

TABLE I.

The following tables and observations are extracted from the work of Archbishop Walsh, referred to on page 360 :—

"The two following tables show that even Queen's College, Belfast, the one really successful Queen's College, no longer holds the first place amongst the Colleges whose Students are examined at the Royal.

"*TABLE VI.*

"*Royal University Honours and Exhibitions.*

"Numbers of Honours and Exhibitions gained by Students of University College, Stephen's Green, Dublin, and by Students of Queen's College, Belfast, at the Examinations of the Royal University in the Faculty of Arts, up to, and including, the Examination for the B.A. Degree, in the last three years, 1893-4, 1894-5, 1895-6.

Colleges.	Honours.	Exhibitions.	Total Honours and Exhibitions.
University College, Stephen's Green, Dublin, ...	176	238	414
Queen's College, Belfast, ...	145	201	346

"*TABLE VII.*

"*Royal University First Class Honours and First Class Exhibitions.*

"Numbers of First Class Honours and First Class Exhibitions gained by Students of University College, Stephen's Green, Dublin, and by Students of Queen's College, Belfast, at the Examinations of the Royal University in the Faculty of Arts, up to, and including, the Examination for the B.A. Degree in the last three years, 1893-4, 1894-5, 1895-6.

Colleges.	First Class Honours.	First Class Exhibitions.	Total First Class Honours and First Class Exhibitions.
University College, Stephen's Green, Dublin, ...	79	36	115
Queen's College, Belfast, ...	48	20	68

"The following Table has reference to the Medical Faculty only. It brings down to date the results tabulated, first, for the period ending in 1889, and then for the period ending in 1891, on previous pages of this volume.

"*TABLE VIII.*

"*Royal University First Class Honours and First Class Exhibitions in the Faculty of Medicine.*

"Numbers of First Class Honours and First Class Exhibitions gained by Students of the Catholic University Medical School, and the University College, Dublin, and by Students of the three Queen's Colleges at the First Medical, Second Medical, Third Medical, and the M.B. Examinations of the Royal University, in the twelve years from 1884-5 to 1895-6, inclusive.

Colleges.	First Class Honours.	First Class Exhibitions.	Total First Class Honours and First Class Exhibitions.
Catholic University School of Medicine and University College, Dublin, ...	48	23	71
Queen's College, Belfast, ...	34	19	53
Queen's College, Cork, ...	16	8	24
Queen's College, Galway, ...	6	2	8

"*The Irish University Question,*" *pp.* 476 *and* 477.

TABLE II.

Table showing the Subjects for the Final Examination for the Degrees of M.B., B.CH., B.A.O., and the Institutions in which the Examiners teach.

——	Belfast.	Cork.	Galway.	Catholic University School of Medicine.	Richmond Hospital.
1. Medicine, Theoretical,	-	-	1	-	1
2. Medicine, Clinical, ...	-	-	1	-	1
3. Medical Jurisprudence,	-	1	-	1	-
4. Hygiene, ...	-	1	-	1	-
5. Surgery, Theoretical,	-	-	-	1	1
6. Surgery, Clinical, ...	-	-	-	1*	1
7. Surgery, Operative, ...	-	-	-	1	1
8. Ophthalmology and Otology.	-	1	-	1	-
9. Midwifery & Diseases of Women and Children.	1	-	-	1	-
10. Pathology, ...	1	-	-	1	-
	2	3	2	8	5

*The Surgical Fellow who teaches Theoretical Surgery in Catholic University School of Medicine, teaches clinically in the Mater Misericordiæ Hospital.

TABLE III.

Table showing the number of Students from the Colleges associated with the University and from other Colleges and Schools, also the number of Private Students who have obtained the Degree of B.A. in the years 1889, 1894, and 1899.

——	1889.	1894.	1899.
Queen's College, Belfast, ...	23	23	32
Queen's College, Cork, ...	4	2	4
Queen's College, Galway, ...	7	7	7
Magee College, ...	3	5	3
University College, ...	4	13	13
Mixed, ...	4	5	3
Other Colleges and Schools, ...	49	43	69
Private Study, ...	32	33	26
No information, ...	-	6	-
	126	137	157

TABLE IV.

Table showing the number of persons from various Medical Schools who have obtained the Degrees of M.B., B.Ch., B.A.O., in the years 1889, 1894, and 1899.

——	1889.	1894.	1899.	Total.
Queen's College, Belfast, ...	32	21	27	80
Queen's College, Cork, ...	15	8	11	34
Queen's College, Galway, ...	2	-	1	3
Catholic University School of Medicine.	6	5	10	21
School of Physic, Trinity College,	5	1	-	6
College of Surgeons, Dublin, ...	-	1	-	1
London School of Medicine for Women.	-	1	-	1
Durham University, ...	-	1	-	1
Mixed returns:—*i.e.* where a Student has been educated at more than one School.	10	-	2	12
	70	38	51	159

TABLE V.

Table showing the number of Fellows and Examiners approximately which should represent the different Schools at the Final Medical Examinations on the basis of graduation compared with what such Schools really have.

Belfast	... ...	with 80 Graduates should have 11½ but actually has 2.
Cork	... ...	with 34 Graduates should have 5 but actually has 3.
Galway	... ...	with 3 Graduates should have ½ but actually has 2.
Dublin	Catholic University School of Medicine	with 21 Graduates should have 3 but actually has 8.
	Richmond Hospital	with - Graduates should have - but actually has 5.

TABLE VI.

Table showing the number of Graduates in Arts and Medicine in the Queen's University in the year 1881 from the respective Queen's Colleges. Also the number of such Graduates in the ten years previous to the dissolution of the Queen's University.

	M.D.	B.A.
Belfast, ...	34	33
Cork, ...	20	17
Galway, ...	13	12
Galway and Belfast, ...	4	-
Galway and Cork, ...	1	-
	72	62
Total Number from 1872 till 1881, inclusive,	536	433
Average per annum, ...	53	43

(4.)

LETTER from Dr. M'KEOWN to supplement his Oral Evidence.

(See the evidence of Dr. M'KEOWN, q. 2501).

20, College Square, E.,
Belfast, 16*th Oct.*, 1901.

SIR,—In relation to the question about Coxa Vara, referred to in my evidence, an explanation is necessary. One of the Commissioners (Lord Ridley, I think) asked whether the question was in an honour or pass paper, and, although my recollection was that it was in a pass paper, I would not state absolutely whether it was or not without consulting the Calendar again. I promised to look into the matter, and give to the Commissioners full information. I find it was an honour question. It is as follows:—"Describe the condition known as Coxa Vara. For what may it be mistaken, and how would you arrive at a diagnosis?" (See Supplement to the Royal University Calendar for 1899.)

Sir Thornley Stoker and Professor Hayes were the Examiners. At that time the disease was not described in any of the text books, nor even in large works on Surgery. Sir Thornley Stoker had been giving special attention to the subject, and read an address before the Royal Academy of Medicine in Ireland on 11th November, 1898, which was published in the British Medical Journal of the 26th November following. The examination at which the question was asked was in the spring of the same year, *i.e.*, about six months before the publication of the address. The first paragraph of Sir Thornley Stoker's address is as follows:—"As the condition of Coxa Vara is one so recently described and "as yet so little studied that its name may convey no "clear idea of its nature, I shall perhaps be excused "for commencing by a definition of its circumstance, "and for saying that the disease with which it has "previously been confused, and from which it is most "important to diagnose it, is 'Morbus Coxae.'"

The question was asked at a competitive Honour Examination at which Exhibitions were awarded, and the candidates were from the different Medical Schools, provincial and metropolitan, and it is needless to say that only those acquainted with what was occupying the attention of Sir Thornley Stoker, or who had been attending his Clinique, had the slightest chance of answering.

I am, Sir,

Your obedient servant,

WILLIAM A. M'KEOWN.

J. D. Daly, Esq.,
Secretary, Royal Commission.

XX.

Documents put in by Alexander Anderson, Esq., M.A., President of Queen's College, Galway.

(1.)

REPORT of a COMMITTEE of the COUNCIL of QUEEN'S COLLEGE, GALWAY, appointed in 1899 to report as to changes in the Constitution of the College.

(See the evidence of Professor ANDERSON, qq. 1625–1633).

The Committee report that, in their opinion, the efficiency of the College would be increased by the following changes, and recommend—

I. That the Board of Visitors be reconstituted with enlarged powers.

Constitution of Board.

(*a.*) That the Board consist of ten members.

(*b.*) That the County Councils of Galway, Roscommon, Mayo, Sligo, and Leitrim be invited to send forward to the Lord Lieutenant, for submission to Her Majesty, the names of fitting persons for the office of Visitor; three names to be sent forward by each Council.

(*c.*) That in the event of five Visitors, one from each Council list, being appointed by Her Majesty, vacancies occurring at any time amongst these members be filled up, after reference to the Councils, as before.

(*d.*) That after the first constitution of the Board of ten, a vacancy occurring amongst the members who are not County Council representatives, be filled in the following manner, that is to say:—The corporate body of the College and the registered graduates, alternately, shall be invited to send forward to the Lord Lieutenant, for submission to Her Majesty, three names of fitting persons to act as Visitors to fill such vacancy.

(*e.*) The services of a legal or medical assessor may be engaged by the Visitors whenever they think fit.

DOCUMENTS, XX.

Powers of Board of Visitors.

To hold ordinary visitation annually.

(The Committee disagree as to further powers, and two reports as appended, are to be sent in.)

The Committee recommend that the Government be asked to put the expense of visitations on the Parliamentary Estimates for the year.

II. That a scheme be prepared to carry out the following designs:—

(*a.*) The associating of the College, as a scientific centre, with the fishery and agricultural operations of the Congested Districts Board (including forestry), in Connaught.

(*b.*) The extension of technical education.

(*c.*) The establishment of University Extension Classes.

(*d.*) The promotion of the study of Celtic.

(Signed), W. J. M. STARKIE.
R. J. KINKEAD.
J. P. PYE.
A. ANDERSON.

The Committee divided as to powers of Board of Visitors, and report as follows:—

1. *Powers of Board.*

In extension of present powers—

To report to Her Majesty, from time to time, either on their own initiation, or after representation from the Council or corporate body, as they think fit, whenever it appears to them that for the advancement of learning amongst all classes of Her Majesty's subjects, without distinction of religious belief, any College statute should be modified or repealed, or any fresh statute issued, a copy of their report being handed to the President of the College, who shall communicate it to the Council and corporate body.

The corporate body may, if they think fit, make a representation to the Crown thereon.

(Signed), W. J. M. STARKIE.
J. P. PYE.

2. *Powers of Board.*

After the words of statute conferring present powers, in addition, the power—

Of directing the corporate body to consider the necessity of petitioning the Crown to modify or repeal any College statute, or issue any fresh statute, which the Visitors may deem to be for the advancement of learning amongst all classes and denominations of Her Majesty's subjects, without any distinction of religious creed whatever, and it shall be the duty of the corporate body to report, through the President, to the Crown, with as little delay as possible.

(Signed), R. J. KINKEAD.
A. ANDERSON.

The Council of the Queen's College, Galway, are of opinion that the needs of the West of Ireland for technical instruction in subjects connected with agriculture, could be most efficiently and economically met by a scheme such as the following, by which the present extensive scientific equipment of the Queen's College, Galway, could be utilised, and which would have the evident advantage of providing much needed instruction in the heart of a district where agriculture is the chief industry.

At present students in agriculture could receive instruction in the College in Mathematics, Physics, Chemistry, Mechanics, Botany, Zoology, Entomology, Geology, Land Surveying, Levelling, and Architectural Drawing.

To establish in the College a thoroughly efficient Agricultural School there would be required an addition to the staff consisting of:—

	£
A professor of Agriculture, Horticulture, and Forestry, to be appointed by the Department of Agriculture and Technical Instruction, on the recommendation of the Joint Committee, at a salary of, ...	300
Two assistants in the same subjects, to be appointed by the Joint Committee, at salaries of, ... each,	150
An assistant lecturer in Chemistry, to teach Agricultural Chemistry, and to be appointed by the College, at a salary of, ...	150
A lecturer in Veterinary Science, to be appointed by the Joint Committee, at a salary of, ...	150

It would be necessary to obtain a farm of about 200 or 250 acres in the neighbourhood of Galway. Such a farm could be obtained. A dwelling-house and farm buildings would be required; also gardens (where practical Horticulture could be taught), a poultry-yard, and a dairy school, under the management of a competent dairy instructress (salary, £80). The Professor of Agriculture could live in the house, and be assisted in the management of the farm by a steward (salary, £100). A grant of, say, £10,000 from the Department of Agriculture and Technical Instruction would be required to acquire the farm and to meet the initial cost of buildings, stock, horses, machinery, implements, &c.

It would be the duty of the Professor of Agriculture and his assistants, in addition to ordinary lecture and experimental work at the College and farm, to give simple extension lectures chiefly of a practical nature, and to supervise field experiments at various centres throughout the province. From one to four lectures might be given at each centre during the year. The following centres are suggested, on the supposition that all the counties in the province would become contributory:—

In *Galway*:—Galway, Spiddal, Oughterard, Clifden, Leenane, Headford, Tuam, Dunmore, Glenamaddy, Mountbellew, Athenry, Loughrea, Kinvarra, Gort, Woodford, Portumna, Eyrecourt, Ballinasloe.

In *Roscommon*:—Castlerea, Roscommon, Elphin, Strokestown, Boyle, Thomas-street, Athleague.

In *Mayo*:—Castlebar, Westport, Ballinrobe, Claremorris, Kiltimagh, Louisburgh, Ballina, Crossmolina, Bangor, Swinford, Belmullet, Ballaghaderin.

In *Sligo*:—Sligo, Collooney, Ballymote, Tubbercurry, Dromore.

In *Leitrim*:—Carrick-on-Shannon, Dromod, Mohill, Carrigallen, Ballinamore, Drumshambo, Drumkerrin, Dromahair, Manorhamilton; in all, fifty-one centres.

At certain centres there could be courses of instruction in butter-making by a skilled instructress (salary £80) with travelling dairy plant.

Exhibitions, to be awarded at a preliminary entrance examination, could be offered by the College to students from the province to enable them to take the course of Agriculture or Dairy Instruction, a certain number being offered to each county contributing.

A Joint Committee could be formed, consisting of the President of the College, three professors, and one member appointed by each County Council contributing.

The duties of this Committee would be organisation, permanent general control, reporting to the Department on candidates for the office of Professor of Agriculture, appointing the assistant lecturers in Agriculture, the lecturer in Veterinary Science, Treasurer, Clerk, labourers, and servants; the control of receipts and expenditure.

The probable yearly expenses of this scheme would be as follows:—

Salaries and wages, ...	£1,500
Maintenance, material class and field experiments, chemicals, fixed and travelling dairies,	1,000
Exhibitions and prizes in Agriculture and Dairy Work, ...	600
Travelling expenses, carriage, postage, and stationery, printing, advertising, &c., ...	600
Total, ...	£3,700

Part of this sum could be provided by grants from the five counties of the province in proportion to their valuations, and the remainder by an annual grant from the Department of Agriculture and Technical Instruction.

Under this scheme the College would give the use of its laboratories and lecture-rooms.

A. ANDERSON.

(2.)

APPOINTMENTS and DISTINCTIONS obtained by STUDENTS of QUEEN'S COLLEGE, GALWAY, at COMPETITIVE EXAMINATIONS, &c.

(See the evidence of Professor ANDERSON, q. 1769.)

(The College possesses no official means of tracing the professional career of Students, but it is believed that the subjoined lists approximately represent the facts.)

Students whose names are marked thus * received part of their Education at Queen's College, Belfast, or Queen's College, Cork.

PROFESSORS AND TEACHERS IN UNIVERSITIES, COLLEGES, AND SCHOOLS.

Joseph P. Pye, M.D., M.Ch., D.Sc., Professor of Anatomy and Physiology, Queen's College, Galway.
Nicholas W. Colahan, M.D., M.Ch., Professor of Materia Medica, Queen's College, Galway; Medical Officer, Union Workhouse, and Town Fever Hospital, Galway.
John Isaac Lynham, M.D., M.Ch., Professor of Practice of Medicine, Queen's College, Galway.
George Y. M'Mahon, M.A., late Professor of Modern Languages, Royal College, Mauritius.
William E. Henry, M.A., late President, Wesleyan College, St. John's, N.B.
John E. Oram, M.E., late Professor of Mathematical Science, King's College, Windsor, N.S.
Walter A. Watts, M.A., Professor of Training College, Toronto.
Edward Divers, M.D., late Professor of Materia Medica, Queen's College, Birmingham, late Professor of Chemistry in the College of Engineering, Tokio, Japan.
Patrick K. Joyce, B.A., Head Master, Royal School, Banagher.
*John M'Kane, M.A., LL.D., late Professor of English Law, Queen's College, Belfast; late Barrington Lecturer.
George Thompson, B.A., Second Master, Doveton College, Calcutta.
Edward D. Mapother, M.D., late Professor of Anatomy and Physiology, R.C.S., Ireland, &c.; late Surgeon, St. Vincent's Hospital.
Sir W. Thornley Stoker, M.D., late Professor of Practical and Descriptive Anatomy, R.C.S., Ireland; Surgeon, Richmond Hospital, and Swift's Hospital for Lunatics; late President, R.C.S.I.
Sir William Thomson, M.D., M.Ch., Surgeon, Richmond Hospital, &c.; Mem. Surgical Court of Examiners, R.C.S., late Lecturer on Anatomy, Carmichael School, Dublin, Sch., late President, R.C.S.I.; Surgeon in Ordinary to the King in Ireland.
William Roe, M.D., late Assistant-Surgeon, Coombe Lying-in Hospital, Dublin; late Examiner in Midwifery, Q.U.I.
J. H. Loftie Stoney, M.D., late Ophthalmic Surgeon, City of Dublin Hospital.
J. H. Lawson, M.D., Surgeon and Lecturer, St. Mary's Hospital, London.
A. H. Corley, M.D., late Lecturer in Surgery, Carmichael School, and Surgeon to Richmond Hospital, Dublin; late Examiner in Surgery, Q.U.I.
William Kennedy, M.A., Fellow of Trinity College, Dublin, Sch.
Francis T. Heuston, M.D., M.Ch., Professor of Anatomy, Royal College of Surgeons in Ireland.
William Allen, M.D., late Demonstrator of Anatomy, University of Glasgow.
William J. Gannon, M.A., Science Master and Inspector to the Staffordshire County Council.
John Henry, M.A., Junior Fellow in Natural Philosophy, Royal University of Ireland.
W. Maybin, M.A., Principal of Belfast Academy.
John A. M'Clelland, M.A., Professor of Natural Philosophy, University College, Dublin.
Hugh Ryan, M.A., Professor of Chemistry in the Catholic University School of Medicine.
George Sigerson, M.D., Professor of Botany and Zoology, Catholic University Medical School.
William H. Thompson, M.D., Professor of Physiology, Queen's College, Belfast.
Andrew J. Walker, B.A., Head of Chemistry Department, Derby Technical College.
Alexander Anderson, M.A., LL.D., late Fellow of Sidney Sussex College, Cambridge; Professor of Natural Philosophy, and President, Queen's College, Galway.
Sinclair White, M.D., Lecturer on Physiology and Hygiene, Firth College, Sheffield.

CIVIL SERVICE OF INDIA.

Honourable Raymond West, M.A., LL.D., F.R.G.S., late Judge of H. M. High Court, Bombay Lecturer on Indian Law, Cambridge University.
Robert L. Foreman, B.A.
John H. Harrison, M.A.
Gustavus Hare, M.A.
Patrick Hurley, M.A.
Michael M'Auliffe, M.A.
Honourable Coleman P. MacAulay, M.A.; Financial Secretary of the Government; Member of the Legislative Council of Bengal.
Sir Anthony P. MacDonnell, M.A., K.C.S.I., Lieutenant-Governor of North-West Provinces and Oudh.
Charles J. O'Donnell, M.A.
James O'Kinealy, B.A., Judge of the High Court of Judicature, Fort William, Bengal.
*Edmond De la Garde Sharkey, M.A.
Thomas N. Wilson, B.A.
James M. Hezlett, B.A.
James Johnston, B.A.

CIVIL SERVICE OF CEYLON.

Patrick W. Connolly, M.A.
Robert W. Ievers, M.A.
Ælian A. King, M.A. (District Judge.)
John P. Lewis, M.A.

INSPECTORS OF NATIONAL SCHOOLS, IRELAND.

Charles W. Dugan, M.A.
Robert J. Mitchell, M.A., Inspector, Registrar-General's Office.
John Moran, M.A., LL.D.
Michael Mullaly, M.A.
Thomas O'Hara, M.A.
George F. O'Neill, M.A.
John E. Wood, M.A.
Joseph C. McNamara, B.A.
Joseph D. Lynam, M.A.
John S. Mahon, M.A.
Denis Mangan, B.A.
Peter Newell, B.A.

ARMY MEDICAL SERVICE.

*Archibald Adams, M.D., M.Ch., Surgeon, Madras Army.
Robert Blood, M.D., M.Ch.
John R. Burke, M.D.
William Carpenter, M.D.
William H. Climo, M.D., Surgeon-Major.
Henry Comerford, M.D., M.Ch., Surgeon-Major.
John N. Davis, M.D., Surgeon-Major.
Francis A. Davy, M.D., Surgeon-Major.
J. P. de G. Delmege, M.D.
Frederick F. Dickenson, M.D.
Robert Drury, M.D.
Alexander W. Duke, M.D., Surgeon-Major.
George G. J. H. Evatt, M.D., Surgeon-Major.
Frederick Ferguson, M.D., Surgeon-Major.
John Gay French, M.D., M.Ch. (India), Surgeon-Major, Bengal.
P. Johnston Freyer, B.A., M.D., M.Ch. (India.)
*Albert A. Gore, M.D., Surgeon-Major.
Joseph A. Gormley, M.D., M.Ch.
Valesius Skipton Gouldsberry, M.D., Order of St. Michael and St. George, Surgeon-Major.
James J. Hanrahan, M.D.
William R. G. Hinds, M.D., Surgeon-Major.
Robert Hooper, M.D.
Robert A. K. Holmes, M.D., Bengal.
John H. Hughes, M.D., Surgeon-Major.
Ulick A. Jennings, M.D., M.Ch., Surgeon-Major.
*W. E. Johnson, M.D. (Bengal.)
E. H. Joynt, M.D., M.Ch., Surgeon-Major.
Christopher Joynt, M.D., Brigade-Surgeon, Bombay.
Edward L'Estrange, M.D.

David J. McCarthy, M.D., M.Ch., Surgeon-Major, Madras.
*James McCarthy, M.D., M.Ch., Surgeon-Major.
*John M'Conaghey, M.D., M.Ch. (Bengal.)
James O. M. MacDonnell, M.D., M.Ch., Surgeon-Major, Bengal.
*Christopher J. M'Nally, M.D., M.Ch. (Madras.)
Charles A. Maunsell, M.D., Surgeon-Major.
James Moorhead, M.A., M.D. (India.)
William E. B. Moynan, M.D., M.Ch. (Bengal.)
Thomas Ffrench Mullen, M.D., M.Ch., Surgeon-Major, Bengal.
Peter P. F. O'Connor, M.D., M.Ch. (Bengal.)
Thomas O'Farrell, M.A., M.D., Surgeon-Major.
Dean P. Palmer, M.D.
Joseph Parker, M.D., M.Ch. (India.)
John W. Purefoy, M.D., Surgeon-Major.
Daniel O'C. Ray, M.D., Surgeon-Major, Bengal.
*Robert Reid, M.D., M.Ch., Surgeon-Major, Bengal.
James F. Brodie, M.D., M.Ch.
Peter J. M'Quaid, M.D., M.Ch.
William Thomas Martin, B.A., M.D., Surgeon-Major.
St. John Killery, M.R.C.S., Eng., Surgeon-Major.
John Colahan, M.D., Surgeon-Major.
Thomas Ffrench Mullen, M.D., M.Ch., Surgeon-Major, Bengal.
William H. Saunderson, M.D., M.Ch.
P. J. Shannon, M.D., M.Ch.
*William Sharpe, M.D., M.Ch.
John A. Shaw, M.D., Surgeon-Major.
Joseph C. Thorpe, M.D.
J. B. Wilson, M.D.
Robert J. D. Hackett, B.A., M.D., M.Ch., M.A.
Arthur Hickman, M.D., M.Ch.
James Hickman, M.A., L.R.C.P.
William J. McNamara (India), M.D., M.A.
Michael F. M'Namara, L.R.C.S.I.
John J. Morriss (India), M.D., M.Ch.
Douglas Mullen, M.D., M.Ch. (India.)
Jarlath J. Mullen, M.D., M.Ch.
David V. O'Connell, M.D., M.Ch.
Patrick J. O'Sullivan, M.D., M.Ch.
Robert Shore, M.A., M.D., M.Ch. (India.)
Robert L. Love, B.A., M.D.
Robert J. Macnamara, M.D. (India.)
John G. Black, M.D.
Henry W. H. O'Reilly, M.B.

NAVY MEDICAL SERVICE.

Thomas D. Bromlow, M.D., Staff-Surgeon.
William W. H. Colahan, M.D., M.Ch.
John K. Conway, M.D., Staff-Surgeon.
Alfred G. Delmege, M.D., Staff-Surgeon.
Anthony Gorham, M.D., Staff-Surgeon.
Francis B. Hurley, B.A., M.D.
Arthur J. Ireland, M.D.
Charles A. MacAulay, M.D., M.Ch.
Charles M'Conaghey.
Brian P. S. M'Dermott, B.A., M.D., M.Ch., Staff-Surgeon.
Eugene de Meric.
St. Laurence Mullen, M.D., M.Ch., Staff-Surgeon.
Charles F. K. Murray, M.D.
Thomas A. O'Flaherty, M.D., Staff-Surgeon.
Thomas O'Sullivan, M.D., M.Ch.
*Robert Potter, M.D., Sch.
Charles A. Rathborne, M.D., M.Ch.
Matthew Reed, M.D., M.Ch.
James E. Saunderson, M.D., M.Ch.
William F. Spencer, M.D., M.Ch.
Michael J. Burke, B.A., M.D.
Joseph R. McDonnell, M.D.
William McMahon, M.D.
John R. Burke, M.D., Staff-Surgeon.
Samuel Agnew, M.A., M.D.
John Andrews, M.D., M.Ch.
C. L. W. Bunton, M.B.
Edward O'B. Carbery, M.B.
J. A. Fitzpatrick, M.D., M.Ch.
John M'Elwee, M.D., M.Ch.

ENGINEERING DEPARTMENT, INDIA.

William P. Lynam, M.E.
*Hugh G. M'Kinney, B.E.
W. H. Nightingale, M.E.
Charles W. Odling, M.E.
William Scott.
Richard D. Falkiner, M.E.
John M'Kelvey.
Brian Coen.
John Burke.
William E. D'Arcy (Forest Department).
Michael S. Dooley, B.A., M.E.
William Hughes, M.A., B.E.
Charles Alexander.
Richard J. Woods, M.E.
Patrick Lynam, M.E., Ceylon.
Michael Burke, Telegraph Service.
John T. Flynn, Telegraph Department.

OTHER ENGINEERING APPOINTMENTS.

William King, B.A., D.Sc., Deputy Superintendent, Geological Survey, India.
Humphrey Evatt, B.A., Surveyor-General, Sierra Leone.
*James H. Martin, B.E., Surveyorship, Demerara.
Patrick Lynam, C.E., County Surveyorship in Mayo, by Public Competition, 1883.
Edward Lynam, Inspectorship under the Board of Works, Land Improvement, 1883.
Richard N. Somerville, B.A., B.E., County Surveyor, Cavan.
John M. Fisher, B.E., Engineer, Listowel Railway.
Daniel E. Condon, B.E., Engineer, Railway Works, St. Louis.
Alexander A. Barker, B.E., Resident Engineer, Great Central Railway, England.
William N. Binns, B.E., Harbour Engineer and Borough Surveyor, Galway.
James P. Burkitt, B.A., B.E., County Surveyor, Fermanagh.
Henry Deane, M.A., Engineer-in-Chief of Railways under Government, Victoria (Australia).
Edward A. Hackett, M.E., County Surveyor, Tipperary.
Francis J. Lynam, B.E., County Surveyor, North Tyrone.

STUDENTSHIPS, &c., INNS OF COURT, LONDON.

Robert F. M'Swinney, M.A., LL.B.
John Monroe, M.A., LL.D., late Judge of High Court of Ireland.
*James Mulligan, M.A., B.L. (Exhibition), Head Bencher, of Gray's Inn.

MISCELLANEOUS APPOINTMENTS, &c.

Patrick J. Hughes, B.A., Consular Service, China.
Bernard G. Norton, B.A., late Judge, British Guiana.
Thomas Skilling, Director, Model Farm, Australia.
William Mulholland, B.A., Barrister-at-Law, Barrington Lecturer.
Sir Andrew Reed, LL.D., K.C.B., late Inspector-General, R.I.C.
*Sir Henry Thynne, M.A., LL.D., late Deputy Inspector-General, R.I.C.
Richard D. Crotty, Sub-Inspector of Constabulary, by Competition, now County-Inspector.
William J. Millar, B.A., Inspector of Constabulary, by Competition.
John H. Richardson, B.A., late Librarian, by Competitive Examination, Queen's College, Galway.
William Thomas Martin, B.A., M.D., Private Secretary to the Governor of Madras.
Dominick M'Dermott, M.A., War Office, London.
Thomas P. O'Connor, M.A., M.P.
Michael Ward, M.D., late M.P. for the Borough of Galway.
Francis H. O'Donnell, M.A., late M.P. for Dungarvan.
John O'Leary, M.D., late M.P. for Drogheda.
Robert Clements, M.D., late Medical Inspector, Local Government Board, Ireland.
Frederick W. Lyons, B.A., Inspector, Imperial Chinese Customs, Swatow.

SUNDRY DISTINCTIONS.

Michael J. Farrelly, M.A., late Member of Senate of the Royal University of Ireland.
John Atkinson, M.A., LL.D., M.P., Attorney-General for Ireland.
Peter O'Kinealy, M.A., LL.D., Barrister-at-Law (India).
Edward W. Stoney, B.E., Public Works, India.
Robert A. M'Call, LL.D., Attorney-General for Duchy of Lancaster.
Robert M'Elwaine, LL.B., Assistant Magistrate, Salisbury, British South Africa.
Robert R. Rentoul, M.D., Direct Representative of Registered Practitioners of England on General Medical Council.
James A. Rentoul, LL.D., K.C. (Eng.), M.P.

XXI.

Pamphlet on the University Education Question in Ireland,* put in by William Whitla, Esq., M.D.

(See the evidence of Dr. WHITLA, q. 2877.)

THERE has never been a time when such a deep interest has been aroused in any educational subject as in that which at present occupies the minds of Irishmen. The solution of the Irish University problem is beset with what up to the present have proved to be insuperable difficulties. One of the most formidable of these will probably grow less and less as we approach the moment when Parliament decides to earnestly attempt to deal with the subject.

It is apparent to those who have studied the question that it is surrounded with intricate and even perplexing considerations. "The man in the street," however, is always positive that the problem is a very simple one, and that he could settle it in a few minutes, and the "man on the platform" generally thinks or says the same. It is, perhaps, true of all such situations, that those who are most familiar with their entanglements are the most reluctant to make up their minds upon the best method of unravelling them. But it would appear that the inherent peculiarity of the Irish University problem seems to lie in the fact that "the man in the street" cannot be got to realize that there is any difficulty about it. He scarcely understands what is implied by the word University, and he is liable to have very hazy notions about the functions of a College. Moreover, it is very difficult for even the better informed to obtain reliable information about the working of the present systems. As we approach the time when the question will be brought within the sphere of practical politics much wider and more accurate knowledge will doubtless be obtainable, and this obstacle will disappear.

The present contribution is made with the view of placing before those interested in the subject, who may not be familiar with University educational methods, some facts which may assist them in arriving at a conclusion about the best way in which the problem can be solved.

The claims of the Roman Catholics for the creation and endowment of a Roman Catholic University in Ireland have for many years been urged upon successive Governments. Owing to the attitude of Mr. Balfour, who has exhibited an earnest desire to see the question settled, these demands have been loudly and constantly reiterated both by the lay and clerical representatives of Irish Catholicism within the last year or two. With Mr. Balfour's proposals we shall have to deal later on. Suffice it to say here that the mere suggestion of the question being under consideration by the Cabinet has raised a storm of indignation amongst the supporters of non-denominational education not only in Ireland, but also in England and Scotland. Whilst the Irish Bishops have always held that there is no provision whatever made by the State for the higher education of their people, except at a sacrifice of their religious convictions on entering one of the three Queen's Colleges, the non-denominationalists upon the other hand, have stoutly maintained that these State-endowed institutions are open to Catholics as freely as to Protestants. They still affirm that they are absolutely non-sectarian, that there are no religious disabilities whatever, and that to grant a State endowment for a Roman Catholic University or College in Ireland is going backwards a hundred years.

Though it is chiefly round these Colleges that the battle rages, no statement about the position of University education in Ireland would convey an adequate impression without a reference to Trinity College. The Irish Catholic objects strongly to it also. He states that it is sectarian and narrow, and he protests against its exclusive privileges as belonging to a party and a sect. Mr. Balfour himself thinks that it is not unreasonable for the Roman Catholic population to refuse to avail themselves of this venerable institution, because the vast majority of the students and the whole of the teaching staff at the present moment happen to be Protestants. Protestant services are exclusively performed in its chapel, and the eminent theologian at its head is a distinguished champion of the Protestant cause. The atmosphere under these conditions must be considered to be Protestant. Upon the other hand it is must not be forgotten that, as Mr. Lecky has pointed out, it opened its degrees to Roman Catholics last century, long before the English Universities permitted them to graduate. It is now more than a quarter of a century since "every position of dignity, emolument and influence, from the highest to the lowest," has been thrown open without restriction to Catholics as well as to Protestants, with the exception of the appointments in the Divinity School. There is absolutely no religious test, and the student may reside in a Catholic monastery, or at home, or in the bosom of a religious family whilst studying for his degree in Trinity, as residence in the College is not necessary. Notwithstanding these privileges, and the fact that its Fellows are selected by severe and free competition, open to all creeds, without any favouritism or nomination, the historian is compelled to acknowledge that few Roman Catholics are allowed to enter partly owing to what he calls the strong sacerdotal pressure which has been exercised during the last few years in Ireland, with the object of placing all secular education of Catholics under the direct control of the Catholic priests, and partly owing to the existence of the Royal University, which was created to meet the wants of the Irish Catholics.

Some few years ago the Roman Catholic Bishops of Ireland were of opinion that their claims to a State-endowed University were so strong that a new institution would not meet their wants, and it was openly hinted that nothing short of a scheme which would practically hand over the Elizabethan College to them would meet the justice of the case. Many political changes have taken place since this proposal, and their demands have apparently undergone considerable modification, so that little is now said or thought in the present agitation of making any radical changes in the constitution of this ancient seat of learning, though a Committee of the General Assembly of the Presbyterian Church have quite recently decided that in their opinion no change in the Irish University question will be acceptable unless it accomplishes the nationalization of Trinity College.

The interest of the hour centres around the Royal University and the three Queen's Colleges, for no one believes that any settlement of the Irish University question can be attempted which shall not entail radical changes in all these institutions.

Perhaps the best way for anyone who is not familiar already with the working of University education in Ireland, and who is desirous of grasping its present condition, is to take a short historical retrospect.

ESTABLISHMENT OF THE QUEEN'S COLLEGES.

Higher education in Ireland was in a very backward and unsatisfactory condition when the Act of 1845 enabled the Government to establish three new colleges for the advancement of learning—one to be located in Belfast, one in Cork, and another in Galway. These colleges were founded on a broad non-sectarian basis, and were open to students of all classes and denominations, without any restrictions whatever.

* "The University Education Question in Ireland: its Difficulties and their Solution," by W. Whitla, M.A., M.D., Professor of Materia Medica in Queen's College, Belfast, late Member of the Senate of the Royal University of Ireland, &c., &c., published by Wm. Strain and Sons, Great Victoria-street, Belfast, 1899.

DOCUMENTS, XXI.

The Act provided that no student should be compelled by any rule of the College to attend any theological lecture or religious instruction other than was approved by his parents or guardians; and that no religious test should be administered to any person in order to entitle him to be admitted a student of any such College, or to hold any office in, or to partake of any advantage or privilege thereof. At the same time ample provision was made in the Act for enabling every student to receive religious instruction according to the creed which he professed, by the granting of facilities for the appointment of Deans of Residences (subject to Her Majesty's approval), and by the allotment of class-rooms in the precincts of the Colleges for purposes of religious instruction.

In the Charter granted to each College one Statute rendered it compulsory on each Professor upon entering into office to sign a declaration that in lecturing and examining, and in the performance of all other duties connected with his chair, he would carefully abstain from teaching or advancing any doctrine, or making any statement derogatory to the truths of revealed religion, or injurious or disrespectful to the religious convictions of any portion of his class or audience. He was, moreover, compelled to declare that he would not introduce or discuss in his capacity of Professor any subject of controversy, political, or religious, tending to produce contention or excitement. It speaks well for the spirit in which these regulations have been carried out that after half-a-century's working, no breach of this Statute has been recorded.

It was believed at the time that human ingenuity could not provide a better basis upon which to found a broad non-sectarian system of education, and the Roman Catholics and Presbyterians who felt themselves excluded from the emoluments of Trinity College began at once to avail themselves of the boon placed within their reach.

Soon, however, the Roman Catholic Bishops declared that the Act did not afford them sufficient facilities for the training of their youth in religious exercises, and the Colleges were unreservedly denounced. It is just possible that other reasons weighed at first with the ecclesiastical mind, which was no doubt disturbed, and not without good reason, over the Crown appointments made to the various professorial chairs, as most unfortunately the great bulk of the Professors were Protestants. The Catholic youths of the country were taught that, owing to the system upon which the Colleges were founded, and from their practical management, they "were intrinsically dangerous to faith and morals," and that no good Catholic could enter them without serious injury to his religious convictions.

Their Church had always objected to mixed education, and agitation against it even in the primary schools has been almost continuous since the establishment of the present system of National Education in 1832. To the mind of the Roman Catholic prelate mixed education, in the sense of Catholics and Protestants being educated together, has always been obnoxious; but mixed education, in the sense of the religious and secular instruction being conducted practically at the same time, has been its ideal.

It is in the former signification that the term "mixed education" is now used. The objections to this system in the case of the primary schools became at once more intense upon its been recognised as the basis of the education in the three Queen's Colleges. A few of the Bishops were, however, in favour of accepting the new boon for their Catholic fellow-countrymen, but the case was submitted to Rome in 1847, and again in 1848; and in 1850, by a Rescript, the institutions, were banned, and in the latter year at the Synod of Thurles they were "unreservedly condemned."

The Colleges afforded high-class education in the departments or faculties of Arts, Law, Engineering, and Medicine, at a cost which practically brought them within the reach of all. No provision was, however, made for halls of residence.

In order to give effect to the working of the Queen's Colleges, which were opened in 1849, it was necessary to create some machinery for the granting of degrees to those students who had successfully studied in their halls.

ESTABLISHMENT OF THE QUEEN'S UNIVERSITY.

Accordingly, in 1850 the Queen's University was founded, with full powers to grant such degrees as were granted by other universities, and the three Queen's Colleges were in the new Charter declared to be constituted or incorporated as Colleges of the Queen's University. It is obvious that the new degree-granting authority was not a mere examining board. Its powers were limited strictly to the conferring of degrees upon students who had pursued a regular course of study in one or other of the three Queen's Colleges. In the faculty of Medicine attendance at other recognised schools was permitted during a portion of the student's course, but no student could obtain a degree, even in Medicine, who had not attended at least for one session two medical courses either at Belfast, Cork, or Galway College. The Presidents of these Colleges, by virtue of their offices, were members of the Senate of the University, but the Colleges were practically independent of the University, which had its seat in Dublin. Before the establishment of the University, as just mentioned, the Colleges were denounced and banned by the Bishops, and it was evident that the University itself could fare no better, since it gave no facilities whatever to the Roman Catholics for obtaining degrees in any of the faculties unless after passing the entrance examination and attending lectures in the prohibited institutions.

Then commenced what Mr. Lecky calls "sacerdotal pressure," and a war against both Colleges and University was proclaimed and kept up by the heads of the clergy. This war has raged for now quite half-a-century, and it shows no signs of waning. It must be said that the Catholic people of Ireland would probably have availed themselves with enthusiasm of the generous provisions of the Government had they been permitted; this is the opinion of all who have watched the course of events. When the Bishops appealed to Rome, however, the benefits which the Act placed within their reach were rejected. Many Catholics did venture to disobey, but the sacerdotal pressure was almost completely successful as regards the Northern College, which, nevertheless, flourished in spite of it. In the West it has practically succeeded in destroying the usefulness of Galway College, and the Cork institution has always been seriously crippled by it.

No dealing with the University question can end in anything but failure unless it recognises this formidable difficulty of the ecclesiastical censure, and it will, therefore, be necessary to look more closely at it.

ARCHBISHOP WALSH'S VIEWS.

Fortunately there has never been any ambiguity in the main objections as stated by the heads of the Church in Ireland. The Roman Catholic Archbishop of Dublin, in his published addresses, has made the issue clear. He states:—

> "I speak of this as a grievance which Irish Catholics have to suffer for conscience sake. It is a grievance which presses upon him because of his Catholicity, and because of his fidelity to Catholic principle; that it is the result of some oppressive law which shuts him out from the chance of sharing in some advantage that is placed by the State within the reach of others—an advantage which in this way is open to others and not to him—that is to say, which is not open to him so long as he continues conscientiously to follow the teaching of his Church, and from which, moreover, there is nothing to exclude him save only the fidelity with which he adheres, as his conscience tells him it is his duty to adhere, to that teaching. The fundamental principle of the system of education embodied in those Colleges was one that made it impossible to regard them as a provision for University education, available in any practical sense for the Catholics of Ireland.
>
> "To us Catholics it comes as a matter of fixed principle that every such institution embodying that which is known as the 'mixed' system is from the nature of that system a source of danger to Catholic students if they frequent it; a source of danger in the first place to the vigour and even to the integrity of their faith; a source of danger also to

their constancy in the full and faithful observance of the practical duties by which they are bound as Catholics. That is what we mean by the expression 'dangerous to faith and morals.' That is what the Church has always meant as often as she has, under that severe censure, condemned as places of education for Catholics institutions such as the Queen's Colleges, whether existing in Ireland or in any other portion of the universal Church."

The same eminent authority applies to the Colleges the words of a former Bishop of Kerry in denouncing the mixed training college of the National system of education:—

> "There is danger of that suppression of truth and of that concealment of religious profession and observance which necessarily lead to religious indifference. *The danger is manifestly greatest for those who believe most* [the italics are his own] If Anglicans were associated under such circumstances with Unitarians or Socinians the necessity of avoiding topics of discussion would bring them down to the lower level. *The shortest rule of faith would become the common denominator.*"

Archbishop Walsh commenting upon this latter statement remarks—

> "It would, I venture to say, be difficult to meet with a more striking example of one short sentence summing up and at the same time brilliantly illustrating, as this last sentence does, in less than a dozen words, the whole argument of such a question."

He insists upon the danger of such institutions in undermining the faith of Catholic students as *inherent in the very nature of the mixed system*, and simply out of joint with one of the fundamental principles of the teaching and discipline of the Catholic Church.

The Irish Bishops have also insisted that the ban upon the mixed system is totally different from that, for instance, upon the law of abstinence on Friday, which may, in the Church's discretion, be suspended or transferred to any other day. But in this matter of mixed education the Archbishop of Dublin declares—

> "She can have no such discretion. She exhorts us with all her earnestness to shun that danger as one of deadly peril to our souls."

He states:—

> "I may be told that individuals have passed not only in safety but in honourable fidelity to every Catholic principle through Trinity College, and other Colleges of mixed education in the country. Yes. And there were survivors of the Charge of the Six Hundred at Balaklava. And men have passed with their lives through the rapids of Niagara. Even amidst the most deadly perils some favoured few, perhaps through some singular protection from the hand of Providence, may pass unharmed. The Church, except in the comparatively rare instances in which she exercises her judicial as distinct from her legislative or her general pastoral office, does not pronounce upon individual cases. Some, no doubt, of those who have been brought up in the atmosphere of a mixed College are Catholics of truly exemplary life. The lives of others—of many others—are, it is notorious, the very reverse of exemplary. They are Catholics no doubt. Their Catholicity at all events has not been abandoned. But, as one might say, its edge has been taken off."

These few extracts give some idea of the deeply-rooted antipathy in the clerical mind to the system of mixed education upon which the Queen's Colleges and University were founded fifty years ago.

The supporters of undenominational education regard these objections more in the light of prejudices than valid objections. They affirm that, as no real case can be maintained against the teaching given in the Colleges, the fears of the Bishops are groundless. They insist that a critical examination of the basis upon which the institutions have been condemned reveals nothing but the dread that the mere mixing together of Catholics and Protestants must be detrimental to the former, and this they strenuously deny. They deny any motive or desire to interfere with the conscientious or religious convictions of their fellow-countrymen, and they fail to perceive that the system of mixed education can be in any way dangerous to faith and morals, except in so far that as the heads of the Church have denounced them it must seem to the clerical mind a sin for the Catholic student to disobey. Many high-minded and conscientious undenominationalists, apparently unable to understand the principles upon which the Roman Catholic Church is founded, profess to be unable to see any crime in this act of disobedience. They reason that the student, or his lawful guardian, should exercise the right of his own judgment upon matters of secular education just as they—the undenominationalists—themselves do. The chief article in their creed is that in the distracted state of Ireland, rent asunder by fierce sectarian discords, and riven by the bitter contentions of racial and party strife, the one thing which above all others is needed is the training of the youth of the country side by side under the softening and ameliorating influences of a higher education.

This high ideal has been the mainspring of all the resistance of British statesmen to the claims of the Irish Catholics for separate endowment in primary and University education during the last half century, and it is regrettable to think that the Catholic youths are taught that it is a high-handed and tyrannous system devised to weaken their faith and undermine their allegiance to the Church.

The Establishment of the Catholic University.

If anything were wanting to prove conclusively that the Roman Catholic Hierarchy were deeply in earnest in 1850, when at the Synod of Thurles they denounced unreservedly the Queen's Colleges and Queen's University, it was soon supplied by their action in deciding upon the same occasion to establish, upon the suggestion of the Pope, a University of their own. Accordingly, a so-called University was created, which received students in 1854. The situation, even to the minds of the supporters of undenominational education, was not without its pathetic side. Emigrants who had made their homes on the prairies of America and Canada, and the plains of Australasia, were appealed to by their Irish co-religionists for aid to found an institution where the Catholic youth of Ireland could enjoy the privileges of higher education without the danger to their faith which attendance at the "Godless" Colleges involved. Large sums of money were collected, but the institution, having no power to grant degrees of any kind to its students, and possessing no State endowment or recognition, managed to maintain a bare existence, and in no sense could it be regarded as a suitable provision for the University education of those for whom it was called into existence. Parliament refused to grant it a Charter enabling it to confer degrees upon its students.

In 1866, however, a new or Supplemental Charter was granted to the Queen's University, with the view of enabling it to examine and confer degrees upon the students of other Colleges than those of Belfast, Cork, and Galway. Had this Charter proved valid in the Law Courts some aid would thereby have been provided for the students studying at the Catholic University, by which they could have obtained degrees without being compelled to attend lectures at any of the prohibited Colleges, but it soon became a dead letter through legal difficulties.

It is needless to relate the attempts made in vain by Mr. Gladstone in 1873, and by Mr. Fawcett's Bill in the same year, to settle the question of Irish University Education. This latter Act removed all religious tests in Trinity College, and threw its doors and emoluments open to Roman Catholics and Presbyterians, but the Catholics had no objection to the Queen's Colleges which did not apply with even greater force to Trinity College, and hence their claims were renewed with increased vigour. Six years later another attempt was made to procure Endowment and a Charter for a Catholic University. This time the attempt was made by the Irish Members, but it met with no more success than followed the Liberal effort in 1866.

This year (1879) marks one of the most important steps in the controversy over the Catholic claims to University Education. An event took place, the political significance of which is only now beginning to be recognised by the supporters of undenominational education in Great Britain and Ireland, and the

importance and gravity of the event cannot easily be over-estimated. It was

THE ABOLITION OF THE QUEEN'S UNIVERSITY.

Before examining the nature of the new departure of 1879 we must recollect that the state of affairs had remained unchanged as regards the attitude of the Roman Catholic clergy and the friends of undenominational education, excepting, perhaps, that during the thirty years in which the Queen's Colleges had been working the feeling upon each side had become more intense. The ban of the Bishops was unable to prevent the success of the University, which attracted large numbers of able students from the Northern College, whilst Cork College continued to send up a goodly number of men, many of whom graduated with distinction; and the Galway institution, though not so successful as the others, nevertheless was able to claim some brilliant graduates who had been trained under its professors. Some of these were men from distant parts of Ireland, who had been induced to study at Galway in the hope of benefiting by the valuable Scholarships and Exhibitions which were not so keenly competed for there as in Belfast or Cork. The champions of undenominational education were justly proud of the success of the University, and perhaps it may be fairly stated that few institutions have left behind them a more remarkable monument than may be found in the long list of distinguished graduates, many of whom still are at the head of various departments in the Indian, Civil, and Colonial Services, or occupy high positions in the professions of Law, Engineering, and Medicine.

English statesmen were hitherto firm in their attitude as opponents to sectarian or denominational education, and the undenominationalists in Ireland and Great Britain maintained that the Roman Catholics of Ireland had no real, but only a sentimental grievance. They demanded for themselves nothing which they were not willing to grant to their Catholic countrymen, and they continued to maintain that in the cry of "violation of conscience" there was absolutely no justice. Many able men were convinced that soon the Catholic people of Ireland would see for themselves how absurd it was to keep aloof from the inestimable advantages of that higher education which was elevating into important positions their Protestant fellow-countrymen, but suddenly a bolt from the blue awakened them from their dream of high ideals. Upon the eve of a general election the leader of the Conservative Party (Lord Beaconsfield), with Earl Cairns, framed a Bill destroying the Queen's University, and

ESTABLISHING THE ROYAL UNIVERSITY

in its stead. It cannot be denied that this was the death-knell of undenominational education in Ireland. The high seal of English statesmanship was set upon the claims of the Roman Catholic Hierarchy.

The Act was interpreted by Protestant and Catholic alike to read—"We acknowledge that your Catholic youths cannot without violation of conscience enter the mixed Colleges provided by the State; we abolish the University which exacts such attendance; and we create instead an Examining Board in Dublin at which your youths educated in your own Seminaries and Colleges may present themselves for Degrees in Arts, Medicine, Law, Engineering, etc." The proposal was received in the North of Ireland, and amongst the supporters of non-sectarian education everywhere, with feelings of deep regret. Protests from the graduates of the doomed University were without avail, as the Bill was rushed through at the fag end of a Parliamentary Session, and speedily became law. The undenominationalists in Ireland denounced the Bill as a base betrayal of principle, dictated by the exigencies of party politics, and were loud in their complaints that the Government of the day had evolved a real grievance out of a chimerical one, with the view of bidding for the Catholic vote at the polling booths. Not a few maintained that it was framed to protect the interests of Trinity College, whose friends had taken alarm at Mr. Gladstone's drastic proposition of 1873, which had directed the longing eyes of the claimants of denominational education towards the Elizabethan College in Dublin.

With the motives of the political party which introduced this sweeping measure the present writer has here no concern. The subject is simply referred to as an illustration of the disfavour with which the Act was received by those who had steadfastly adhered to the high ideal of a strictly undenominational education as a factor of really vital importance in moulding the future of the life of the Irish people. Nor was it received in a much better spirit by those in whose interests it was avowedly accomplished. They accepted it with a grumble, and with the threat that it could only be regarded as an instalment; and there were not a few who clearly saw that it might be used as a valuable lever in the future struggles for further concessions.

It is not overstating the case to say that the measure pleased neither party, and to those who were watching the struggle it was evident that the step was one which rendered further legislation on strictly non-sectarian lines impossible. Once the reality of the Catholic grievance was accepted by English statesmen it was hopeless to conceive that any future legislation could proceed in the direction of the *status quo ante bellum*, and the very nature of the Act made it apparent that future legislation would be inevitable. There was no finality about it. To maintain that it was intended as a permanent settlement of the question is to put a very modest estimate on the foresight of the distinguished legislators who framed the measure.

This aspect of the case is singularly overlooked by those who are denouncing the proposals made by Mr. Balfour. No settlement of the Irish University Question is possible if approached without realising that the Royal University Act established as valid the claims of the Catholic Bishops that the acceptance of the principle of mixed University Education is a violation of the conscience of those Catholics who enter a mixed College. It is, perhaps, sad that such a confession has to be made, but the time has now come when the fact must be realised. The battle was fought by the undenominationalists, and lost in 1879. It is now evident that future legislation, if it is to be of such a nature as can be accepted by the Irish Catholics, must be framed upon a broad recognition of this conclusion. There may be a serious difference of opinion, however, upon the question of whether there is a real necessity for legislation at present. The progress of opinion during the last few months plainly indicates that all parties are beginning to realize that the existing condition of affairs is becoming impracticable, or even intolerable.

This progress of opinion is not so much owing to the vigour with which the Catholic party is demanding the recognition of its claims to an endowed University and Colleges, as it is hastened by a conviction which has been growing in the minds of those who have watched the working of the Royal University. Some prominent undenominationalists have produced consternation in the nonsectarian camp by condemnation of the present state of affairs in connection with the working of the institution which was set up to take the place of the old Queen's University. The Senate of the Royal University itself has within the last few weeks discussed the following resolution:—

> "That in the opinion of this Senate the present provisions for University education in Ireland are not satisfactory, and we, therefore, earnestly commend the subject to the early attention of Her Majesty's Government."

The resolution was moved by the Right Hon. O'Conor Don, and seconded by the President of Queen's College, Belfast. Though it is stated that the resolution was supported mainly by the votes of the Catholic members of the Senate in opposition to the views of the Protestants, the fact remains that in the opinion of the majority of the Senators appointed by the Queen (in the Charter granted in 1880) for administration of the Act to "promote the advancement of learning, and to extend the benefits connected with University education in Ireland," the Act does not meet the wants of the Irish people.

Of even more significance are the resolutions passed by the staff of Professors in the Northern Queen's College, which were published in the Press on 13th February last, and which shall be referred to later on.

CONSTITUTION OF THE ROYAL UNIVERSITY.

It is obvious that the solution of the difficulty can only be arrived at by a critical examination of the constitution and working of the present Royal University, and especially after acquiring all the available information about its relations to the different Colleges in Ireland.

The institution was, as already stated, established by the "University Education Act, Ireland, 1879," which at the same time dissolved the then existing Queen's University, leaving the three Queen's Colleges practically intact. It was defined as "an Act to promote the advancement of learning, and to extend the benefits connected with University education in Ireland." Its Senate was to consist of a Chancellor and thirty-six Senators. These were afterwards appointed by name in the Charter granted in the year following, and consisted of an equal number of Roman Catholics, including several distinguished Prelates, and an equal number of Protestants, including several dignitaries of high order.

All graduates of the Queen's University were created graduates of the new institution. The graduates were to have a voice in the Senate, and this was arranged in an ingenious manner. As the first-appointed Senators died or resigned, their stalls were to be filled by graduates of the University selected by the graduates assembled in Convocation. But as the graduate body or Convocation would probably remain for a long time a Protestant organisation, owing to the preponderance of the old Queen's University men, it was arranged that they would only have the right to appoint to every alternate vacancy, so that the Crown could upon the next vacancy appoint a Senator of such religious persuasion as would make the balance of Catholics and Protestants even. The graduates were only to have the right of six seats in all, and thus it was made certain that the constitution of the Senate would constantly remain as evenly as possible Protestants and Catholics. The *raison d'être* of the plan, like many other vital workings of the system, did not appear in the Charter, and this led to periodical outbursts of indignation amongst the Protestants. Thus, if there chanced at a given moment to be a Protestant majority of one (it could never be greater than one or two), and if the next vacancy happened to be caused by the death of an eminent Protestant divine, the Crown elected in his stead a Roman Catholic Bishop, with the laudable motive of keeping the balance even. Then the Protestant Church deprived of the deceased Senator's representation felt deeply wronged. Not even the graduates of the University could be got to understand the working of this system, which was in every detail a system of hopelessly impracticable compromises.

This minute item might well have been passed over, but upon the threshold of the study of the R.U.I. it will serve as a good illustration of how the entire business of the University is carried out. More than twelve of the original Senators have died or resigned, and the graduates have long since filled up their possible six seats on the governing body; and to their credit it should be recorded that though still Protestant by a large majority, they have elected out of their six Senators two Roman Catholics to represent them.

By mutual agreement between the Senators themselves, and with the tacit approval of the Officers of the Crown, all appointments of Fellows, Examiners, and other officers are made by the Senate upon the "even balance" principle. Nothing can appear more obviously fair than this method, and, indeed, it is creditable to the high-minded and cultured scholars who have filled the position of Senators in the R.U.I. that little friction has developed in the carrying out of this curious and, one might say, unique system of compromises in University appointments. An examination, however, of the results of the working out of this system of appointments leads those who have studied it to the conclusion that it would be difficult to conceive of a method or system more fatal to the interests of higher education in any country, more especially in a country like Ireland. A careful consideration of the following facts will make this evident:—

The Act stipulated that the new University was to be a mere Examining Board. It was to have power to confer a degree upon every person who presented himself, and who, upon examination, satisfied the Senate that he was qualified in point of learning, and it decreed that "no residence in any college or attendance at lectures or any other source of instruction in the University shall be obligatory upon any candidate for a degree other than a degree in Medicine or Surgery."

The Act was not in anywise to affect the Queen's Colleges or their professors, but it handed over to the new University all the property, real and personal, of every description which belonged to the Queen's University. It was supplemented by the short Act of 1881, which was simply a measure for providing £20,000 a year from the property accruing out of the "Irish Church Act, 1869," for the defraying of certain of the expenses of the University. It will prove a surprise to some of the Ulster Protestant orators, who are abusing the proposals of Mr. Balfour, when they learn how these spoils of their ancient Church were spent.

The Charter of the R.U.I. carried out the intentions of the Act, and gave full powers to the Senate to appoint all officers and examiners, except secretaries, the appointment of whom the Crown reserved to itself, and in accordance with the principles already laid down in the appointment of Senators, a Roman Catholic secretary and a Protestant secretary were elected. The Senate was granted power in the Charter to make and alter statutes, rules, and ordinances, but it was stipulated that it was not lawful for it to adopt or impose on any person any religious examination or test. Neither in the Act nor in the Charter was any recognition made of any endowed or unendowed College or institution, and the three Queen's Colleges were apparently and in reality no more a portion of the new R.U.I. than were Trinity College or the so-called Catholic University.

The Fellowships of the Royal University.

Under the Statutes provision was made for the creation of Fellowships, and the following is the text of this Ordinance:—

> "The Senate may appoint, without competition, Fellows of the University, not exceeding twenty-nine in number. Each Fellow so appointed shall be selected in consideration of established reputation in the particular branch of learning in which he is appointed a Fellow; and he shall hold his Fellowship on the condition that if required by the Senate he shall give his services in teaching matriculated students of the University in some educational institution approved by the Senate. The salary of a Fellow, if he be not in receipt of a salary as a Fellow or Professor in some other University, or in some College attached to a University, or in some College endowed with public money, shall be £400 a year. If he be in receipt of a salary as a Fellow or Professor in such other University or College, he shall receive in respect of his Fellowship in this University such annual sum as with the aforesaid salary shall amount to £400 a year."

Junior and Medical Fellowships were afterwards established, but as these are of minor importance, and in no way differ from the ordinary Fellowships as regards their bearing upon the important question of endowment, further reference to them might lead to confusion.

Catholic Endowment by means of the Fellowships of the Royal University.

There cannot be a reasonable doubt that these Fellowships were created as a means of indirect endowment to certain sectarian Colleges in Ireland, and there cannot be any reasonable doubt that this was the deliberate intention of those responsible for the framing of the Act. Should this be denied, the important fact remains that every year since the Royal University has been working a report has, by the terms of the Charter, been laid before the Lord Lieutenant, and every detail regarding the distribution of these Fellowships has been thus made public. Moreover, the Charter distinctly limits the powers of the Senate regarding the making of the ordinances under which the Fellowships were first created, because it states:

> "All such statutes, rules, and ordinances shall be laid before Parliament within six weeks of the same being made, if Parliament be then sitting, and if not, then within three weeks of the next meeting of Parliament."

It must be remembered that at this stage of affairs the Catholic University in St. Stephen's Green, Dublin, still without any Government aid, recognition, or endowment, was dragging on its existence. Its teachers were appointed by its own governing body, without any Crown interference whatever. Its supreme governing body consists of the Catholic Archbishops and Bishops of Ireland. Its rector is the Right Rev. Monsignor Molloy, and its management has, by the Bishops, been confided to the care of the Jesuit Fathers. It has (in 1882) taken into its constitution the Catholic Colleges of Carlow, Blackrock, Clonliffe,

and the Medical School at Cecilia Street, Dublin. The institution formerly known as the Catholic University is now practically identical with University College, St. Stephen's Green, Dublin, though this is really only its chief College.

One of the first acts of the Senate of the Royal University was to confer Fellowships upon a number of the teachers or professors in this Catholic College, and now, in the last available official "Abstract of Returns from Registrars of Colleges," issued by the R.U.I., we find no less than fifteen Fellows in this institution, each in receipt of a salary of £400 yearly. It is idle to quibble, and say this sum of £6,000 yearly does not constitute a real endowment in every strict sense of the term. This sum is for the Arts Faculty, and though it is in no sense the object of this paper, and in no way the desire of the writer, to complain of the amount of this endowment, he cannot refrain from giving the total of the salaries which the Professors in the entire Arts Faculty in Queen's College, Belfast, receive from the Crown. It amounts in all to £2,638 yearly. Six of the Professors in Queen's College are Fellows of the R.U.I., but are not entitled to the £400 in full. The six receive in all from the Royal University £588.

This comparison will give some idea of the working value of such an endowment, and will shew how idle it is to ignore the importance of it. *The entire endowment received directly or indirectly from the State for the Arts Faculty of Belfast Queen's College amounts to little over the half of that received by the Arts Faculty in the Catholic College in Stephen's Green, Dublin, whose Professors are appointed without State authority or sanction.*

With regard to the Fellowships of the Royal University, Ireland, given to the three Queen's Colleges, as the Act provides that in every case the Government salary of the professor is to be deducted from the £400 receivable on his Fellowship, it will be obvious that his remuneration is exceedingly small, though these Fellows have to do precisely the same amount of work for the University as the others. Their only work in reality is the work of examination. They lecture in their Colleges just as those professors do who get no emoluments whatever from the R.U.I.

One of the most remarkable anomalies of the many in connection with this remarkable system of endowing the Catholic University out of State funds is to find a Fellow in receipt of his yearly salary of £400 doing precisely the same work as the Examiner, with whom he is bracketed as a colleague, who may be only in receipt of a small salary, though he may have no other State aid.

It is to be noted that practically every teacher in the Stephen's Green College is paid £400 yearly for the performance of the same duties which others outside that building fulfil for a sum in most instances not equal to much more than one-fifth of the salary of a Fellow. It is immaterial whether the £6,000 received annually is put into the war chest of the College or is paid over to the professor for his private use. What it is desired to make clear is that the Act and Charter of the Royal University provides under its Ordinances for such an endowment, and that such endowment has been yearly paid since the R.U.I. was founded. Even at the risk of wearying the reader, it is well to quote the following from "The Royal University (Ireland) Act, 1881," which will prove that even should this endowment escape public notice, as it may, it is impossible that it can escape the Treasury or department whose duty it is to superintend the payments made by the Commisioners of Church Temporalities in Ireland out of the funds of the Irish Church:

> "The Senate shall from time to time prepare, in such form and at such times as the Treasury from time to time direct, accounts of the receipts and expenditure of the Royal University of Ireland, and within three months after the expiration of the year to which the accounts relate, shall transmit the same to the Comptroller and Auditor-General to be audited, certified, and reported upon in conformity with the powers and regulations prescribed in the Exchequer and Audit Departments Act, 1866, for rendering and auditing appropriation accounts, and the accounts, with the reports of the Comptroller and Auditor-General thereon, shall be laid before the House of Commons not later than three months after the date on which they are transmitted for audit."

It will be necessary next to look at the endowment which passes from the Royal University funds to the Medical Faculty of the Catholic University. It gets three Medical Fellows, at a salary of £150 each, and all its other teachers hold appointments as Examiners in the Royal University except one, who is a Senator, and consequently cannot act either as a Fellow or Examiner. There is another whose name does not for some reason appear in the latest list, though this may be a mistake. The emoluments of these, with the three Fellows, total a further endowment to the Catholic University of considerably over £1,000. This sum, with £50 for a Law Examiner, making in all over £7,000 yearly, is all the endowment which can be traced directly as passing to the Catholic University by a perusal of the Royal University printed accounts, though it is probable that a closer scrutiny may reveal further amounts. There are no Fellowships given to the other Catholic Colleges in Ireland which send up students to the R.U.I. examinations.

The above figures will show how little reason there is for the fervid protestations of many who, with a superficial knowledge of University matters, have taken their stand against the proposals of Mr. Balfour, on the sole grounds that they object to any endowment whatever being given by the State to Roman Catholic education. It is not our intention to argue this principle. What the present article claims to prove is that successive Governments have tacitly carried out this form of endowment. The undenominationalists lost their battle in 1879; they have been entrenching themselves behind their last breastwork—the Royal University—and they are defending it with the energy of despair in the belief that it is the survival of a purely non-sectarian ideal. The figures quoted above show that the trench is *mined*.

LORD BEACONSFIELD'S INTENTIONS.

One of the saddest and most humiliating memories that will remain of this struggle is the revelation which has recently been made in the *Spectator*, and which only came to the writer's knowledge after the above was written. It has not caused him to alter a single word which he had written. What its value is, as real evidence of the motives of the framers of the R.U.I. Act, he will leave to others. The names mentioned are of such high standing as must carry conviction.

Mr. Edmund Dease writes in the *Spectator* of a few weeks ago of an interview which Mr. Charles Langdale had with Lord Beaconsfield about the time of the passing of the Bill in 1879, which Mr. Dease took care to make a note of, and which he now gives to the public. Mr. Langdale remarked to the Premier that the Bill then before Parliament could never be regarded as a final settlement of the question.

> "Lord Beaconsfield said:—'Well, Mr. Langdale, I know as well as you do what would be the just and proper settlement of this question—and what, in justice, the Roman Catholics in Ireland are entitled to—but I am aware, which, probably you are not, of all that can be done in the present temper of Parliament and the country, and I can assure you that this extension of the principle upon which the University of London rests is as much as can be carried at present. We cannot now induce Parliament to grant a suitable and direct endowment, but we are proposing to grant an indirect endowment through the means of Fellowships to a Roman Catholic College. This is done in such a way that it will not be understood; and when in due time the people of Great Britain find that they are virtually accepting the *principle* of an endowment which is quite inadequate, their sense of justice will cause them to admit that the Irish Roman Catholics are entitled to a properly endowed University College as regards income, buildings, and appliances.' He then added these remarkable words: 'In fact, Mr. Langdale, what we are doing is to place the ball at the feet of the Irish Roman Catholics, and if they do not kick it the fault will be theirs and not ours.'"

It may be said at this stage, Why interfere with the existing state of matters? The Catholics of Ireland are receiving endowment through the Royal University nearly equivalent to the State aid granted to the Queen's College, Belfast, and upon their own showing they are able to keep their College in Dublin, with its medical school, in such a high state of efficiency as often enables their students to carry off the majority

of the valuable money prizes, honours, and exhibitions in the Royal University in the face of the keen competition of all the Queen's College students from Cork, Galway, and Belfast.

From an educational point of view, the condemnation of the existing system does not lie in the fact that the endowment is received, much less does it lie in its amount, which, after all, from a statesman's point of view, is paltry; but it lies in the fact that the method of endowment is, in its working out, about the most injurious that can be conceived in the interests of higher education. No one can form any idea of the extent of this evil without some knowledge of the routine of the Royal University's work. It is well nigh impossible to impart such knowledge in the compass of a contribution like the present, but a few of the leading facts may be examined with advantage.

The University is in no sense a Teaching Institution —it is a mere Examining Body. Examiners in every subject required for the degrees in Arts, Philosophy, Science, Engineering, Music, Medicine, and Law, are necessary, and the Senate, as far as is possible, rigidly adheres to the "two-and-two" principle, and appoints a Catholic and Protestant Examiner in each separate subject. It will simplify matters considerably if we omit all use of the term Fellow, and simply speak of these as Examiners; for, as already explained, the Fellowships of the R.U.I. were created solely as a means of endowing the Stephen's Green Catholic College; the Fellows have no duty or function in the University save as Examiners, though of course they are required to teach in their own Colleges just as many others do who possess neither Fellowship nor Examinership in the University. Between Fellows and Examiners, in whose hands the real work of the University Examinations is placed, there are over seventy. We shall designate them all by the title of Examiners, and we shall only refer to those who examine the students from the various Colleges who present themselves for degrees in the Royal University in Arts and Medicine.

It is obvious to anyone that the status of any University, especially of a University which is a mere Examining Board must depend mainly upon the efficiency and reputation of its Examiners. One must feel that he is treading upon very tender ground should he attempt to criticise, or find fault with, or review the qualifications of the men selected to act as the Examiners in the Royal University. Such an intention is very far from the mind of the writer, and he trusts that this statement will prevent any misconstruction being placed upon his remarks. It is the *methods*, not the *men*, that are under review.

Now, it is manifest that in the selection of men qualified for the work of examining, their fitness, from the point of pure scholarship, should rest mainly, if not entirely, upon their standing as scholars or experts in the department of learning to which they have given special study. It must be confessed that the question of a man's religious views, or rather that the question of the particular sect or denomination to which he belongs is a pressing consideration in every appointment made by the Senate of the Royal University. The difficulties which the carrying out of such appointments involves are such as it is scarcely possible for the outsider to realize; nevertheless, the Senators of the Royal University, with very little friction, and acting in a noble spirit of toleration, and upon a principle of endless compromises, have managed to keep the machinery going.

It is at once evident that when the selection of an Examiner (and in the term Examiner now is included Fellow) is limited in a given case to men of one denomination, either Catholic or Protestant, a principle is introduced which is highly detrimental to education. It works for evil in two possible ways—either that the Senate is forced to appoint an inferior man because he belongs to a particular denomination, or to reject another and superior man simply because his denominational qualification does not chance to fit into the peculiar vacancy.

After all, it might with a fair show of reason be urged that no great evil can result, since the Senate has a wide field of selection of Protestant Examiners in the Protestant scholars of the country, and of Catholics among all the distinguished Catholics of Ireland.

But here comes in the most objectionable aspect of the entire difficulty. The Senate has been compelled in the spirit of the entire scheme not only to appoint say twenty-five Examiners of a particular religious faith, but they have had to appoint them out of a particular College and Medical School, for it has been already stated that practically every teacher in the Catholic College in Stephen's Green, and in the Medical School attached to it, holds the office of Examiner (or Fellow). He holds this office because he has been previously elected by the Governing Body of the Catholic University as a teacher. The practical working out, then, of the scheme of Fellows and Examiners in the R.U.I. amounts to this, that these officers are virtually appointed by the supreme Governing Body of the Catholic University, which body, as already stated, consists of the Roman Catholic Archbishops and Bishops of Ireland presiding over a College entrusted to the management of the Jesuit Fathers.

Again, the writer must claim that he brings these facts forward in no spirit of fault-finding with the qualifications and status of the eminent and distinguished men selected to hold teaching appointments in the Catholic University. He wishes to put the facts before those interested in the University question simply with the view of showing the inconsistency and error of those who persist in regarding the present system as an undenominational one. It is denominational in the worst sense as judged by their ideas of denominationalism.

In fairness it should be stated that we assume the Senate of the R.U.I. possesses the power of refusing to accept the appointment of a teacher in the Catholic College if he be manifestly unfit to act as a Fellow or Examiner; but in such circumstances what would probably occur would be that he would be removed from his Chair in order that his successor might secure the endowment of £400 yearly. Upon the other side, in the election of Protestant Examiners, the viciousness of the principle is also, though not quite so transparently, evident. An equal number of Protestant Examiners must be appointed to act on the "two-and-two" principle before referred to. These are selected for the most part from the Protestant Professors of the three Queen's Colleges, and, as a rule, outsiders have little chance no matter how eminent their position or how highly qualified they may be by scholarship for the office. There are, however, one or two noteworthy exceptions to this general rule of practice.

Want of Extern Examiners.

This is one of the greatest evils in the existing system, and has been singularly overlooked, as far as the writer knows, by all who have discussed the defects of the Examinerships in the R.U.I. As soon as the practice becomes publicly recognised it cannot fail to tell seriously upon the value of every Degree granted by the University. Owing to the fact that almost the entire bulk of Examinerships is distributed amongst the teachers in the competing Colleges, there is no room for the "Extern Examiner," an office which is the main safeguard against a low standard. In the Scotch Universities and in the Victoria University every Examiner who teaches the students presenting themselves for Degrees must have bracketed along with him in all his examining work an entirely independent authority, unconnected in any way with the University or any of its Colleges. The presence of this Extern Examiner is a public guarantee of the standard of the Degree for which he examines. Thus many distinguished Professors in Irish Colleges are appointed to examine in the Universities of Edinburgh, Glasgow, and Aberdeen, and in the Victoria and London Universities. The subject is of enormous importance in the Degrees in the Medical Faculty.

The Distribution of Examinerships.

We come now to the next objection to the working of the entire Royal University system in educational matters. This is an objection which tells most seriously against the three Queen's Colleges, and which is, in the writer's opinion, at the bottom of much of the dissatisfaction with the University which exists in the minds of the Professors in the Northern College.

It is the *overwhelming preponderance of Examiners representing the Catholic College and its Medical School on the Boards of Examination deciding the results in the Arts and Medical Faculties in the Royal University.* Here again the writer knows that he is upon most delicate ground, and he must once more

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affirm that it is against a *principle* and not *persons* that his indictment lies, and he must ask the reader to believe that no insinuation is made against the *bonafides* of any Examiner or Fellow.

To get a bird's-eye view of this part of the subject it is necessary to remember that to the Royal University the students from Belfast, Cork, and Galway come up to compete with the students from the Stephen's Green College and its Medical School for Degrees, Honours, valuable Money Prizes, Exhibitions, and Scholarships.

We shall at present omit reference to any other Protestant or Catholic College. It is manifest that if half the Examinerships be handed over to the teachers in any particular school, the other half must be divided amongst the three Queen's Colleges and any other institutions. It is equally manifest that any particular College will, therefore, at the most, have a representation of one to every three Examiners sitting at the decison of all results in the pass or honour examinations.

To the lay mind it may seem strange that such importance should be attached to the distribution of the Examinerships. One might feel that it is a direct impeachment upon the honour of the individual Examiner, but all those acting on Examining Boards know that no such stigma is implied. In the case before us in the competitions of the R.U.I. every student of the Catholic University in St. Stephen's Green is examined and marked by his own teacher in almost every subject, whilst in the case of the students from one of the Queen's Colleges only in a comparatively small proportion of the subjects does he come under examination by the Professor who taught him. This is most obvious in the case of the examinations in the Degrees in Medicine and Surgery, and it is the grievance as it affects the Medical Faculty which is most prominent in the writer's mind, though the same grievance exists in all the departments of the Arts Faculty.

The student knows the teaching of his Examiner, if he has sat under his tuition, in a way of which the student from another school has no conception. But it must also be borne in mind that every student is also examined by some one Examiner in each subject under whom he has not studied, and this helps no doubt to neutralise matters to some extent. The vital point, which should be made clear, in the working of the present R.U.I. system is whether the grievance at present under discussion is a real or only an imaginary one. If it be an imaginary one, then much of the objection to the present system of working the Royal University must fall through ; if it be a valid grievance, it should go far to prove how intolerable to the Queen's College teachers the existing system must be.

Upon this important issue we can fortunately produce the evidence of the distinguished Prelate, who has perhaps given more attention to the working out of the Irish University difficulty than any other authority in Ireland. He will, I hope, pardon me for producing in evidence his valuable opinion in a case where my contention is that the Queen's Colleges suffer most disastrously from the preponderance of the number of Catholics upon the Medical Examining Board of the Royal University. In his lucid "Statement of the Chief Grievances of Irish Catholics in the matter of Education," Archbishop Walsh explains that he was much opposed to the concentration of all the Catholic Fellowships into the Stephen's Green College. He felt that Blackrock Catholic College should have some of its teachers on the R.U.I. Examining Board, and upon the refusal of the Senate of the University to acquiesce in his very reasonable proposal he resigned his position on the Senate. Upon page 271 of the classic work referred to he states when referring to this matter of confining all the Fellowships to Stephen's Green College :—

"But the main ground on which the policy of the Senate was viewed with distrust by many who were deeply interested in the cause of Catholic University Education yet remains to be stated. The force of the difficulty now to be explained, although it was in substance an obvious one, was hardly fully appreciated by anyone until the machinery of the new University was in actual working. It then became manifest to all at what *an enormous disadvantage the adoption of that policy had placed the Catholic Colleges of the country*, with one solitary exception. For it is to be remembered the Fellows of the Royal University are not merely Professors in those Colleges on which it may please the Senate to bestow its favour. *They are the University Examiners as well.*

"I may here transcribe the words in which I have on some public occasions described the working of the system that was set on foot in our Irish Colleges by the arrangements of the Fellowships. It is well to observe that not only has this arrangement worked injuriously, but that it could not by any possibility have worked in any other way. The fault lies not in those who are entrusted with the working of the system, but in the system itself. Its fundamental principle is a vicious one. It is a system that cannot be amended by any alteration in detail. From the first, indeed, all this must have been obvious, no less to the authors and advocates of the policy of the Senate than to those who viewed that policy with misgiving and distrust. We are obliged to assume that a policy so unfair to many of our Catholic Colleges was assented to only from the belief that in no other way than *by sacrificing the interests of all the other Catholic Colleges to the interests of one* could provision be made for *efficiently preparing the students even of that one College* for the ordeal of the University Examinations.

"The following, then, is a description of the working of the 'Fellowship' system as illustrated in the case of one of our principal Catholic Colleges—that of Blackrock. I quote from my reply to an address of welcome presented to me by the students of that College after my appointment to the Archbishopric. Speaking of the chief defects of the Royal University scheme I referred as follows to the point now in question :—

"'Of these defects it is enough for me to mention one. It is a defect that stands out in painful prominence, for it stands at the very threshold of the examination halls of the Royal University making plain to all who enter that the examinations about to be conducted there are tainted with the dishonouring taint of inequality and thus of injustice.

"'You, at all events, know of what it is that I now speak. It is that strange principle which unfortunately has been adopted as the ground-work of their whole scheme by those responsible for the organisation and management of the Royal University examinations. This principle is that *the examinations of the University*, even for the highest honours and richest prizes in its gift, are to be *conducted by those who have first had the duty of preparing a certain number of the students for the examinations in question*—who are then allowed to set the examination papers, setting them, as they do, and as they must, whether consciously or unconsciously, on the lines of their own method of teaching, and who then proceed to examine in a strictly competitive examination all the students of the University.

"'Of those students, then, a certain number have the enormous advantage that I have described. All the others, of whom you, the students of this Blackrock College, are the foremost, are obliged to struggle through with those fearful odds against you—that, whilst you have had from the University no help whatever in your preparation for the examinations, *many of your competitors and rivals have been prepared for those very examinations by the examiners themselves.*'"

Later on, speaking of his evidence given before the Royal Commission, he states—"I had not complained of the mere appointment of teachers to be examiners. What I complained of was that a *particular set of the teachers* were so appointed *to the exclusion of all others.*" [The italics in the quotations are those used by His Grace.]

Apply his arguments, which are absolutely just in the case of the Blackrock College, to the various Examining Boards of the Royal University, and you get the explanation of the elaborate columns of success of the Catholic University over all the Queen's College students, which figure so largely in the pages of the work above referred to. This success is made by the Roman Catholic Archbishop of Dublin a strong lever for his argument for endowment for Catholic Colleges and for a Catholic University. But we are not now resisting these claims.

THE BELFAST SCHOOL OF MEDICINE.

We wish to insist upon the injustice done to our students going up from Belfast to compete for Honours and Exhibitions against the students sent forward from the Dublin Catholic School of Medicine. Take, for

example, those who present themselves for the M.B. degree in Medicine, and what do we find? *Belfast sends up about the half, or rather more than the half, of all the students from all the Colleges who present themselves for this important distinction.*

Twelve Examiners are appointed to test these candidates for the degree, and for the valuable Honours and Exhibitions attached to it. Of these twelve *two** are from Belfast; five are teachers in the Catholic School; one is a Dublin Physician and a member of the governing body of the Catholic School; one is a Professor in Galway College; two are from Cork College; and one is a distinguished hospital surgeon and ex-President of the College of Surgeons. No wonder that such a condition of affairs is looked upon in the great Medical School of Belfast as a gross injustice. In the Third Medical examination, the one just preceding the Degree examination, where Belfast students also largely preponderate, the Board consists of seven Examiners. Two* are from Belfast; one is from Cork; one from Galway; and three are teachers in the Catholic School of Medicine. In other words, every student competing for Honours from the Catholic School of Medicine is examined in every subject by the Professor who has taught him there, whilst the less fortunate man from Cork and Galway has only had the luck to be a pupil of one of the Examiners, and so on all through the entire series of examinations in Medicine and Arts. The wonder is not that Queen's College men are often second on the list, but that they figure at all in the honourable positions which they gain against such heavy odds.

Moreover, this system tells with fatal effect upon the higher Medical training of the Belfast School. So small is the representation of Examiners at the final Degree examination that the Belfast students believe that it is almost impossible for the average man to pass unless he leaves his college here, and attends the hospitals in Dublin where the Examiners teach. Thus our large Medical School at Queen's College is steadily losing the senior men every year in increasing proportions, as they go up to familiarise themselves with the traditions of the Dublin grinders. This latter evil was present, but only in a minor form, in the days of the old Queen's University; it has become more and more accentuated under the system of the R.U.I. Our Medical School, from being the third or fourth largest in the United Kingdom, bids fair to become a very small one, notwithstanding enormously improved teaching power, both in quality and quantity, over that which it possessed before the establishment of the R.U.I.

Another very serious point, and one of primary and immediate importance to nearly every member of the general public, is the following:—In the days of the old Queen's University almost every Medical student entering at the Belfast Queen's College *aimed at a University degree in Medicine;* a comparatively small number ultimately failed, and had to content themselves with an inferior diploma from some of the licensing bodies; but practically all passed through the severer course, and many of those who failed eventually in obtaining the Queen's degree succeeded in passing in such extra subjects as a Modern Language and Natural Philosophy. The man who then deliberately started the study of his profession with the view of finally entering medical practice through the "lowest portal" of a licensing body was regarded by his fellow-students with something worse than pity. When our Medical School numbered about 350 students before the passing of the Royal University Bill not more than half-a-dozen men would be found in attendance who aimed at this lowest form of qualification. Now quite half of all our Medical students, owing to the unpopularity of the R.U.I., deliberately begin, continue, and end their collegiate career with no higher ambition than to obtain the lowest qualifications which will enable them to begin practising upon the public, who do not clearly understand the relative value of such things.

Judged from this standpoint alone the Royal University has been a failure. Ireland is a poor country, and though the writer of the present contribution would be slow to recommend anything which would have the semblance of a lowering of the standard, he cannot but think that many of the Regulations of the University are to the student of Medicine most exacting and annoying, and it is becoming yearly a more frequent occurrence that the sons of middle-class Belfast people, who wish to obtain a good Medical degree, are going over to reside in Edinburgh or Glasgow, with the view of obtaining the degrees of these ancient Universities. But it cannot be denied that the Medical degrees of the R.U.I. have achieved a considerable reputation.

These are a few of the many difficulties and grievances which have long since convinced almost everyone labouring to advance University Education in the North of Ireland that the present system is intolerably bad, and must cease. The present article has dealt mainly with the Medical side of the grievance. From the Arts side comes the sad picture of the decay of the true academic spirit of the Queen's University days, when students met, and availed themselves of the high-class teaching only obtainable in a college class-room. Now this is all changed, and crowds of students flock to the professional grinder, who, with his old Calendars and examination papers, supplies what easily meets the requirements of the mere Examining Board University. This aspect of the failure of the Royal University the writer leaves to those whose practical experience of it entitles them to speak more fully than he could venture to do.

The supporter of the undenominational ideal says:—"If the Royal University is bad that is no reason why we should have a State-endowed University for Catholics? Why not mend it?"

The reply to this is the statement of the Catholic Archbishop of Dublin—"Its fundamental principle is a vicious one. It is a system that cannot be amended by any alteration in detail." The "man in the street" must, I fear, accept the painful conclusion arrived at by the Professor who has been watching the working of every wheel in the machinery. This expert is in nearly every case a man who holds the high ideal of a pure non-sectarian education close to his heart, but he knows that it is no longer practicable or possible.

The Proposals for a Settlement of the Irish University Difficulty.

The intention of this contribution, as already stated, is simply to give such facts about the working of the present system as will enable the lay mind to grasp its evils, and form some idea of the relative value of the various proposals suggested for their removal. Before concluding, however, we may take a glance at some of the various schemes which have been in the air during the last few months—especially the proposals of Mr. Balfour, as contained in his letter, which should be thoughtfully studied by everyone who wishes to grasp the situation. It is reprinted with this intention at the end of this article.

There are several possible solutions of the difficult Irish University Question, a few of which will be glanced at. Firstly, there is the so-called Nationalisation of Trinity College, a scheme recently revived by a Committee of the General Assembly of the Presbyterian Church. This plan formed the fundamental basis of Mr. Gladstone's fruitless attempt in 1873. There was to be a central University (Dublin University) with the Catholic University College, the three Queen's Colleges, and Trinity College, all affiliated. The students of these colleges were to be examined at the Dublin University in friendly rivalry, and universal peace and goodwill were to reign. Mr. Balfour's letter deals conclusively with this chimera. In the opinion of the writer, should such a solution be attempted, we would almost certainly find in another twenty years that Trinity College would be completely destroyed. The working of the Royal University should be an object lesson to all who dream of a settlement of the question on these lines.

Archbishop Walsh claims in such a settlement three things:—

1. An endowment for a fully-equipped Catholic College in Dublin, with advantages equal in every respect to those of Trinity College.
2. A reform of the Queen's Colleges of Cork and Galway, so as to remove the danger to faith and morals.
3. *An equitable representation of Catholics* on the Senate or governing body of the University. (The italics are our own.)

The Presbyterians of the North of Ireland have little reason to go out of their way to shield Trinity College if danger threatened her, but we are confident that they have no desire to see her destroyed. The equitable representation argument would, no doubt, be applied to the Examining Boards, and here would come in all the evils which have been referred to before, and which such a system would accentuate.

* Since the above was written one extra Examiner from Belfast has been added to the final and to the Third Medical Board.

The second scheme is one which has the support of many who have thought over the question without knowing much of its history. It is simply to give a liberal endowment to one or more Catholic colleges, with the possible handing over of Cork or Galway Colleges, or both, to Catholic management along with their endowments (Trinity College to be left as it is), and the Royal University to remain as at present an Examining Board for the granting of degrees and conferring of Honours upon the students of these colleges in competition with those from the Northern Queen's College.

The contentions and difficulties, and it may be said the impossibility of giving what each of these colleges would consider an *equitable representation* upon the Examining Boards of the University, would cause all the objections of the present system to be intensified, and would act in a way which would be absolutely fatal to higher education in the North of Ireland. Moreover, it is evident that no settlement on such a line would be permanent.

The situation is really fast coming to this. We are in Ireland forcing upon the Catholics a system of University Education which is not acceptable to them, and *which in its working out is injuring fatally our own ideal of what all higher education should be.*

This brings us to Mr. Balfour's proposal of

A Teaching University for the Catholics of Ireland.

As his clear and statesmanlike letter will be found further on, nothing need be here repeated about his safeguards and conditions. It is difficult to see how any broad-minded student of the question can lodge a valid objection to the plan. Its author prefers to call it a Teaching University for Roman Catholics, and lays stress upon the fact that it is not to be a Roman Catholic University. A study of his letter will convince anyone who approaches it with an open mind that this is a distinction with a real difference.

In addition to the conditions which he lays down regarding Fellowships, Scholarships, religious tests, constitution of the governing body, &c., two others should be insisted upon, and these are, in the writer's opinion, vital. They are perhaps included in the scheme, but are not mentioned by its author. They are—First, that the Professorial Chairs should be filled by the Crown, as is the case in the Scotch Universities and elsewhere. This, no doubt, may be opposed by the bishops, but it is not too sanguine a hope to cherish that an understanding could be arrived at. By this means a high status would be at once given to the Professors and to the new University.

The second condition of vital importance should be the appointment of extern Examiners. Their appointment could safely be left in the hands of the governing body. Every Professor who held the post of teacher in the University would be elected an Examiner, and would have associated with him in his examination work some outside authority, distinguished by his Scholarship and research in the particular branch in which he was appointed. Only in this way could a public or satisfactory guarantee of a high standard be maintained.

To this additional safeguard there is little chance of serious objection being made. Indeed, it is likely that the governing body would see at once the necessity for such action, even if not included in their Charter.

One thing essential to the success of any proposed settlement of the Irish University Question Mr. Balfour is careful to mention. He states that he may not receive any satisfactory assurance that his plan will satisfy the wishes of those for whose educational benefit it is especially designed. If so, he says, it seems useless, and worse than useless, for the friends of higher education to press it further. This important statement, it must be borne in mind, applies equally to the second part of his great scheme.

The writer believes that every one who approaches with an open mind the short historical retrospect of the difficulties of the Irish University Question given in these pages, must see how vain it is to force upon the country any measure projected upon the purely undenominational lines which have in the past always led to failure. As long as the Irish Catholic is taught, and believes that every undenominational and mixed college is open to him in the same sense that every Protestant Church door is open to him, then it becomes obvious that to force the mixed system any longer upon him is only to prolong strife and court disaster.

No one can feel more strongly than the writer does the humiliation of the defeat of the undenominational system, upon which the Queen's Colleges and University were founded, and this it is which leads him to hope that no attempt will be made to pass any measure which will not be acceptable to the Catholics of Ireland. Though, feeling that the working out of the present "mean and underhand endowment" (the words are those of a present Senator of the R.U.I.) has become almost unendurable, it would be better to drag on as we are than enter upon another half century's strife by forcing upon a deeply religious people a system which they have been from childhood taught (though in our opinion wrongly taught) to regard as dangerous to their faith and morals. Let us ask ourselves to imagine that if a measure like that proposed now by Mr. Balfour had been made law in 1850, what would be the condition of Ireland to-day? It is impossible to conceive that with the many thousands of Catholics who would have availed themselves of the blessing of a higher education under such a system the condition of our land would not be in every sense better. To this reflection let the reader add another—that in a population of nearly four and three-quarter millions, four-fifths of whom are Roman Catholics, only about 250 of these are enjoying the benefits of higher education to-day in the various colleges endowed by the State in Ireland.

The next portion of Mr. Balfour's proposal, to be embodied in the same Bill, is the provision of

A Teaching University for Belfast.

The letters of Mr. Balfour and of the President of Queen's College, Belfast, and the resolutions unanimously passed by the Professors of Belfast Queen's College, explain this part of the proposal so thoroughly and completely that little further need be said. They will be found printed at the end of this paper.

Two conditions are essential to make this part of the scheme fully acceptable and successful, and it is to be regretted that one of them at least was not distinctly stated in Mr. Balfour's letter. Whatever hesitation one may have in suggesting conditions regarding the constitution of the Teaching University for Catholics, which conditions may not be accepted by the Roman Catholic Hierarchy, there need be no hesitation in speaking firmly about the safeguards of the Northern University.

All its Chairs should be filled by the Crown.

In the storm of correspondence which the Professors' resolutions and the President's letter have raised in the Press, the main objection to the scheme was that the new Queen's University in Belfast would necessarily become Presbyterian. This objection is most strongly made and felt by Presbyterians themselves. President Hamilton has so firmly and ably expressed himself on this point that it is unnecessary to speak further upon it except to say that the best of all ways to meet it and to give an absolute guarantee that the new University shall be placed beyond the danger of being trammelled by any denomination or sect, is to provide that whilst every detail of University management and government is left in the hands of the governing body of the University, the Presidential and the Professors' Chairs should be filled by the Crown. In no other way can the absolutely non-sectarian character of the new institution be firmly established in the public mind.

The second condition is the one already referred to on this page—the recognition of the principle of the

Appointment of Extern Examiners

in the various subjects. Only by the acceptance of such a scheme as that of Mr. Balfour's can this vital principle be carried out in Irish University work. The clamour from all the competing colleges (which send up students to the R.U.I.) for representation upon the Examining Boards of the University at present renders the recognition of Extern Examinerships an impossibility. The only way in which the new Northern University can give the genuine stamp of superior excellence to its degrees is by a free and full acceptance of this principle and the appointment of a number of able Professors from England and Scotland who would be appointed as Extern Examiners to conduct the various examinations of the University in conjunction with the local Professors. The importance of this to the public, as regards the value of Medical degrees, may be gauged by a glance at the possibilities of the size of the Medical School in the new University. This may be expected

to reach a high figure when we remember that the following were the numbers of Medical students attending the Belfast Queen's College—

In the Sessions	1879-80,	327
,, ,,	1880-81,	332
,, ,,	1881-82,	364

After these years the operations of the Royal University diminished the numbers considerably. The above figures do not include the numbers of senior Medical students who, having finished their collegiate classes, were continuing their attendance in the wards of the Royal Hospital.

These figures might with advantage be studied by those who are stating in the Press that the proposed new University must, from the smallness of the number of students attending it, be a failure. As President Hamilton deals fully with this aspect of the subject, further reference to it here is unnecessary.

With these two safeguards, in addition to those mentioned in his letter, in the opinion of the writer, the Northern University proposed by Mr. Balfour cannot fail to prove a great success and an unspeakable boon to the North of Ireland.

APPENDIX. I.

MR. BALFOUR'S LETTER.

The following important letter was addressed by Mr. Balfour to one of his constituents in Manchester in acknowledgment of the communication of a resolution on the subject of "Protestantism and University Education in Ireland":—

WHITTINGEHAME, PRESTONKIRK, N.B.,

January 23rd, 1899.

DEAR MR. ORRELL.—I learn that at a recent meeting of the Unionist Council in East Manchester you moved a resolution directed against the creation and endowment of a Roman Catholic University for Ireland. The resolution was ultimately withdrawn, not (as I gather) because it would have failed to receive a large measure of support, but because it was recognised that the question could never be dealt with from a party point of view; that the subject to which it related was one in which I had taken a deep interest; and that the moment was inopportune for raising a debate which, from the nature of the case, must have been incomplete and unsatisfactory. In pursuing this course, you and the other members of the Unionist Council have once more shown me the consideration which I have long been accustomed at your hands, and I cannot better repay it than by at once explaining frankly my thoughts on the most difficult part of a very difficult question, and thereby, it may be, doing something to remove the objection which so many of those on whose opinion I set the highest store have felt to the policy of which, as a private individual, I have now for many years been an advocate. I think I am not mistaken in supposing that it is the religious aspect of the University Question which chiefly disquiets my friends in East Manchester and elsewhere. They fear that any attempt to further the development of higher education for Roman Catholics, however excellent in its intention, may, in its results, augment the power of the Irish priesthood and depress the cause of Protestantism in Ireland, and they naturally object to public money, which is in part their money, being employed in furtherance of a scheme whose consequences they distrust and dislike. It is to this aspect of the case, and to this only, that I propose to address myself in the present letter. Other questions, educational and financial, of much interest, are no doubt raised by any project for University extension, but these I for the moment put aside, believing that it is the religious difficulty, and the religious difficulty alone, which at present blocks the way.

EXTRAVAGANT DEMANDS.

Now, I am far from suggesting that there have not been and are not some proposals for extending the Irish University system which raises the difficulty in a most real and substantial shape. To these I believe public opinion will never assent. It is not likely that the people of this country will accept any plan which would have the effect of strengthening a form of religion to which they are in the main strongly opposed, at the expense of one to which in the main they are no less strongly attached. I go further, and say that no scheme, even though its adoption would leave the balance of religious parties unaffected, is likely to be palatable, which confers on one particular denomination privileges refused to all others. The Protestant majority may with much force contend that the principle of toleration, however liberally interpreted cannot require us to do more for those from whom we differ than for those with whom we agree; and that if it was right to impose the Tests Acts on the old Universities at the cost of the Anglicans, it must also be right to impose them on any new University, though at the cost of the Roman Catholics.

The line of argument thus indicated seems to me practically unanswerable. Whatever distinctions may be drawn between the case of Ireland and that of England, or of Scotland—and some important distinctions there are—they will never seem sufficiently impressive to induce public opinion to reverse for the Roman Catholics principles which have been applied to everyone else; and if it was only by such a reversal that the problem of University education in Ireland could be solved, its solution might well be despaired of.

UNDESIRABLE ALTERNATIVES.

I do not think, however, that we are necessarily hemmed in between these undesirable alternatives. It seems quite possible to devise a plan which is not open to the objections I have endeavoured to formulate. But before indicating its character I must touch on a preliminary argument directed, not against the provisions of this or that particular scheme, but against the adoption of any scheme whatever. Why (people sometimes ask) establish a new University at all? Why not leave the one existing Teaching University in Ireland—namely, Trinity College—to meet by a natural process of expansion the growing educational needs of the country? The answer is threefold. In the first place, no such expansion would place Queen's College, Belfast, upon a satisfactory footing. Its status, if the wants of Ulster and especially of the great Presbyterian bodies in the North are to be adequately met, should be raised to that of a Teaching University properly equipped. Such a prospect is for ever at an end if we commit ourselves to the policy that, while Scotland has four teaching Universities, Ireland is only to have one. In the second place, there seems no reason to suppose that the Roman Catholic population will in the future avail itself of Trinity College to a greater extent that it has done in the past, nor, to my thinking at least, is this so unreasonable as might at first appear. The vast majority of students in that great University are Protestants. Protestant services are exclusively performed in its chapel. At this moment (as it happens) the whole of its teaching staff is Protestant, and the eminent theologian who is at its head, distinguished in many departments of learning, is not least distinguished as a brilliant Protestant champion in the controversy between Protestantism and Rome. Now, imagine a University, of which this was an accurate description, with the single change that wherever the word "Protestant" occurred the words "Roman Catholic" were put in its place, would you willingly send there any Protestant youth for whose education you were responsible? For myself, I answer the question unhesitatingly in the negative. Perhaps I am bigoted, but if so I feel assured that there are many Protestant parents to be found not less bigoted than I, and to them at least I may confidently appeal not to condemn others for doing what they under like circumstances would do themselves.

POSITION OF TRINITY COLLEGE.

There is yet a third point to be considered. Those who urge that the Roman Catholics, if they want University education, should flock to Trinity College, must surely, if they are sincere in recommending this remedy, desire to see it rapidly and effectually applied. I frankly acknowledge that I do not desire it sooner or later. Such an influx must convert a University now mainly Protestant into one mainly Roman Catholic. A Roman Catholic ecclesiastic would be Provost, a Roman Catholic majority would

rule the college, and for the first time in Ireland since the reign of Queen Elizabeth a Protestant youth could no longer get the best kind of University training amidst Protestant surroundings. This surely would be a strange result of Protestant zeal, and for myself, though I shall not, I suppose, be accused of grudging University privileges to my Roman Catholic countrymen, yet, if the gift is to be at the cost of so violent a revolution in the traditions of Trinity College, I could almost wish that it were withheld.

MR. BALFOUR'S SCHEME.

The plan which seems best to solve the University problem, both for the Presbyterians and other Protestants in the North, and for the Irish Roman Catholics generally, and which does so without revolutionising Trinity College or violating any accepted legislative principle, is to establish by a single Act two new teaching Universities—one in Dublin and one in Belfast—on precisely similar lines, and differing in no particular excepting the names of the gentlemen first appointed to serve on their respective Governing Bodies. As the University in Belfast would absorb the existing Queen's College, the Governing Body of the new institution should be so constructed as to continue the tradition of the old. As the Dublin University is designed to attract those Roman Catholics who now hold aloof from University life altogether, its Governing Body as first constituted should no doubt be in the main of their own way of thinking, but both Universities would be rigidly subject to the Test Acts. All Scholarships and Fellowships paid out of public funds would be open to competition irrespective of creed. No public endowment would be given to Chairs in Philosophy, Theology, or Modern History. Professors would have a right of appeal against unjust dismissal, and the number of clergy on the Governing Board would be strictly limited. A University so constituted, would, I believe, meet the needs of Roman Catholics, but it would not be a Roman Catholic University. This phrase has a well-understood meaning, and Universities properly answering to it are to be found in Belgium, in Switzerland, and elsewhere. Yet we need not dispute about words, and if anyone chooses to brand the proposed institution as "Roman Catholic," I will not quarrel with him, provided only that in common consistency he applies parallel language to other Universities in and out of Ireland. If a University in Dublin, constituted as I have stated, is to be described as "Roman Catholic," then must Trinity College and the new University in Belfast be described as "Protestant." There will thus be in Ireland two Protestant Universities to one Roman Catholic, which, as there are nearly three Roman Catholics in that country to one Protestants seems not unfair to the Protestants. That the scheme thus sketched out violates no accepted principle of legislation, that it confers no exceptional privilege upon any particular denomination, I hold to be incontrovertible. Is there, then, anything in it which would give umbrage to us as Protestants. Is it not rather as Protestants that we ought specially to welcome it. We claim, and justly, to have been the pioneers of toleration. Let us not persist in a policy so perilously suggestive of intolerance. We claim, and justly, that the Reformation scarce did more for the purification of religion than for the advancement of learning. Let us not show zeal for one-half of its work by frustrating the other. We have not here, be it remembered, a proposal for making Roman Catholics, but only a proposal for educating them. The scheme neither confers on the Roman priesthood powers they have not got, nor augments those they already possess. On the contrary, unless we Protestants are strangely mistaken, whatsoever of evil priestly influence carries in its train must surely be mitigated by broadening knowledge and a more thorough culture.

OBJECTIONS TO THE PLAN.

But though I feel assured that the plan here sketched in outline is not open to objection either from the Protestant point of view or from that of undenominational education, as undenominational education is exemplified in our existing University system, I am well aware that it labours under peculiar difficulties and disabilities. In the first place we may not receive any satisfactory assurance that it will satisfy the wishes of those for whose educational benefit it is especially designed. If so, it seems useless, and worse than useless, for the friends of higher education here or in Ireland to press it further. In the second place, the question which it endeavours to solve divides opinion so deeply, yet so little in conformity with ordinary party distinctions, that it cannot be treated by ordinary party methods, nor its development furthered by the ordinary party organisation. Yet this fact, whether we deplore it or rejoice at it, does but throw upon each one of us who compose the Protestant majority of the United Kingdom the heavier responsibility we have it in our power to give or withhold. It is for us to decide how long the existing condition of things is to be suffered to continue, whether Ireland is to have an edequate University system granted to her, and, if so, how soon. For myself I hope it will be granted, and I hope it will be granted soon. I do hope so as a Unionist, because otherwise I know not how to claim for a British Parliament that it can do for Ireland all and more than all that Ireland could do for herself. I hope so as a lover of education, because otherwise the educational interests of both Irish Protestants and Irish Roman Catholics must grievously suffer, and suffer in that department of education, the national importance of which is from day to day more fully recognised. I hope so, as a Protestant, because otherwise too easy an occasion is given for the taunt that in the judgment of Protestants themselves Protestantism has something to fear from the spread of knowledge. There exists at present no doubt a strong and not unnatural prejudice against this great educational reform, due in part to the extravagant claims formerly advanced by the leaders of Roman Catholic opinion, and the unhappy controversies thence arising. The new scheme is thus in danger of condemnation, not for its own faults, but for those of its predecessors. But if it be true that in the opinion of those most competent to judge, and mostly deeply interested, this ancient problem can now be solved in strict accordance with the principles adopted by Parliament in its dealings with Universities elsewhere, then I refuse to believe that any long time will elapse before we see freely accorded to Ireland what Scotland and England have so long enjoyed—a system of higher education appropriate to its special requirements.

Pray believe me,

(Signed) ARTHUR JAMES BALFOUR.

P.S.—I shall, as you are aware, be addressing my constituents at the end of the month, and, though I do not propose to touch unasked on a question respecting which I have no right to speak for anyone but myself, I shall, if questioned, gladly give any further elucidation of my views, which may be thought desirable.

APPENDIX II.

RESOLUTIONS OF THE CORPORATE BODY OF QUEEN'S COLLEGE, BELFAST.

On Friday afternoon, February 10th, 1899, a meeting of the Corporate Body of Queen's College, Belfast, was held in the Council Chamber of the College, for the purpose of considering the present position of the Irish University Question. The President (Rev. Thomas Hamilton, M.A., D.D., LL.D.) occupied the chair, and there was a very full attendance of the Professors.

After full discussion, the following resolutions were unanimously passed:—

1. "That, in our opinion, the present provision for University education in Ireland is unsatisfactory."

2. "That it is desirable that all candidates for University degrees should have attended complete courses of lectures at a recognised college or institution."

3. "That in any re-settlement of the University system of Ireland it is essential that in this college provision should be made for the endowment of new Chairs, especially those required to meet the peculiar needs of this community, for the appointment of assistants and demonstrators, for additional laboratories,

for museums of science, art, and antiquities, for more liberal additions to the library, and for facilities of research. The want of these at present seriously impairs the efficiency and lowers the status of this College as a place of learning and education."

4. "That, in our opinion, the higher education of the North of Ireland would be admirably served by the re-establishment of the old Queen's University on its former broad non-sectarian basis, with such modifications as would meet the altered circumstances of the case, but with its seat in Belfast and with the provision of an adequate endowment."

5. "We are of opinion that, in the proposed new Queen's University, it is essential to include Chairs of Philosophy and Modern History."

6. "That copies of these resolutions be sent to his Excellency the Lord Lieutenant, the Chief Secretary, the Prime Minister, and the Leader of the House of Commons."

APPENDIX III.

LETTER FROM THE PRESIDENT OF QUEEN'S COLLEGE, BELFAST.

To the Editor of *The Belfast News-Letter.*

SIR,—On my return to town from Dublin I find that, owing to the surreptitious and most incorrect report of the proceedings of the Senate of the Royal University on Thursday last, which someone took it upon him to supply to a Dublin newspaper, and which has very naturally been reproduced by the Belfast Press, my position and action on the University Question have been seriously misrepresented and misunderstood, and views attributed to me which I not only do not hold, but which are the reverse of those which I have always maintained. I am therefore reluctantly obliged to trouble you with a brief statement of the real facts of the case.

Let me, in the first instance, give the correct text of the resolution complained of. This has not yet been done, and I do not think I can be blamed for giving it, under the circumstances. It was as follows:—"That, in the opinion of this Senate, the present provisions for University education in Ireland are not satisfactory, and we therefore earnestly commend the subject to the early attention of Her Majesty's Government." This resolution was moved by the Right Hon. O'Conor Don, and seconded by me.

Now, it will be observed, in the first place, that the resolution did not deal at all, as has been alleged, with Mr. Balfour's recent letter, nor was it suggested thereby. As a matter of fact, notice of the motion, in the exact terms which I have quoted, was handed in to the Secretaries of the University a considerable time before that letter appeared.

Secondly, as regards myself, it ought to be known that, so strong is my feeling as to the defective provision for University education in this country, and of the hopelessness of looking for any marked improvement until a radical change is introduced, two years ago, in my annual Report presented to Parliament upon the condition of this College I used these much stronger words on the subject—"I consider that I should fail in my duty, and be untrue to my convictions, did I not state in this Report that, in my opinion, the present condition of University education in Ireland is unsatisfactory in the extreme." There is surely nothing very surprising in my seconding, in the Senate of the University, a resolution the substance of which I had already formally placed on record long before, as the expression of my individual opinion—an opinion, I may now add, shared by Professors of this College much better able to judge of the matter than I am. But there is certainly something very significant in the circumstance that O'Conor Don, from his knowledge of the condition of things in the South of Ireland, and I, who may be supposed to know something of the University affairs of the North, arrived independently at the same conclusion. This fact will be taken by most people as affording strong *prima facie* evidence that the provision for University education in Ireland demands the early and earnest attention of Parliament.

Wherein, it may be asked, does the unsatisfactoriness of the situation consist? Well, this question is a large and complex one; but I may mention two aspects of it which weigh strongly with myself personally, only two out of many that might be adduced.

1. In my opinion, the manner in which the Roman Catholic University of Ireland and its colleges are at present endowed by the State is most objectionable. Yet I fear many people know nothing of it. The facts, however, ought to be known. They are these:—In the City of Dublin stands "The Catholic University of Ireland," founded by the Pope, "for the advancement of higher Catholic education." Its "supreme governing body" consists of the Catholic archbishops and bishops of Ireland," and this Catholic University, with its constituent colleges, enjoys annually an income, from funds provided by Parliament, as nearly as possible equal to that given to Queen's College, Belfast. I think the time has come for making this fact public. Quite true, the endowment is given through the channel of the Royal University, but does it make any difference to the case that Parliament has provided a secret conduit-pipe for conveying the money, instead of bestowing it openly? I do not object to proper provision being made by the State for the education of the Roman Catholic youth of Ireland. On the contrary, I hold it to be a duty to make this provision. But am I wrong in holding that this ought to be done openly, in a properly organised and equipped institution, free from exclusive ecclesiastical control, open to all comers, which should submit annual reports of its proceedings to Parliament? I am therefore entirely unable to agree with those who insist that the present system, with all its attendant evils, which cannot be here described, shall remain undisturbed, and shall, under no circumstances, be superseded by a better.

2. Further, I bitterly lament the fact that for the larger part of the youth of Ireland, both in North and South, the only University available is one of the lowest type, a mere board of examiners, created for a special purpose, and never destined to be permanent. I speak of the Royal University with all due respect. I am a member of its Senate, and can say that it probably does its work as well as any body of the kind could. But its cardinal principles are vicious, and the conditions under which it is obliged to work render it impossible for it to be the *alma mater* which one expects a University to be. In many ways its systems are doing serious damage to the higher education of the country.

These being my views, not only is it not to be wondered at that I express them, but I consider that if I failed to do so I should fail in my duty.

I now come to the most extraordinary of all the charges levelled at me. It appears that my pet ambition is to convert the College over which I have the honour and happiness to preside into a sectarian institution—to have it erected, in fact, into a Presbyterian University! Well, all I can say on this point, and I scarcely think I need say it, is that nothing could be further from the truth. I have no such wish. On the contrary, any movement in such a direction would have my most uncompromising opposition. I am too much attached to the College, and too proud of the broad, large principles on which it has risen to the renown which it has achieved, to entertain such views for a moment. Not only do I not entertain them, but it will probably surprise many to be told that there is no such proposal before the public at all. Mr. Balfour's letter contains no such proposal. Indeed, I know of no single person who entertains such a view.

So much for the attacks and insinuations of which I have been the victim. The most powerful microscope in the College laboratories would fail to discover the basis of fact upon which they rest. A much more important question, however, than any supposed action of mine is, What is to be done for the removal of the grievances under which Ireland undoubtedly labours in regard to the provision for University education? These grievances there is no use in denying, and no use in minimising. How are they to be remedied?

Well, one thing is certain—things cannot and ought not to be left as they are. A point on which Lord Beaconsfield agreed with Mr. Gladstone, Lord Rosebery with Mr. Balfour, Lord Spencer with Lord Cadogan, Lord Selborne with Sir Michael Hicks-Beach, and Mr. Morley with Mr. Gerald Balfour—a point on which every Irish Viceroy and Chief Secretary as far back as one cares to think, have arrived at the same conclusion, no matter what were their views when they came to the country—cannot be contemptuously pooh-poohed, and when, in addition to this significant consensus of opinion on the part of statesmen holding all shades of political

opinion, we have the declarations of men who are dealing practically every day with the higher education of the country that the state of matters is about as unsatisfactory as it could be, he who with an optimistic smile should airily waive the whole question out of court cannot be listened to.

What, then, is to be done? Well, in my opinion, the present method of endowing Roman Catholic University education ought not to be allowed to continue. It is to me an insoluble mystery why one who would sweep it away and replace it by a sounder, broader, and more open system should be assailed in all the moods and tenses of vituperation, and a mystery equally insoluble why anyone can imagine that he is serving the cause of truth by insisting that that shall continue to be done in the dark, which if done in the light of day, would, in his opinion, be a crime of the deepest dye. In my view, the time has come when this bad system should be replaced by something more worthy of the British Parliament and of the time in which we live. This for the South of Ireland. For the North—what?

For the North of Ireland, what if we should have the old Queen's University, around which so many happy memories cluster, and which, during its too brief life, rendered such splendid service to the cause of Irish education, re-established—re-established with this difference, that its seat should be in Belfast instead of Dublin, which must not be allowed to monopolise everything, and with, of course, other changes which the lapse of the twenty-years which have passed since its overthrow, and the experience thus gained, would render necessary, but with no change in the broad, non-sectarian, academic basis on which it stood, and on which a true University must ever stand? Give the North of Ireland this, with, of course, an ample endowment, and what should we have? We should have an end put, at once and for ever, to the miserable condition of things which for the last twenty years has harassed and depressed all engaged in University work here. We should have a University of the lowest type replaced by one of the highest, bearing an honoured name, with a splendid history of fifty years behind it, and governed by men of our own—men whose names at once rise to our minds when we think of the project. Belfast, now a city with over 300,000 inhabitants, would get, to its enormous advantage, what Birmingham, under the lead of Mr. Chamberlain, is now trying to obtain—a University of its own, with this difference, that what Birmingham is raising £250,000 to procure, Belfast would get for nothing. The Presbyterian Church, which has a special stake in the North of Ireland, would be provided with a training place for the members of its communion founded on the old principles of united education, for which the General Assembly has always so consistently and strenuously contended, and would get also, in the natural course of things, a large representation on the Governing Body, but a representation on academic, not on sectarian, lines. The other Churches would get full provision for the education of their people on the same principles and with the same safeguards as Queen's College already affords them. Queen's College itself would be delivered from the condition of chronic impecuniosity which now "cabins, cribs, confines it," and delivered also from what is worse, the position of dependence and uncertainty which it is forced to occupy, leaping at once to a vantage ground which it has amply vindicated its right to occupy, while other colleges in the North of Ireland would receive their due place and recognition of the most substantial kind. Ulster, always first in the thoughts of Ulstermen, would receive for its sons and daughters a University suited to the *genius loci*, which we might hope would not only do for her literary and scientific advancement, but for her manufactures, her commerce, and her agriculture what the Scottish Universities have done for Scotland and the German for Germany, while Ireland would have a new and powerful element cast into the bitter waters of her national life, from the salutary and sweetening influence of which I am sanguine enough to hope for effects of the happiest kind.

Can we get all this? I have not spoken without carefully studying Mr. Balfour's letter, and I am quite clear that we can. If we can, it seems to me that we should be fools indeed to refuse the boon. Mr. Balfour has proved himself long ago to be a man whom we can thoroughly trust. He is one of the best friends that Ireland ever had, and Ulster has especial reason to thank him for past services and to confide in him for the future. There are some things in his scheme which I do not like—*e.g.*, the non-endowment of Chairs of Philosophy and Modern History. Blemishes like these could, however, I am convinced, be easily removed. But, so far as we in Belfast and the North of Ireland are concerned, I see in the letter the promise and potency of vast good, and for the rest of the country a bright hope of deliverance from evils under which it has been too long left to groan, and a means of national advancement, which every true-hearted Irishman ought to hail with joy.—Yours, &c.,

T. HAMILTON.

QUEEN'S COLLEGE,
BELFAST, *9th February*, 1899.

P.S.—I have not in this letter discussed the idea of attaching this College to Dublin University—first, because, in my opinion, the proposal is impracticable, and, second, because if attempted it would accentuate instead of curing some of the evils of the situation.

APPENDIX IV.

SECOND LETTER FROM THE PRESIDENT OF QUEEN'S COLLEGE, BELFAST.

To the Editor of *The Northern Whig*.

SIR,—More than a week has elapsed since the appearance of my letter on this thorny subject in your columns. The river of controversy which it called forth, and which for a time surged along in full and angry flood, seems to be running dry, only a few tiny runnels being now heard trickling through the Press. I make one exception to this latter description—the masterly letter of Profesor Dill which you have published to-day, a letter which, with all who know the fine scholarship and high academic standing and large experience of the writer, must carry great weight. The whole discussion has been most instructive in more ways than one. As I have been, if not the cause, at least the occasion, of much of it, I may perhaps be allowed to say a few further, and I hope final, words on the matter.

My object in writing the former letter was not so much to defend my action in the University Senate, that being a personal matter of altogether secondary importance, as to endeavour to impress upon the public mind three cardinal considerations on the question, and I shall be well satisfied if these are better undertood than they were.

1. First, I wished, as one entitled to speak with some little knowledge of the case, to emphasise the deplorably unsatisfactory nature of the present provision for University education in Ireland. This object has, I I think, been attained. Facts, some of them unpleasant to tell, but all necessary to be known, have for the first time been dragged into the light of day, and with most thinking men the question now is not should anything be done, but why did we not know all this long ago? I call this a very distinct and important step in advance. The remarks of Principal Jones, of the Royal Academical Institution, on this point were among the best portions of his most able letter. There can be no questio that those in authority cannot, and ought not, to allow matters to remain as they are much longer.

2. My second object in writing was to disabuse the public mind of the idea that the question to be decided is whether Roman Catholic University education is to be endowed by the State or not. I have shown that this is already done, for better or worse, and the public are now aware that for the last twenty years, by a secret method devised by Lord Beaconsfield, and mainly carried through Parliament by him and his Chancellor, Lord Cairns, there is annually conveyed into the coffers of the Roman Catholic University in Dublin an endowment, provided by Parliament, almost equal in amount to that which is given to Queen's College, Belfast. I felt it my duty to state this fact, and I do not wonder at the astonishment with which it was received. The North of Ireland was being passionately appealed to, to oppose to the uttermost the establishment of a Catholic University. It is not strange that people were electrified to find that the thing was long since an accomplished fact, and that in reality what they were being asked now to prevent was the provision of safeguards to secure that the money of the State should be expended, not on the teaching of Roman Catholic theological dogma, but on secular subjects, in an institution open to everyone who chose to come to it, and open also to the light of day, with an annual report to Parliament.

3. I had a third object in writing my former letter. I wished to disabuse the public mind of the absurd and preposterous idea that anyone was proposing to establish a Presbyterian University on the ruins of Queen's College, Belfast. Of all the chimeras devised to affright the popular imagination that was certainly the most unsubstantial and ridiculous. It is as well to repeat that what is proposed is the re-establishment of the old Queen's University, *mutatis mutandis*, with Belfast as its seat, and with the power and the means to gather round it all the higher teaching of the North of Ireland. I need not recapitulate the enormous advantages of such a scheme to Belfast, to Ulster, to the Presbyterian Church, to the entire country.

I observe that in certain quarters the idea is still being pressed forward that a better solution of the problem would be the affiliation of this College to Dublin University. This I regard as wholly Utopian. I further very strongly hold the view that the policy of having only one national University is not the best policy for Ireland, or for any country. Such a policy, indeed, is directly in the teeth of all the best modern ideas. For example, if any country in the world might be expected to be anxious to concentrate all its academic life in one or two centres it would be England, the possessor of two ancient and unrivalled seats of learning. But instead of this what do we find? Why, that, so convinced is England that this would be a mistake, that University after University has been provided—first London, then Victoria, then Wales, and now Birmingham, under the enlightened lead of Mr. Chamberlain, is moving for another. Scotland, again, has for centuries had her four Universities, and he would be a bold man who should set on foot a movement to reduce the number. Germany, the most highly educated of the Continental nations, is another case in point. Everyone who has studied the matter knows that the splendid prosperity which she has attained is largely due to the fact that she has Universities scattered all over the country, accessible on the easiest terms to everybody. Lastly, if we look across the Atlantic, we see how wise the people of the United States are in this respect also. The only country that I know of which has pursued the policy of centralisation in University arrangements is France, and the results which have followed the adoption of this course there are such as ought to deter any other nation from following her example. France has herself discovered her mistake, and, by a law passed three years ago, has shown her determination to retrace her steps. In the face of all this, we are surely not to have this pernicious system of educational monopoly foisted upon poor Ireland! A recent writer has truly declared—"It has wrought unmitigated evil in every country where it has existed."

But it is said by some people, you never could have the numbers to constitute a really strong University in Belfast. Now, the argument, in this matter, which depends upon the counting of heads, is not one which appeals to the thoughtful mind. A University may write its name large upon the history of the world which has but few students, and, on the other hand, the classrooms may be crowded and yet exercise but little influence. The University of Madrid has more than double the number of students that Oxford possesses. Are we therefore to say that it is a greater University? How a German *savant* would laugh at this idea of estimating academic values by a mere arithmetical process! Some of the most famous colleges of Oxford and Cambridge have only three or four scores of undergraduates attending them. Some of the oldest and wealthiest Universities of Germany have about the same number of students as this College in which I write; while St. Andrew's, the most ancient University in Scotland, has only about half our numbers. To any one imbued with the true University spirit, the notion of calculating the importance of a University by the application of a few elementary rules of arithmetic is incomprehensible.

But would the proposed University in Belfast be really weak in point of numbers?—My friend, Dr. Leebody, declares that it must be, because the Presbyterians of Ulster would form its entire constituency. One answer to this argument is to be found in a return which I laid before the last Visitation of this College, which showed that of about 5,500 men, whose names were on our books as having been educated here, about 3,000, or a little more than half, were Presbyterians, the remainder belonging to other denominations. The College is very far, indeed, from being frequented solely by Presbyterians. Dr. Leebody writes also as if it were only for students for the ministry that University provision requires to be made here, forgetting altogether, not only the much larger number who study medicine, but the not inconsiderable body who are preparing for engineering, the Bar, the scholastic profession, the civil service, and other walks of life. He estimates the probable constituency of the proposed University here at 500. Well, even so, that would be two and a half times larger than that of the most ancient University in Scotland. But competent authorities who have looked carefully into the matter, put the probable number at double his estimate, and I myself entertain little doubt that ere long we should be able to compare favourably, even in numbers, with seats of learning which had the start of us by many years.

Only one other argument can I notice here. It has been said that a University here must be provincial. Well, that word has a very terrible sound in the ears of anyone who hankers after metropolitan airs and ways. But may it not be robbed of much of its dreadfulness if we consider—

1. That in the same sense the Universities of Glasgow and Aberdeen, Marburg and Freiburg, might be stigmatised as provincial? We should not complain much if we were provincial in such very good company.

2. The fear of being provincial is not deterring Birmingham from seeking to have a University of its own.

3. It is worth considering whether it would make us more provincial to have our students examined in the place where they have been taught, instead of taking them to Dublin, as now, for a day or two in the year for this purpose.

4. The high character of the proposed University would be maintained by men trained elsewhere being brought in, as now, to fill its chairs from time to time, and by the system of External Examiners.

5. After all, every University has the making of its own name and reputation. No geographical situation can either make or mar it, in the long run.

Such are my thoughts on this subject. I do not disguise or minimise the difficulties of the case; but, since the world began, all great reforms have been found difficult, and have usually been carried out in the face of the fiercest opposition. University reform especially University reform in Ireland, cannot be expected to prove an exception to the rule. Personally, I have nothing to gain by the changes which I advocate. The result to me would probably be only an increase of labour and responsibility. But, so profundly convinced am I that we are on wrong lines, so persuaded that the present condition of things is inflicting on the whole country, and on the North of Ireland in particular, the most serious evils, the full extent of which only a future generation will realise, that, even at the risk of misunderstanding and some degree of obloquy, I feel bound to speak out my mind on the question. I have been gratified by receiving numerous assurances from Belfastmen and others that they entirely agree with my views, and that there is a large body of opinion throughout the country in favour of them. It appears to me that in the changes which are inevitably coming, spite of what any of us may say or do, there is a golden opportunity, without any change of principle, for Belfast, for Ulster, for the Presbyterian Church, for the whole country—an opportunity such as usually comes but once.—Yours, &c.

T. HAMILTON.

QUEEN'S COLLEGE,

BELFAST, *22nd February*, 1899.

DOCUMENTS, XXII.

XXII.

Documents put in by Sir Christopher Nixon, M.D.

(1.)

LETTER from EDMUND DEASE, Esq., D.L., Member of the Senate of the Royal University of Ireland, published in the *Spectator* of December 31st, 1898.

(See the evidence of Sir CHRISTOPHER NIXON, q. 3244, p. 196.)

LORD BEACONSFIELD AND UNIVERSITY EDUCATION IN IRELAND.

[*To the Editor of the* SPECTATOR.]

SIR,—It is just a year since a remarkable "declaration" on the part of Irish Roman Catholics was published, in which a claim was set forth, for the second time in the last quarter of a century, for that "educational equality" which has yet to be secured. Considering that the foundation upon which the Unionist Government, and party, rests, is "that of doing all, and more than all, that a Home-rule Parliament in Dublin could do for Ireland," there is a belief that we are at length within measurable distance of a final settlement of this vital problem. The declaration to which I have referred was signed by a vastly increased number of lay representatives of the classes to whom the question of University Education in Ireland is of such importance, and was presented to Parliament. The Royal University of Ireland has done good service, but it was never intended to be a lasting settlement of this question. I venture to place before your readers a remarkable and characteristic anecdote told to me by my late relative and friend, Mr. Charles Langdale. He had taken an active part in the movement for granting a Catholic University to Ireland whilst he lived for some twenty years in this country. This agitation began in the year 1852, and has ever since been continuing. Mr. Langdale told me that during the Premiership of Lord Beaconsfield, he asked the Prime Minister to grant him an interview on some matters connected with the voluntary schools in England. Lord Beaconsfield replied to Mr. Langdale by fixing a day and hour when he would gladly receive him in Downing-street. Mr. Langdale gave me the following interesting account of his interview, of which I took a note at the time. Lord Beaconsfield received him most kindly, and when the subject of the voluntary schools in England had been discussed, as Mr. Langdale was rising to take his leave, he said to Lord Beaconsfield that he took great interest in the question of University Education in Ireland, and he feared the Bill then before Parliament, for erecting the Royal University on the ruins of the Queen's University, would never be found to be a final or satisfactory settlement of the question. Lord Beaconsfield's reply was characteristic and remarkable, and its publication at this time would, as it seems to me, be useful. He said:—"Well, Mr. Langdale, I know as well as you do what would be the just and proper settlement of this question—and what, in justice, the Roman Catholics in Ireland are entitled to—but I am aware, which, probably, you are not, all that can be done in the present temper of Parliament and the country, and I can assure you that this extension of the principle upon which the University of London rests is as much as can be carried at present. We cannot now induce Parliament to grant a suitable and direct endowment, but we are proposing to grant an indirect endowment through the means of Fellowships to a Roman Catholic College. This is done in such a way that it will not be understood; and when in due time the people of Great Britain find that they are virtually accepting the *principle* of an endowment which is quite inadequate, their sense of justice will cause them to admit that the Irish Roman Catholics are entitled to a properly endowed University College as regards income, buildings, and appliances." He then added these remarkable words: "In fact, Mr. Langdale, what we are doing is to place the ball at the feet of the Irish Roman Catholics, and if they do not kick it the fault will be theirs and not ours." The Irish Roman Catholics seem to me to have "kicked this ball" to some purpose. On the occasion of the annual conferring of degrees by the Royal University last October, the distinguished Chancellor, Lord Dufferin, presented the prizes, when it was found that University College, under the Jesuit Fathers, in Dublin, took the first place. This is the College spoken of by Lord Beaconsfield "as receiving an indirect and inadequate endowment through the means of Fellowships." It must be borne in mind that even these Fellowships would not be an endowment in any sense were it not that the majority of the Fellows are Jesuitic Fathers, who keep no income individually for themselves, but pass on all they receive to the general expenses of the College, and who by their unselfish zeal have enabled the graduates from University College to take the first place on the occasion of the annual examination and conferring of degrees last October. The statement which I enclose speaks for itself, and when these facts are considered and dwelt on by the people of Great Britain they will wonder why it is that adequate encouragement and endowment is not granted to those who accomplish so much. Lord Beaconsfield foretold this, and the time has come when his opinion and remarkable saying should be known.—I am, Sir, &c.,

EDMUND DEASE.

Rath House, Queen's County,
December 18th.

1897–1898.	Honours and Exhibitions. 1st Class.	Honours and Exhibitions. 2nd Class.	Scholarships.	Studentships.	Fellowships.	Total.
University College, Dublin,	13	4	3	1	1	22
Queen's College, Belfast, ...	4	6	1	1	1	13
Queen's College, Galway,	-	3	-	1	-	4
Queen's College, Cork, ...	-	2	1	-	-	3
Victoria College, Belfast,	-	4	-	-	-	4
Clonliffe College, ...	-	4	-	-	-	4
Loreto College, Dublin, ...	2	-	-	-	-	2
St. Mary's College, Dublin,	-	-	1	-	-	1

We now give the results of the combined summer and autumn examinations in so far as represented by the Honours, Exhibitions, and other prizes:—

University College, Dublin,	35	37	3	1	1	77
Queen's College, Belfast, ...	25	37	1	1	1	65
Alexandra College. ...	13	25	-	-	-	38
St. Mary's College, Dublin,	13	7	1	-	-	21
Loreto College, Dublin, ...	6	10	-	-	-	16
Queen's College, Galway,	4	9	-	1	-	14
Blackrock College, ...	2	7	-	-	-	9
Magee College, ...	3	4	-	-	-	7
Clonliffe College, ...	-	4	-	-	-	4
Victoria College, Belfast,	-	4	-	-	-	4
Campbell College, Belfast,	-	3	-	-	-	3
Queen's College, Cork, ...	-	2	1	-	-	3
Rockwell College, ...	-	2	1	-	-	3
St. Colman's College, Newry,	1	1	-	-	-	2

It will be seen by these figures that, as regards the first prizes of the University—the Fellowships and Studentships—University College, Dublin, and Queen's College, Belfast, hold equal rank. As regards the other distinctions, University College is beyond all its competitors. The complete list of the University Honours shows that University College has succeeded in winning five out of the seven First Class Exhibitions awarded at the B.A. examinations, that it holds first and second places in Mathematical Science, first and second places in Ancient Classics, first place in History and Political Economy, and first place in Modern Literature.

(2.)

LIST of DISTINCTIONS gained in the Royal University of Ireland, by HUGH RYAN, Esq., M.A., D.Sc., Professor of Chemistry in the Catholic University School of Medicine.

(See the evidence of Sir CHRISTOPHER NIXON, q. 3394.)

Matriculation, 1892.
Second Class Honours in Latin and in French.

First Arts, 1893.
First Class Honours in German and in Experimental Physics, and a First Class Exhibition.

Second University, 1894.
Second Class Honours in Mathematical Physics and in Experimental Physics.

First Medical, Autumn, 1894.
First Class Honours in Chemistry and Experimental Physics, and Second Class Honours in Zoology, and a Second Class Exhibition.

B.A. Degree, 1895.
First Class Honours in Chemistry and Experimental Physics, and a First Class Exhibition.

M.A. Degree, 1897.

Awarded a Gold Medal for highly distinguished answering. First Class Honours in Experimental Physics and Chemistry.

Junior Fellowship, 1897.

Chemistry with Experimental Physics, awarded special prize of £50.

1898.
Studentship in Experimental Science.

D.Sc., 1899.

October 18th, 1899—Appointed Fellow for a period of six months.
April 18th, 1900—Reappointed for a period of five years.

XXIII.

Statements of the Roman Catholic Hierarchy on the subject of University Education, referred to in the Minutes of Evidence.

(1.)

RESOLUTIONS of the Roman Catholic Hierarchy, October, 1871.

(See the evidence of Most Rev. Dr. CLANCY, q. 2096, p. 127.)

The following resolutions were unanimously adopted by the Archbishops and Bishops of Ireland, at a meeting held in the Presbytery, Marlborough-street, on Tuesday, the 17th October, 1871, and the following days:—

"I.—We hereby declare our unalterable conviction that Catholic education is indispensably necessary for the preservation of the faith and morals of our Catholic people.

"II.—In union with the Holy See, and the bishops of the Catholic world, we again renew our often-repeated condemnation of mixed education as intrinsically and grievously dangerous to faith and morals, and tending to perpetuate dissensions, insubordination, and disaffection in this country.

"III.—Recent events known to all, and especially the acts of secret societies and of revolutionary organisations, have strengthened our convictions and furnished conclusive evidence that Godless education is subversive not only of religion and morality, but also of domestic peace, of the rights of property, and of all social order.

"IV.—As religious equality, which, according to the constitution of this country, is our inalienable right, is incomplete without educational freedom and equality, we demand, as a right, that in all the approaching legislation on the subject of education, the principle of educational equality shall be acted on.

"V.—We repudiate the pretensions of those who, holding different religious principles from ours, seek to violate the civil rights of our Catholic people by forcing upon us a system of education repugnant to our religious convictions, and destructive alike of our temporal and eternal interests.

"VI.—In the present efforts to force Godless education on this country we recognise another phase of persecution for conscience sake. Hence, following the example of our fathers, who sacrificed all earthly interests, and life itself, rather than imperil their faith, we shall never cease to oppose to the utmost of our power the Model Schools, the Queen's Colleges, Trinity College, and all similar institutions dangerous to the faith and morals of Catholics.

"VII.—We call on our members of Parliament, as representatives of the feelings and interests of their constituents, to sustain the principles embodied in these resolutions in Parliament and elsewhere, and to oppose any political party that will attempt to force upon this country any Godless scheme of education, or refuse to redress our admitted educational grievances.

"VIII.—In future elections of Members of Parliament and other representatives, we pledge ourselves to oppose the return of any candidate who will not uphold the principle of denominational education for our Catholic people.

"IX.—Knowing the zealous attachment of our people to the Catholic faith, we invite them to hold meetings and sign petitions in their respective parishes, under the guidance of their clergy, making known their determination to accept no system of education except in conformity with the principles here announced.

"X.—We request his Eminence, Cardinal Cullen, Archbishop of Dublin, to take immediate steps towards the establishment of a Central Training School for the training of Catholic teachers, and we pledge ourselves to assist his Eminence by our subscriptions and by our best influence in our respective dioceses.

"XI.—Contemplating with deep concern the melancholy wreck in other countries of all order, moral and social, mainly caused by the wide diffusion of a literature immoral and hostile to religion and society, we, the divinely constituted guardians of the spiritual interests of our people, solicitous, moreover, for their temporal welfare, and following the example of the Father of the Faithful, emphatically warn our flocks to abstain from the perusal of all publications, in whatever form, in which the maxims of our holy religion and its ministers are misrepresented and assailed, and principles inculcated subversive of social order and Christian morality.

"XII.—These resolutions will be read on the first 'convenient Sunday at one of the public Masses in each of the churches and chapels of this kingdom.'"

Dublin, 20th October, 1871.

Signed,

PAUL Cardinal CULLEN, Archbishop of Dublin.

GEORGE CONROY, Bishop of Ardagh, } *Secretaries.*
JAMES M'DEVITT, Bishop of Raphoe, }

DOCUMENTS, XXIII.

(2.)

RESOLUTIONS of the Roman Catholic Hierarchy, October 1885.

(See the evidence of Most Rev. Dr. CLANCY, q. 2096, p. 127.)

At the meeting of the Irish Hierarchy, held in Holy Cross Diocesan College, Clonliffe, on October 7th, 1885, the Archbishop of Dublin presiding, the following series of resolutions were adopted by their Lordships:—

1. That the Catholic people of Ireland are entitled to share in due proportion in the public endowments for University Education, without being obliged to make any sacrifice of their religious principles.

2. That at present these endowments are almost entirely applied to the maintenance of a system of education which has been repeatedly condemned by the Catholic Bishops of Ireland, and by the Supreme Head of the Catholic Church.

3. That the continued exclusion of the Catholics of this country from their due share in the aforesaid endowments is not only a serious obstacle to the progress of education, but it is a great and irritating grievance, calculated to keep alive a spirit of disaffection and discontent.

4. That we renew our condemnation of the Queen's Colleges and of Trinity College, Dublin, and warn Catholic parents of the grave dangers to which they expose their children by sending them to institutions conducted on a system repeatedly condemned by the Holy See as intrinsically dangerous to faith and morals.

5. That the small proportion of students in Arts of the Royal University who attend the lectures of the Queen's Colleges affords a clear proof that these Colleges, on which the endowments of the State have been so lavishly expended, have failed to bring home the advantages of collegiate education to the great body of the academic youth of Ireland.

6. That we claim our due share also in the public endowments for Intermediate Education on such conditions as are consistent with Catholic principles.

7. That with respect to the Educational Endowments (Ireland) Act, recently passed, we feel called upon to declare that the changes hurriedly made in the Bill, in Committee of the House of Commons, have grievously disappointed the hopes that were raised when the Bill was introduced by the late Government, and will injuriously affect the interests of the Catholic body.

8. That we feel bound to protest in the strongest manner against the constitution of the Commission appointed under this Act, in which Catholics are again placed in a minority, notwithstanding that their claims to a due representation on all educational boards was, immediately before the passing of the Act, pressed on the attention of the Government in a resolution of the Bishops.

9. That this unequal treatment of the Catholic body is the more striking and the more obviously indefensible, inasmuch as the boys of the Catholic schools have carried off more than 60 per cent. of the Prizes, Exhibitions, and Medals awarded by the Intermediate Education Board during the last four years.

10. That we call on the Government to reconsider the constitution of this Endowments Commission, so as to give to Catholics their due proportion of representation thereon, and we declare our opinion that if no action be taken to give effect to our claim, the Catholic Commissioners should at once resign.

11. That, without referring to other defects in the so-called National System of Education, we protest against the manifest inequality with which the denominational training colleges are treated, as compared with the official training college under the management of the National Board.

12. That we hereby adopt and renew the following resolution, passed by the Episcopal Education Committee in July last: "That on Commissions or other public bodies appointed for educational purposes, we claim, as a matter of justice, that the Catholic body should have a representation proportionate to their numbers; and that the Catholic representatives should be persons enjoying the confidence of the Catholic body.

13. That we rely on the Irish Parliamentary Party to assert, by every constitutional means in their power, the rights of Irish Catholics in matters of education, to press forward their claims to a due share in all public endowments for educational purposes; and to oppose all Parliamentary grants by which the present unequal and unjust distribution of those endowments is maintained.

14. That we regret and condemn the acts of violence and intimidation which have recently occurred in some parts of the country.

Though alive to the provocation given to the tenant-farmers of Ireland by the landlords who, in these times of agricultural and commercial depression, refuse reasonable abatements, we warn our flocks against those illegal and immoral excesses which, if continued, could not fail to bring down the anger of God on those who are guilty of them, and disgrace in the eyes of the civilized world those districts of the country in which such outrages occur, and, in some measure, our country at large.

We have read with much satisfaction the condemnation, publicly and repeatedly pronounced, by the leaders of the Irish Parliamentary Party, and other notable Irishmen, against these outrages, and we have no doubt that their view of the political consequences of such acts will be universally accepted by the people.

✠ WILLIAM J. WALSH, Archbishop of Dublin, } *Chairman.*

✠ BARTH. WOODLOCK, Bishop of Ardagh and Clonmacnoise, } *Secretaries.*

✠ MICHAEL LOGUE, Bishop of Raphoe, }

(3.)

RESOLUTIONS of the Roman Catholic Hierarchy, July, 1889.

(See the evidence of Rev. Dr. BERNARD, qq. 2694, 2701–4.)

At the annual general meeting of the Archbishops and Bishops of Ireland, held at St. Patrick's College, Maynooth, on Thursday, the 25th of June, 1889, the following resolutions of the Episcopal Standing Committee on the subject of Education, Primary, Intermediate, and University, were adopted by their Lordships: —

At a meeting of the Standing Committee of the Catholic Bishops of Ireland, held at the Archbishop's House, Dublin, on the 21st March, it was resolved that, in pursuance of the instructions given by the last general meeting of the Bishops, the following statement on the Education Question should be submitted to Parliament, through the leaders of Her Majesty's Government, and of the Opposition in both Houses, and the leader of the Irish Party in the House of Commons:—

1. On the subject of primary education, the Committee beg leave to call attention especially to the following grievances, which the Bishops have repeatedly complained of, individually, and at their meetings, and which have been specially set forth in the Report of Lord Powis's Commission in 1870, and in several subsequent Official Reports, notably in a recent Report of the Educational Endowments (Ireland) Commission, as urgently calling for redress:—

(*a.*) Restrictions on religious teaching and practices, and on the use of religious emblems, are enforced in schools which are, and have been, strictly denominational or unmixed as to the religion of the pupils. Catholics claim as a strict right, inseparable from religious freedom, that the managers of such schools should be free to conduct them on denominational principles; and that the Conscience Clauses and restrictions of the Mixed System should apply only to schools frequented by children of different religious denominations.

(*b.*) The existing Model schools, although strongly condemned by Royal Commissions, are still maintained at a heavy expense to the State, mainly for the benefit of middle-class Protestants.

(*c.*) The newly-established Training Colleges are placed under heavy pecuniary burdens and disadvantages, from which the State Training College is entirely exempt. Catholics claim, as an essential condition of the new Training System, that the Denominational Colleges shall enjoy the same advantages in every respect as the Mixed College. A recommendation to this effect was made by the Royal Commission of 1870.

Underlying the above, and other grievances, and mainly chargeable with them, is the unfair constitution of the Board of National Education. This body, by which the grants to primary education are distributed and the whole primary system is administered, is not fairly representative of the Catholic population of Ireland, and offers no adequate protection for the large Catholic interests involved in the National system of education. We demand, as an essential condition of the reform of the system of national education, that the Board be reconstituted on a new and equitable basis.

II.—As to the system of Intermediate Education, the following amendments have been frequently asked for by the patrons and managers of Catholic Intermediate Schools, and the same have been recommended by the Educational Endowments Commission:—

(*a.*) That the amount of the funds allotted by the State for the carrying out of the system, which is admitted on all sides to be entirely inadequate, should be largely increased.

(*b.*) That, as the competition created by the system involves a large increase of school expenses, the results' fees obtainable by schools should be increased.

There is, moreover, a very general demand that as in the Royal University, so in the Intermediate Examinations, girls, in so far as it is considered desirable for them to take part in the competition with boys, should compete for the same prizes and under the same programmes.

It is also keenly felt as unfair to Catholics that non-Catholic members form the majority of the Board of Intermediate Education.

III.—As regards University Education, the Committee renew the oft-repeated protest of the Catholic Bishops, clergy, and people of Ireland against the unfair and oppressive system of higher education established and maintained in Ireland by State endowments in the interest of non-Catholics, and to the grave social detriment of Catholics.

Catholics demand equality in University, as well as in Intermediate and Primary, Education with their non-Catholic fellow-subjects, so far as those systems are sustained and endowed by the State. They demand that their educational grievances, which have extended over 300 years, and which have been a constant, ever-growing source of bitter discontent, be at length redressed, and they appeal to all sections of Parliament, without distinction of political parties, to legislate promptly, and in a just and generous spirit in this all-important matter.

The Committee abstain from formulating the University system which would best satisfy their demands and wishes; they will merely observe that these would be satisfied substantially—(*a*), by the establishment, in an exclusively Catholic, or in a common University, of one or more colleges conducted on purely Catholic principles, and, at the same time, fully participating in all the privileges and emoluments enjoyed by other colleges, of whatsoever denomination or character; (*b*), by admitting the students of such Catholic Colleges, equally with the students of non-Catholic Colleges, to University honours, prizes, and other advantages; and (*c*), by securing to Catholics in the Senate or other supreme University Council, an adequate number of representatives enjoying the confidence of the Catholic body.

MICHAEL LOGUE, Archbishop of Armagh, Primate of all Ireland. } *Chairman.*

FRANCIS J. M'CORMACK, Bishop of Galway.
BARTHOLOMEW WOODLOCK, Bishop of Ardagh and Clonmacnoise. } *Secretaries.*

(4.)

STATEMENT of the Roman Catholic Hierarchy, October, 1896.

(See the evidence of Most Rev. Dr. CLANCY, q. 2096, p. 127.)

The annual general meeting of the Archbishops and Bishops of Ireland was held in St. Patrick's College, Maynooth, on Tuesday and Wednesday, the 13th and 14th October, 1896. The following prelates were present:—

His Eminence Cardinal Logue, Archbishop of Armagh, Primate of All Ireland (Chairman).
His Grace the Most Rev. Dr. Walsh, Archbishop of Dublin, Primate of Ireland.
His Grace the Most Rev. Dr. M'Evilly, Archbishop of Tuam.
Most Rev. Dr. Nulty, Bishop of Meath.
Most Rev. Dr. M'Cormack, Bishop of Galway and Kilmacduagh.
Most Rev. Dr. O'Callaghan, Bishop of Cork.
Most Rev. Dr. Healy, Bishop of Clonfert.
Most Rev. Dr. Browne, Bishop of Ferns.
Most Rev. Dr. O'Dwyer, Bishop of Limerick.
Most Rev. Dr. O'Donnell, Bishop of Raphoe.
Most Rev. Dr. Lyster, Bishop of Achonry.
Most Rev. Dr. Magennis, Bishop of Kilmore.
Most Rev. Dr. M'Givern, Bishop of Dromore.
Most Rev. Dr. Coffey, Bishop of Kerry.
Most Rev. Dr. M'Redmond, Bishop of Killaloe.
Most Rev. Dr. O'Doherty, Bishop of Derry.
Most Rev. Dr. Sheehan, Bishop of Waterford and Lismore.
Most Rev. Dr. Conmy, Bishop of Killala.
Most Rev. Dr. Browne, Bishop of Cloyne.
Most Rev. Dr. Owens, Bishop of Clogher.
Most Rev. Dr. Clancy, Bishop of Elphin.
Most Rev. Dr. Henry, Bishop of Down and Connor.
Most Rev. Dr. Foley, Coadjutor Bishop of Kildare and Leighlin.
Most Rev. Dr. Donnelly, Bishop of Canea.

The following statements were unanimously adopted and directed to be published:—

I.—THE UNIVERSITY QUESTION.

We, the Archbishops and Bishops of Ireland, regret that it is still our duty to renew the protests which we have been making for many years against the injustice with which Irish Catholics are treated in the matter of education. For us it would be much more grateful to our feelings, and more in keeping with our office, to promote, if we might, a spirit of contentment on the part of our people with the institutions under which they have to live. But while a grievous wrong is being perpetrated against the material as well as the spiritual interests of our people, we should be false to our duty if we did not work for its redress.

On previous occasions we have dealt with the various branches of that wrong as it affects education in its different grades—Primary, Intermediate, and University—and we have to observe with pain and disappointment how unavailing have been our efforts. We now desire to dwell in particular on the question of higher, or University, education, and we do so as there is some reason to hope from the state of public business that at length the Government may be induced to deal with it.

We assume, as admitted on all hands, that in this matter the Catholics of Ireland have a grievance. This has been recognised by statesmen of all political parties, in the Houses of Parliament and in the country; but by no one has it been stated with greater force, nor the intellectual and material impoverishment resulting from it set forth with greater clearness than by the present First Lord of the Treasury, now seven years ago, in his remarkable speech at Partick.

DOCUMENTS, XXIII.

No later, too, than the closing days of the last session of Parliament, the Chief Secretary for Ireland made the memorable admission in reference to this same question, that through the want of University Education amongst the Catholics of Ireland he found it necessary from time to time to pass them over, and to give to Protestants public appointments which otherwise he would have thought it right to give to Catholics. We must say that, much as we feel humiliated by the statement, we are not quite surprised at it. To be crushed by law into a position of inferiority, and then made to suffer in consequence, has for a long time been the lot of Irish Catholics.

There are in Ireland at this moment but two University institutions deserving of the name—Trinity College, Dublin, and the Queen's College, Belfast. We do not regard the work of University Education which is being done by the other Queen's Colleges as worthy of consideration; and we must recognise that our Catholic colleges, however brilliant their successes at various examinations, are limited by the conditions under which they exist to very small fields of labour. But, unquestionably, Trinity College does educational work of great extent and of a high order; and in a less, but still considerable degree, the same may be asserted of the Queen's College, Belfast.

In these two institutions there are 1,500 students, and, out of that total, less than 100 are Catholics and the remainder are Protestants of the Disestablished Church or Presbyterians. In this condition of things it is hardly a matter of surprise that educated Catholics are not numerous in Ireland.

We who are concerned for the spiritual and also for the material interests of our people, know from bitter experience the loss which they sustain in having the doors of higher knowledge shut in their faces. And those who take any interest in the temporal welfare and progress of the country have brought home to them at every turn the impossibility of raising a nation in which three-fourths of the population are cut off from the direct and indirect advantage of the full training of their best intellects.

In recent years, since the institution of the Intermediate Examinations, this incompleteness of our educational system is more obvious and more irritating. Intermediate schools have been multiplied. Year by year the number of their students is increasing. This year as many as 8,700 students, the great majority of whom are Catholics, presented themselves for examination, and in all probability this number will grow still larger. But if any reasonable man asks himself what the goal of all these Intermediate studies is to be for so many thousands of Catholic students, he will not find it quite easy to get an answer. We know well that under no circumstances would all, or even the majority, go beyond an Intermediate Education, but we know also that a University career is the reasonable and only legitimate completion for studies such as theirs.

A distinguished Irishman, the Conservative statesman, Lord Cairns, expressed this view in a happy metaphor when he spoke of the National system of Primary Education as the foundation, the Intermediate as the walls, and the University as the roof, of the entire structure. For Protestants and Presbyterians, the edifice is complete, and available without the sacrifice of any religious principles. They have their universities, richly endowed and splendidly equipped, where the cream of their youth have opened to them every career in which higher culture avails. As far as we, Irish Catholics, are concerned there is no roof over us, and our educational system is incomplete, and, by that incompleteness, pernicious.

It must now be plain to everyone that Irish Catholics, as a body, will not accept a University Education which is either Protestant or godless. Catholic parents will not send their sons to Trinity College nor to the Queen's Colleges; and, consequently, the only alternatives practically remaining are either to keep the Catholics of Ireland in ignorance, and let them fall behind every other country in the world, or give them opportunities of University Education which their consciences can accept.

It is out of the question for us to hope to supply our needs by any private efforts or sacrifices. For many years we struggled to maintain the Catholic University of Ireland, and the amount of money which was voluntarily subscribed to it was enormous in relation to our resources. But, aggravated as it was by the absence of all legal recognition for our University, the unequal effort was found to be oppressive. This is a very poor country, and the Catholics are the poorest of its people. Even the generous provision which our forefathers had made for religion, and which would have enabled us to provide for education also, was long ago taken from us; and we have been forced, out of our poverty, to provide all the means for the maintenance of our Church, and of its multifarious institutions. We have not, then, the means to endow a University for ourselves; and even if we were richer, it would be an unequal competition between us and colleges richly endowed by public funds.

In these days, too, education is growing in costliness to such an extent that even in England and in the great centres of manufacture and commerce, where the princely munificence of private citizens has founded magnificent colleges, we read of the appeals of the colleges of the Victoria University at Manchester and Leeds, and Liverpool, for increased grants to enable them to carry on their work. Surely, if the maintenance of University Colleges is considered to be too much for the resources of perhaps the wealthiest communities in the world, it must be evident that in a poor country such as Ireland it is unreasonable and unjust to throw such a burden upon Catholics, and upon them alone.

What, then, do we claim? Simply to be put on an equality with our Protestant fellow-countrymen. We take Trinity College, Dublin, with its endowments, and its privileges, and seeing what is done by public funds and legal enactments for half a million of Protestants of the Disestablished Church of Ireland, we claim that at least as much should be done for the three millions and a half of Catholics.

We do not seek to impair the efficiency of any institution. We do not want to take one shilling from the endowments of any other body. We look—apart from the consideration of our own inequality—with much admiration and sympathy upon the work which Trinity College and the Belfast Queen's College are doing. But we ask, as a matter of simple justice, that the Catholics of Ireland should be put on a footing of perfect equality with them.

How that equality is to be reached, it is not for us now to define. We have stated on many occasions that we are not irrevocably committed to any one principle of settlement; and whether that settlement is carried out through a distinct Catholic University or through a college, we shall be prepared to consider any proposal with an open mind, and with a sincere desire to remove, rather than to aggravate, difficulties.

In putting forward this claim we consider it not unreasonable on our part to take into account the declarations of the present Government on the subject of education. If there is one principle more than another to which they stand committed, it is that of denominationalism in education. As far as abstract principles are involved we might accept without qualification the statements made by the Prime Minister in recent speeches. And we cannot think that, when it comes to an application of those principles, he will seek to limit it to countries which are mainly Protestant, such as England and Scotland.

If, then, our demand is in harmony with the principles which the Government professes, and if at the same time its concession is necessary in order to give the people of Ireland the educational advantages which are essential conditions of progress in a modern state, we can hardly believe that it will be either refused or postponed.

It is now twenty-three years since this was made a Cabinet question, and yet, in spite of the protests and the agitation of the Catholics of Ireland, in Parliament and out of it in the meantime, we are practically in the same position as we were then.

In England such a miscarriage of legislation on a matter of so much importance would be impossible. There Parliament responds to public opinion. The English people are able, through their Parliamentary representatives, to make and unmake Governments, and their maturely-formed wishes must be granted. Unfortunately it is not so in Ireland. Our wishes and our demands count for very little. We get whatever the Cabinet which has been formed by English public opinion thinks good for us; but we are made to feel bitterly the uselessness of constitutional agitation on our part. Violence and excess obtain ready recognition, and lead to the redress of grievances; but the constitutionally expressed desire of the Irish people

through Parliamentary elections and the action of their members of Parliament count, unfortunately, for very little.

It is little wonder, then, that the minds of our people are alienated from the Government, and every day lose confidence in constitutional methods. This is a state of things which we regard as deplorable, but still quite natural.

For over forty years we have been agitating this grievance of University Education. At any time during all these years an overwhelming majority of our countrymen were in favour of our claims. In every way known to the constitution we have urged them. At this moment, at least two-thirds of the Irish members of Parliament are with us, and speak and vote for us; and yet, while we see one generation after another of our young countrymen pass from the schools into active life with the mark of educational inferiority upon them, and our country, poor as she is in many respects, denied the opportunity of cultivating the wealth which God has given her, we are powerless to do more than complain and wait in the hope that some enlightened British statesman may do something for us.

Perhaps reflection on the history of this one question may make clear to Englishmen why Irishmen desire the management of their own affairs, and stand aloof from the actual Government of the country in a spirit of distrust and alienation.

Yet, although our task is a weary one, we would ask our countrymen still to urge their claim for freedom of education, which, in reality, is freedom of religion; and we would impress upon our Parliamentary representatives the importance of pressing this question at all times on the attention of Parliament.

✠ Michael Cardinal Logue, Archbishop of Armagh, Primate of all Ireland, — *Chairman.*

✠ F. J. MacCormack, Bishop of Galway and Kilmacduagh, ✠ John Healy, Bishop of Clonfert, — *Secretaries to the Meeting.*

(5.)

Statement of the Roman Catholic Hierarchy, June, 1897.

Put in by the Most Rev. Dr. Healy, D.D., Lord Bishop of Clonfert.

[Reprinted from *The Irish Ecclesiastical Record* for July, 1897.]

(See the evidence of Rev. Dr. Bernard, qq. 2701–4; also Chairman's Statement, p. 230.)

Important Statement of the Irish Hierarchy on the University Question.

At a General Meeting of the Archbishops and Bishops of Ireland, held in St Patrick's College, Maynooth, on the 23rd ult., all the Irish Prelates being present, with the exception of the Most Rev. Dr. Nulty, Bishop of Meath, who was unavoidably absent, the following statement on the Irish University question was unanimously adopted:—

Since our last meeting we have observed with great satisfaction the progress which the question of Catholic University Education has made.

The striking Declaration in which the Catholic laity of Ireland, renewing a similar Declaration made in the year 1870, put forth their claim to educational equality with their Protestant fellow-countrymen, has had a decided effect upon public opinion, and has put beyond question the fact that the Catholic laity are absolutely at one with the Bishops on this question, and feel as keenly as we do the disabilities to which, on account of their religious principles, Irish Catholics are still obliged to submit.

One of the first indications of the impression which that Declaration made on the public mind was the very important and hopeful debate which took place in the House of Commons on the 22nd of January of this year, on an amendment to the Address to the Throne moved by Mr. Engeldew, M.P. for Kildare. In that debate one of the most remarkable features was the unanimity with which, from every side of the House of Commons, admissions were made of the existence of a grievance on the part of Irish Catholics, and the hope was expressed that the Government would proceed without delay to remove it.

We desire to mark in particular the fair and liberal attitude taken up by Mr. Lecky. His own personal eminence, together with the special authority attaching to his statements as the representative of Dublin University, lend importance to his speech, in which we very gladly observe a tone that does credit to himself and to the distinguished constituency which he represents. Naturally enough, viewing the question from a different standpoint from ours, Mr. Lecky put forward, on the minor aspects of the question, some views from which we should dissent. But we note with very sincere pleasure the practical conclusion at which he arrived, and the expression of his hope 'that the Government would see their way to gratify the desire of the Irish Catholics.'

In some respects, the speech in which the late Chief Secretary for Ireland, Mr. Morley, went even farther in the same direction, is still more noteworthy, and deserving of recognition at our hands.

With Mr. Morley's well-known views, we regard his hearty support of our claim to a Catholic University as an evidence of true liberality of mind; and we are particularly grateful for the public spirit with which, refusing to make any party capital out of the question, he has raised it out of the arena of contentious politics, and has offered his support to the Government in their effort to deal with it.

There is then the remarkable speech of the First Lord of the Treasury, Mr. Arthur Balfour. From one occupying his position we could hardly expect a more favourable statement, and we will add that his speech, in its fairness, its friendliness of tone, and its appreciation of the views and wishes of Irish Catholics, is in keeping with the utterances of the right hon. gentleman on this question for many years; and if the question is now ripe, as we think and trust that it is ripe, for settlement, that favourable condition of things is largely due to the statesmanship with which he has educated public opinion in the three kingdoms upon the fundamental issues that are involved.

In the course of his speech Mr. Balfour observed that upon this perplexing problem the Government have not had so much guidance from the leaders of Irish public opinion as they should like to have.

Perhaps he may have some reason for this complaint, but, for our part, we must say that we have always been ready to place any information which we possessed on the subject at the disposal of the Government, but we have never yet received an intimation that anyone in authority had any desire to receive it from us. Even now we should be glad if anyone on behalf of the Government were to formulate a series of questions on any points on which our views might be deemed of importance, so that we should know precisely the topics to which we might most usefully address ourselves. In this way we should effectually prevent the contingency which, affecting the Government, Mr. Lecky and Mr. Balfour seemed to apprehend, 'of proposing a scheme without being tolerably sure that it will be accepted.'

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However, as we have not these definite points authoritatively before us, we can only gather, as best we may, from the debate to which we have referred, the issues of the case which seem to be regarded as fundamental, and state our views upon them as clearly and briefly as possible. They seem to be :—

1. What should be the proportion of laymen to ecclesiastics on the governing body of the projected Catholic University ?

2. Do we ask an endowment for theological teaching ?

3. What security should be given to professors and others against arbitrary dismissal ?

4. Are we prepared to accept the application of "The University of Dublin Tests Act" of 1873 ?

1. With regard to the constitution of the governing body we have to remark that the question of the relative numbers of laymen and ecclesiastics upon it is of very recent origin. For forty years, during which Irish Catholics were engaged in agitating for redress in University education, this question was never once raised, nor was any opposition between these classes even suggested ; and now we would impress upon the Government that nothing, in our opinion, would be more fatal to the future of the University than to approach its constitution in an anti-clerical spirit, which is absolutely alien to the whole character and disposition of our people.

If, however, such a spirit is excluded, and there is simply a desire to give to the University the best and broadest constitution, with a view to attaining the highest educational results, we have to say that, whatever may be thought of the relative merits of ecclesiastics and laymen as the directors of a University in the abstract, we do not consider that in the particular circumstances of this case it would be reasonable to propose that there should be a preponderance of ecclesiastics on the Governing Body.

The new University will be called upon principally to provide secular teaching. Our theological students are provided for at Maynooth and other ecclesiastical colleges, and the need of a Catholic University is mainly to teach secular knowledge to lay students.

But, on the other hand, there are some considerations which it is well not to overlook. One of the advantages which we expect from the foundation of a Catholic University is the opportunity which it will afford of giving a higher education to the candidates for the priesthood in Ireland ; and these alone, it will be observed, will make, from the first, a large accession to the number of students in the University.

Then the whole system of secondary education, in which thousands of Catholic youths are now pursuing their studies, has come by the spontaneous action of the Catholics of Ireland to be almost entirely under ecclesiastical direction. For many of these students a University course is the natural completion of their studies, and we should hope that with our encouragement large numbers of them would pass on to the new University.

Finally, the Catholic University Colleges, notably those of St. Stephen's-green and Blackrock, and the Catholic University School of Medicine, would with our consent be merged in the contemplated University ; and hence it will be seen that we Bishops approach the settlement of this question, not empty-handed, but that, altogether independently of the rights which our Catholic people recognise as attaching to us as their religious teachers, we have claims to consideration which it would be neither just nor reasonable to ignore.

On this head, then, we have to say that if, in other respects, the Governing Body is properly constituted, we do not ask for a preponderance, or even an equality in number, of ecclesiastics upon it, but are prepared to accept a majority of laymen.

2. As to theological teaching, we accept unreservedly the solution suggested by Mr. Morley—a solution which was accepted in principle by all parties in Parliament in the year 1893 ; namely, that a theological faculty should not be excluded from the Catholic University, provided that the Chairs of the Faculty are not endowed out of public funds. We are prepared to assent to such a provision, and to any guarantees that may be necessary, that the moneys voted by Parliament shall be applied exclusively to the teaching of secular knowledge.

3. As to the appointment and removal of professors, Mr. Lecky raised an important point, and at the same time incidentally indicated at least the principle of its solution.

As reported in 'Hansard,' he said, referring to the appointment of professors :—'Of course they would be chosen not merely on the ground of competence, but also to a great extent on the ground of creed. This was inevitable, and, therefore, he did not wish to object to it ; but he trusted that, having been chosen, something would be done to give them security of position.

Now it is perfectly obvious that reasons of religion which would prevent a man's appointment as professor, might in given circumstances tell against his continuance in office. But we think that both conditions—namely, absolute security for the interests of faith and morals in the University, and at the same time all reasonable protection for the position of the professor—may be met by submitting such questions to the decision of a strong and well-chosen Board of Visitors, in whose independence and judical character all parties would have confidence.

4. There only remains the condition which Mr. Morley suggests, of the application of 'the University of Dublin Tests Act' of 1873. With reference to this we have to say that, with some modifications in the Act, in the sense of the English Acts of 1871, and the Oxford and Cambridge Act of 1877, we have no objection to the opening up of the degrees, honours, and emoluments of the University to all comers.

We have to add that in putting forward these views we assume that, if Government deals with the question, it will be by the foundation, not of a College, but of a University ; and we venture to express our belief that by so doing they will best provide for all interests concerned, especially for those of higher education.

These are our views—and we trust they will be considered clear and frank enough—upon the fundamental principles which, as far as we can gather, the leading statesmen on all sides regard as the governing factors in the problem.

Should Her Majesty's Government desire any further statement from us, we shall at all times be quite ready to make it.

In conclusion, we may express the hope that, in the best interests of our country, material as well as intellectual, the question will not be again allowed to drop back from the position which it has reached, and that Government will remove this great grievance under which we labour, and, with it, one of the few remaining disabilities still attaching to the Catholic Church in Ireland.

✠ MICHAEL CARDINAL LOGUE, Archbishop of Armagh, Primate of All Ireland.
✠ WILLIAM, Archbishop of Dublin, Primate of Ireland.
✠ THOMAS WILLIAM, Archbishop of Cashel.
✠ JOHN, Archbishop of Tuam.
✠ FRANCIS JOSEPH, Bishop of Galway and Kilmacduagh.
✠ THOMAS ALPHONSUS, Bishop of Cork.
✠ JOHN, Bishop of Clonfert.
✠ JAMES, Bishop of Ferns.
✠ ABRAHAM, Bishop of Ossory.
✠ EDWARD THOMAS, Bishop of Limerick.
✠ THOMAS, Bishop of Dromore.
✠ PATRICK, Bishop of Raphoe.
✠ JOHN, Bishop of Achonry.
✠ EDWARD, Bishop of Kilmore.
✠ JOHN, Bishop of Kerry.
✠ THOMAS, Bishop of Killaloe.
✠ JOHN, Bishop of Derry.
✠ RICHARD ALPHONSUS, Bishop of Waterford and Lismore.
✠ JOHN, Bishop of Killala.
✠ ROBERT, Bishop of Cloyne.
✠ RICHARD, Bishop of Clogher.
✠ JOSEPH, Bishop of Ardagh.
✠ JOHN, Bishop of Elphin.
✠ HENRY, Bishop of Down and Connor.
✠ PATRICK, Bishop of Kildare and Leighlin.
✠ DENIS, Bishop of Ross.
✠ NICHOLAS, Bishop of Canea.

XXIV.

Document put in by Miss White, Lady Principal, Alexandra College, Dublin.

MEMORIAL to the Standing Committee of the Senate of the Royal University in 1898, from the Lady Principal and Lecturers of the University Classes in Modern Literature at Alexandra College.

(See the evidence of Miss WHITE, q. 3443.)

GENTLEMEN,—We venture respectfully to address you with reference to the withholding of the Scholarships in Modern Literature at the Autumn Examinations of 1898; and also concerning the small number of Honour Degrees in Modern Literature granted at the same Examinations. A widespread feeling of dissatisfaction has been occasioned by these results, and it is felt that they will have the effect of greatly discouraging the study of Modern Literature among the undergraduates of the University.

We should like to suggest that it would be desirable that the marks of all candidates should, as they are in the University of Dublin, be made public, and should be accessible to those who desire to see them.

We wish specially to draw your attention to the very severe standard of marking adopted this year in French, in the Modern Literature Scholarship, and the Honour B.A. Degree Examinations. In proof of this, we may mention the cases of two candidates who presented themselves for the Scholarship Examination in 1897, and again in 1898. Having studied French with the best instruction during the intervening year, they received, in one case, 29 per cent., and, in the other, 23 per cent. lower marks in 1898 than in 1897, the marks being—

1897.	1898.
607	374
450	265

Unaccountable variations of this kind do not tend to inspire confidence either in the teachers or the candidates, and have a depressing and discouraging effect upon both.

At the B.A. Degree Examination a similar unaccountable falling-off in the percentage of marks awarded in French has taken place; and students, whose previous records in that language were good, have, at this examination, obtained extremely low marks. Great hardships have thereby arisen, as Honour Degrees have been withheld from excellent candidates, presumably on account of the lowness of their French marks, as their marks in the other subjects were good.

We, therefore, earnestly ask for a revision of the marks awarded in French, both at the B.A. Degree and the Scholarship Examinations, and we also pray that steps may be taken to protect candidates in the future from such strange, and apparently unreasonable, variations in the standard of marking.

We remain, Gentlemen,

Your obedient servants,

H. M. WHITE, Lady Principal, Alexandra College.

M. A. E. JOYNT, M.A., Lecturer in Modern Literature, Alexandra College.

H. B. LEWIS, M.A., Lecturer in Modern Literature, Alexandra College.

A. OLDHAM, B.A., Lecturer in Modern Literature, Alexandra College.

E. G. M. STORY, M.A., Lecturer in Modern Literature, Alexandra College.

XXV.

Documents put in by Miss Alice Oldham, B.A., Hon. Secretary, Central Association of Irish Schoolmistresses.

(See the evidence of Miss OLDHAM, p. 218 *et seq.*)

(1.)

RETURN with reference to Women Students in Arts.—Royal University of Ireland.

—	1883.	1884.	1885.	1886.	1887.	1888.	1889.	1890.	1891.	1892.	1893.	1894.	1895.	1896.	1897.	1898.	1899.	1900.	Total.
Matriculation, ...	33	66	63	88	82	85	103	107	162	160	186	127	156	175	184	195	184	170	2,326
B.A., ...	—	9	9	9	17	19	27	10	27	27	33	38	45	43	44	56	47	61	521
M.A., ...	—	—	—	1	5	2	2	4	—	4	1	7	5	4	2	2	1	3	43
Honours, ...	26	66	65	81	108	91	95	90	127	119	160	134	109	137	125	135	161	142	1,971
Scholarships, ...	1	3	1	1	—	1	1	2	1	3	2	3	2	1	2	3	2	2	31
Studentships, ...	—	—	—	—	1	—	—	1	—	1	—	—	—	1	—	—	—	1	5
Junior Fellowships,	—	—	—	—	—	—	—	—	—	—	—	—	2	—	1	—	—	—	3

(Compiled by the Central Asscciation of Irish Schoolmistresses.)

DOCUMENTS, XXV

(2.)

RETURN with reference to the B.A. and M.A. DEGREES taken by WOMEN in the ROYAL UNIVERSITY of IRELAND in the year 1900.

(See the evidence of Miss OLDHAM, q. 3678.)

Name of College.	No. of B.A. or M.A. Degrees taken by Women.	No. of B.A. or M.A. Degrees taken by Women with Honours.	—
Alexandra College, . . .	10	5	
Victoria College, . . .	10	4	
St. Mary's College, . . .	6	4	
Loreto College, ...	8	4	
Kelvin House,*	11	1	
All other Colleges, . . .	9	4	
Total from Colleges, . .	54	22	
Private Study, ...	8	2	Total number of Students prepared by Private Study who obtained the Degree of B.A. or M.A. =30.
Total Number of Degrees conferred on Women, .	62	24	Total number of B.A. and M.A. Degrees conferred =152 (49 with Honours).

* University Coaching Establishment, Men and Women.

(3.)

MEMORIAL of the Central Association of Irish Schoolmistresses, and other Ladies interested in Education, and of the Ulster Schoolmistresses' Association, addressed to the Right Hon. A. J. BALFOUR in 1892.

SIR,—We, the representatives of the above Associations, desire respectfully to press upon your attention the great need of some endowment for the higher education of women in Ireland.

By Clause 15 of the Educational Endowments (Ireland) Act, the Commission appointed by the Act were empowered to apply some of the existing endowments to the education of women. Owing, however, to the smallness of the endowments at the disposal of the Commission, no such assistance, the need of which was thus recognised by the Act, has been given to those teachers and students who, amidst many difficulties, have been trying to advance higher education among Irishwomen.

In 1881 the Royal University was founded, in which the courses of study and the degrees are open to women. A number of women are making use of these advantages, as the following statistics will show:—

ROYAL UNIVERSITY, 1882—1890.

	Men.	Women.
Matriculated, . .	4,398	700
Took degree of B.A. .	830	100*
Honours taken, . .	6,996	698*

While deeply appreciating the boon of a university course of studies and degrees for women, we strongly feel that the greatest want remains of some help in training and teaching to enable women to make the best use of these advantages.

Any increased endowment which is given to National Education or to the Intermediate Board benefits the schools for both sexes, but the University teaching of women remains still unassisted.

The results we have mentioned above have been gained from teaching given in wholly unendowed schools and colleges. Such high-class teaching can never be made self-supporting, and is at present afforded with much difficulty, and at an actual loss. We strongly feel that much greater and more general success would be attained were those colleges which prepare for the University assisted in their expensive work by some endowment.

We would, therefore, respectfully ask that from the funds about to be given to Irish education some portion should be allotted to the higher education of women, and we would suggest that such assistance should be given to schools and colleges which prepare pupils for University degrees, and in proportion to the amount of such work they undertake, and the success they achieve.

We are convinced that to no better purpose could educational funds be devoted, not only because of the great value to the whole community of good education for women, but also, because of the necessity which exists at present in Ireland of giving to women of the upper and middle classes educational advantages which will enable them to support themselves.

The Educational Endowments Commission, after carefully investigating the matter, have strongly insisted on the need of endowment for the higher education of women in Ireland. A memorial was addressed to you by us in 1888, drawing attention to their opinion and the recommendations expressed in their report.

Earnestly hoping that the subject of our memorial will meet with your kind consideration and approval,

We remain, Sir,

Your obedient servants,

HENRIETTA WHITE,
Lady Principal, Alexandra College; *Vice-President.*
MARY DE LA COUR GREGG,
Corresponding Member for Cork.
MARY J. E. WHATELY,
Hon. Secretary, Governesses' Seminary, Rochelle; Corresponding Member for Cork.
EMILY MOFFETT,
Corresponding Member for Galway.
MARGARET MCKILLIP,
Ladies' Collegiate School; Corresponding Member for Londonderry.

Signed on behalf of the Ulster Schoolmistresses' Association,

MARGARET BYERS,
Victoria College, Belfast.
ISABELLA M. S. TOD.

* Besides those who enter the Royal University, a number of women are prepared in Irish schools for Cambridge and the London University.

(4.)

MEMORIAL addressed in 1896 to the Right Hon. GERALD BALFOUR, M.P., Chief Secretary to the Lord Lieutenant for Ireland.

SIR,—As it is probable that the question of University Education in Ireland will at no distant date occupy the attention of Parliament, we desire very respectfully to lay before you some considerations regarding the claims of women to share in the benefits of Higher Education provided for Ireland by the State, and to most urgently solicit your support and interest on behalf of these claims.

The University Education of women receives at present but a small measure of support from the State.

Owing to the objections entertained by a considerable section of Irish educational authorities against the education in common of men and women students, the efforts to obtain assistance from the teaching Universities and University Colleges have largely failed.

In the year 1892 a memorial, signed by 10,500 Irishwomen, of the upper and middle classes, was presented to the Board of Trinity College, praying that the benefits of that Institution might be extended to women, but after three years of negotiation the Board has not been able to find a means of admitting women to the lectures and degrees of the University of Dublin.

It is true that the Board has consented to admit women in future to certain examinations; but the conditions under which alone this admission is granted are such as to render the conceded privilege practically useless.

The degrees, examinations, and prizes of the Royal University of Ireland, founded in 1880, are open to women, but no teaching or training is supplied by it to them.

All the classes and prizes in the Queen's Colleges, Magee College, and the Royal College of Science, Dublin, are open to women.

The University College, Stephen's-green, Dublin, is closed to them. A memorial, largely signed by Roman Catholic women-graduates and undergraduates of the Royal University, was presented in 1889 to this institution, praying that the benefits of the College teaching might be extended to them, but the authorities of the College found it impossible to comply with the petition.

The University teaching of women is thus necessarily almost entirely carried on in private colleges. Notwithstanding the strain and difficulty of doing the work demanded from them without any endowment, they have, as the subjoined statistics show, efficiently discharged the functions of University Colleges. Nevertheless, the lack of endowment is very keenly felt, and seriously hampers the work of the Colleges.

We earnestly ask that in any legislation to meet the claims of certain sections of the Irish people for help in University Education, the needs of Irishwomen may not be overlooked. We are convinced that to no better purpose could educational funds be devoted, not only because of the great value to the whole community of good education for women, but also because of the necessity which exists at present in Ireland for giving to women of the upper and middle classes educational advantages that will enable them to gain a livelihood. They have proved themselves most able and willing to benefit by such higher culture; what they have done in the Royal University, under great difficulties, the following statistics will show:—

ROYAL UNIVERSITY, 1882—1895 (Arts Course).

MATRICULATED.

	Men.	*Women.*
1882—1890,	4506	671
1891—1895,	2337	790

HONOURS OBTAINED.

1882—1890,	2893	677
1891—1895,	1614	651

B.A. DEGREES OBTAINED.

	Men.	*Women.*
1884—1890,	815	100
1891—1895,	557	169

EXHIBITIONS, SCHOLARSHIPS, STUDENTSHIPS OBTAINED.

1882—1890,	782	104
1891—1895,	499	121

We therefore trust that in the provision of further endowment for Irish University Education, the just and long-neglected claims of women to share in such endowment may not be overlooked.

We remain, Sir,

Yours faithfully,

William Armagh.
Plunket Dublin.
Abercorn.
Mary Abercorn.
Grace St. Albans.
Dufferin and Ava, Chancellor of the Royal University of Ireland.
Hariot Dufferin and Ava.
Meath.
Powerscourt.
Winifred Arran.
Mayo.
Geraldine Mayo.
Gertrude Kenmare.
Rosse, Chancellor of the University of Dublin, and President R.I.A.
De Vesci.
C. Limerick.
Thomas J. Down and Connor.
F. B. Killaloe.
J. F. Meath.
George Derry and Raphoe.
George R. Buick, M.A., LL.D., Moderator of the General Assembly of the Irish Presbyterian Church.
Gerald Molloy, D.D., Rector, Catholic University.
Robert J. Carberry, S.J., President, University College.
Wallace M'Mullen, D.D., Vice-President, Wesley College.
Castletown of Upper Ossory.
Emly.
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A. M. Porter, Master of the Rolls, P.C.
Gerald Fitzgibbon, Lord Justice of Appeal, P.C.
S. Walker, Lord Justice of Appeal, P.C.
William M. Johnson, Justice of Queen's Bench, P.C.
William D. Andrews, Justice of the Exchequer, P.C.
J. Murphy, Judge of the Exchequer Division of High Court, P.C.
Hugh Holmes, Justice of the Queen's Bench, P.C.
D. H. Madden, Justice of Queen's Bench, Vice-Chancellor of the University of Dublin, P.C.
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Thomas Dickson, P.C.
Ion Trant Hamilton, P.C.
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George Noble Count Plunkett, B.L.
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Percy Raymond Grace, Bart.
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Thomas Farrell, Knt., President, R.H.A.
Howard Grubb, Knt., F.R.S.
William M'Cammond, Knt., J.P., Ex-Mayor of Belfast.
F. M'Cabe, Knt., F.R.C.P., M.R.C.S.
Andrew Reed, Knt., C.B., Inspector-General R.I.C.
John Harley Scott, Knt., Mayor of Cork.
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W. Thornley Stoker, Knt., M.D., President, R.C.S.I.
David Taylor, Knt.
John Ross, Land Judge.
Walter Boyd, Judge in Bankruptcy Court.
Philip Francis Little, Judge of the Supreme Court of Newfoundland.
William Anderson, Q.C., County Court Judge.
T. G. Overend, Q.C., County Court Judge.
Robert Romney Kane, M.A., LL.D., County Court Judge.
James J. Shaw, Q.C., LL.D., County Court Judge.

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Agnes Tillie.
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Gordon E. Tombe.
George G. Tombe, M.A.
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(5.)

MEMORIAL addressed to the Standing Committee of the Royal University of Ireland, in the year 1895, by the Central Association of Irish Schoolmistresses and other Ladies interested in Education.

During the last month of the year, the following Memorial, dealing with some important effects in the examinations of the Royal University, was drawn up and presented to the standing Committee of the Senate of the University:—

GENTLEMEN,—We desire to lay before you some matters connected with the examinations of the Royal University, in which students have for some time experienced grievances, and respectfully to ask your kind consideration of the following suggestions, the adoption of which would, we think, add to the value of the important work which the Royal University is doing for education in Ireland.

I. Much disappointment and a sense of injustice has been felt from time to time by students from the varying and uncertain standard for the attainment of honours which seems to be adopted, more especially in the examinations for degrees in Arts. We have frequently found that very able and industrious students, who had previously obtained the highest honours, failed unaccountably to win honours at degree, and were thus classed with very inferior candidates who barely passed the examination; while, on other occasions, students of much lower merit obtained honours. These results have been experienced too frequently to have arisen accidentally, and we feel that the cause must lie in the method by which honours are awarded.

We would suggest that a fixed standard should be established for first and second honours, and that examiners should draw up their papers and mark candidates with this standard distinctly in view—where the paper appeared easier than usual, marking the answers more severely than in the case of a more difficult paper.

We would suggest that all candidates who reach the standard fixed should be awarded honours, whatever their number.

It must happen that in some years a larger number of able candidates present themselves than in others, and then, in order to do justice, a larger number of honours should be awarded.

We are far from desiring that the standard should be lowered, nevertheless we feel that if it be made unreasonably high, the object of raising the level of education will be defeated, as candidates will rather be discouraged from taking up advanced honour courses, than stimulated to strive to attain so high a standard. But, above all, we are anxious that the standard should be consistent and fixed, so that the students may know with more certainty what to expect. We need scarcely point out that the place taken at degree with many students affects their whole after career, and that, therefore, the awarding of Honours should be, as far as possible, justly and carefully made.

II. We wish also to draw attention to the manner in which some of the papers are set. Large and important parts of the course, on which students have spent much time and labour, are often not examined at all,* and questions are set on portions of books not included in the course;† while, in some cases, the papers are so framed that it is impossible for candidates to show their knowledge.‡

While we are aware that some portions of a long course must be omitted in examination, we think the more important and difficult parts should not be those left out, and that the examination should be made as broad and fair as possible.

We would suggest that in such long courses more use should be made of alternate questions, which are largely given in the higher English examinations, and serve to test more accurately the knowledge and ability of the candidates.

III. In the courses in History and in Modern Languages, we think improvements could be made in the portions of the course that are entrusted to special examiners.

In languages, a professor is frequently at present appointed to examine, not in the language in which he is deeply versed, but in another to which he has given much less time and study.

This cannot but prevent candidates having confidence in the examinations. The present arrangements for the course in Modern Languages for Junior Fellowship seem to imply a continuance of this system, as the candidates (from whom the future Fellows and examiners will be drawn) are required to present themselves for examination in three languages.

It is impossible for any professor to possess in three languages the deep knowledge and scholarship required to enable him to examine in advanced courses. We should suggest that any one professor should be required to examine in such advanced courses only in one language.

History is at present chiefly examined in by the Professors of English Literature, and in the Junior Fellowship course it is associated with English Literature; but, up to that examination, it forms part of the group of History, Political Economy, and Jurisprudence, and hence, the Literature students of the University have not the deep and thorough knowledge of it that is required in an examiner. The History papers in the advanced examinations are most inadequate and unsatisfactory.

This opinion, we believe, will be supported by a comparison of them with those of the English Universities, or even with such an examination as the Higher Cambridge Local.

We would suggest that History should be examined in by special examiners who have been trained in the group of History and Political Economy, and Jurisprudence, instead of, as at present, by the Professors of English Literature, to whose special subject it is secondary, and, in some respects, alien.

IV. In Philosophy, we regret that the B.A. and M.A. courses are not arranged so as to necessitate students reading some portions of the great original thinkers, instead of merely working up criticisms of their systems from histories of Philosophy. The bulk of the examination is taken up with second rate authors, and students can easily pass with honours who have not read any of the best philosophical works, so entirely losing one of the peculiar benefits of this course—contact with minds of the highest order.

We would ask that in the degree courses special portions of the original writings of such thinkers as

* This year in the Junior Fellowship Examination in Modern Literature, no questions were given in Italian on Dante, or in German on Goethe.
In the B.A. Honours in Modern Literature none were given on the long and difficult work of Darmstetter.
In Second Arts, English Honours, the two papers were given on the same books, the rest of the course being omitted.
† In the B.A. Honours, Modern Literature, the questions on Coleridge were entirely outside the course.
‡ The English Honours papers set for Matriculation, and the Physics and English Honours papers for First Arts.

Plato, Aristotle, Locke, Berkely, Hume, Kant, and Hegel should be given, instead of a mere superficial knowledge of their views being required, which can be obtained from commentaries.

We have ventured, after much thought, to lay these remarks before you, actuated by a deep desire that the great work being done in your University may be made of the highest possible value, by the best arrangement of the courses of study, the mode of examination, and the awarding of honours. The more perfect and just these can be made, the higher will be the status of the Royal University.

Our suggestions are made after long experience of the working of the examinations and the preparation of candidates. We therefore hope that you will be good enough to give them your careful consideration, and that they will meet with your approval.

We remain, Gentlemen, respectfully yours,

HENRIETTA WHITE, Alexandra College, Vice-President, Central Association;

*MARGARET BYERS, Victoria College, Belfast.

*I. M. S. TOD.

HARRIETT MARTIN, High School for Girls, Cork, Cork Branch, Central Asssociation.

MARGARET M'KILLIP, Ladies' Collegiate School; Corresponding Member for Londonderry, Central Association.

* Elected Correspondents for the Ulster Association.

(6.)

MEMORIAL addressed to the Standing Committee of the Royal University of Ireland in the year 1899, by the Central Association of Irish Schoolmistresses and other Ladies interested in Education.

GENTLEMEN,—We desire to address you on the subject of the appointments to Senior Fellowships in the Royal University of Ireland.

When Junior Fellowships were established in the Royal University we understood it was the intention that appointments of Senior Fellows should be made from among the Junior Fellows. By this excellent rule Fellows would be obtained who had shown their ability and fitness for the position by a distinguished academic career, and by the practical test of the work they had done during the four years they held their Junior Fellowships.

The Junior Fellowships are open to women, and three women at present hold these appointments in the University. We now approach you to request that in the appointments to Senior Fellowships, women Junior Fellows shall be placed on an equality with their colleagues, the men Junior Fellows, and that they will be appointed Senior Fellows as vacancies arise, on the same terms and for the same reasons.

The Royal University, when founded, was freely opened to women, no bar being placed on their winning the benefits, honours and emoluments of the University, provided they possessed the requisite ability and Scholarship. The high mental power and learning shown by the women who have won the posts of Junior Fellowships is a proof that they possess the qualifications (which should be the first consideration), for the position of Senior Fellows equally with the men students in competition with whom they have won their present distinctions. It is, therefore, only an act of justice, and one in accordance with the spirit in which the University was constituted, that they shall receive equal consideration, and a fair share of the appointments to Senior Fellowships with the other Junior Fellows of the University.

We also specially desire the appointment of women to Senior Fellowships in Dublin as an advantage to the students in the Dublin colleges for women. In Belfast, Cork, and Galway, women-students can attend the lectures in the Queen's Colleges. In Dublin the only College where Fellows of the University lecture, University College, Stephen's-green, is closed to women. Hence the Dublin women under-graduates in arts, who constitute nearly half the total number of the Royal University students resident in Dublin, have no means of receiving teaching from the Fellows and Examiners of their University, unless some of them can be induced to lecture at high fees in some of the women's colleges, while men-students can attend the lectures given in Stephen's-green College, by thirteen Senior Fellows in Arts.

This great disadvantage and injustice under which the Dublin women under-graduates have always laboured makes us feel that we have a strong claim, that the women Junior Fellows shall be appointed Senior Fellows with the duty of lecturing in Alexandra College and St. Mary's College.

The justice and need of such appointments is shown by the fact, that of those taking the Honour Courses in Modern Literature, two-thirds are women, while about eighty per cent. of those taking B.A. in Modern Literature are women. The present women Junior Fellows hold their posts in History and Modern Literature; hence their services as Senior Fellows lecturing in the Dublin Women's Colleges would be of the highest usefulness to the women-students of the University.

On the grounds of justice to the Women Junior Fellows themselves, of benefit and fairness to the Dublin women under-graduates, and of making the University most widely and thoroughly beneficial to all its students without distinction, we request that the women Junior Fellows shall be placed on an equality with the other Junior Fellows, and that they may be included in the first appointments made to Senior Fellowships in the University.

We beg to remain, Gentlemen,

Your obedient servants.

[We are sorry to say that the Standing Committee replied that "in the present Constitution of the University they could not recommend our claims to the Senate of the Royal University."]

(7.)

MEMORIAL presented at the Tercentenary of Dublin University, June, 1892, signed by 10,500 Irishwomen of the Educated Classes, within a period of Two Months.

TO THE BOARD OF TRINITY COLLEGE.

GENTLEMEN,—We, the undersigned Memorialists, desire respectfully to lay before the Board of Trinity College the great necessity that now exists for the help of the University of Dublin in the higher education of women in Ireland.

During recent years important advances have been made in the education of Irishwomen, and every day the desire for culture, and the need for the means of acquiring it are being increasingly manifested.

Since the opening of the Royal University, ten years ago, nearly a thousand women have matriculated in that University; while every year numbers of women are leaving Ireland in order to study at Oxford and Cambridge, and for the London University. In every College and University in Great Britain liberal help is now being given to the education of women, and in Ireland all the degrees of the Royal University, and all the teaching of the Queen's Colleges and of Magee College, have been thrown open to them.

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Women have eagerly availed themselves of these opportunities, and have by their distinguished success in every branch of science and literature, proved incontestably their ardent desire and their complete ability to attain the highest culture and the most thorough scholarship.

At the beginning of this great movement, the value of which to the advancement of the whole community can hardly be over-estimated, Trinity College rendered material assistance by establishing examinations for women. These examinations, which were very useful as a guide and incentive at that early stage, have been outgrown by the progress of education. The time has now come when the throwing open of the Curriculum and Degrees of Trinity College would be a most important service to the higher education of Irishwomen, and would be widely taken advantage of. We venture to ask for this boon now, when the Tercentenary of the University is being celebrated, feeling that no greater commemoration of such an event could be made than by extending the benefits of Trinity College to a large portion of the community, who, while earnestly desiring culture and knowledge, are at present debarred from obtaining it in the best way in their own country.

We earnestly hope that Trinity College, from the date of her Tercentenary, will no longer stand alone among English and Irish Colleges in withholding help from the education of women, but will, with this auspicious occasion, begin a new era of increased usefulness, by allowing Irishwomen to participate in the benefits she has for three hundred years conferred upon Irishmen.

We remain, Gentlemen,

Yours faithfully.

[The prayer of the Memorial was not acceded to.]

(8.)

REPLIES to QUERIES respecting the facilities for Higher Education afforded to women in Universities in England and Scotland.

Name of University or College.	Is all teaching open to women?	Is any separate teaching given by the University to women students?	Is coaching or other preparation given in Women's Hall?	Number of women students.	Financial help.
CAMBRIDGE, .	Examinations for Degrees in Honours open. No responsibility for teaching but Lecturers can admit women to their lectures, *both* University and Collegiate, and practically almost all are open except those of the Medical Course. Laboratories open.	No separate teaching. Men and women students taught together.	In some subjects, especially Classics and Mathematics, a good deal of instruction given in Girton and Newnham. Other subjects—Natural Science, Modern Languages, Moral and Mental Science, almost wholly taught in Cambridge lectures. Preparations for 2nd part of Tripos wholly given by University.	1900-1901, 116 students at Girton, and 169 at Newnham. No available figures for students resident in town. Only Girton and Newnham students can take Tripos Examination.	No direct financial help from University.
OXFORD, . .	Admitted to nearly all Honour lectures; excluded from Magdalen College; lectures of a few individual teachers; Pass lectures of the nature of classes.	Some lectures and classes provided by Association for education of women in a central building.	A good deal of class and individual teaching in halls.	223 (1899-1900), 21 not in residence; 250 (1900-1901), 16 not in residence.	No monetary help given by the University towards the education of women. Professors' lectures free.
LONDON, . .	The more important schools in the University, such as University College, are open to women as well as men. Every degree, appointment, and distinction open.	Two women's colleges, Bedford and Holloway, are recognised schools of the University.	—	—	—
DURHAM, . .	All teaching open.	No separate teaching.	No help in College coaching from lectures.	16 (1899-1900).	University makes up deficit, if any, for Women's College.
VICTORIA — OWEN'S COLLEGE.	Excluded from: no teaching required. Admitted to full medical courses.	Separate teaching in about six classes, mostly junior.	No special teaching in Hall of Residence.	126 (1898-1900). 10 in residence.	—
St. ANDREW'S, .	All teaching open.	No separate teaching. A separate dissecting room.	No official lectures or coaching, but private teaching in Hall.	114 (1899-1900).	"University Hall" receives monetary assistance.
ABERDEEN, . .	All teaching open.	Separate instruction in a few lectures of some medical subjects.	—	108 (1899-1900.) No Residential Hall.	—
EDINBURGH, .	All lectures open in Faculties of Arts and Music and Examinations and Degrees in Medicine. Excluded from Law and Divinity.	Extra-mural medical classes, Medical College for Women.	No official lectures; private coaching in Women's Halls.	252 matriculated. 92 medical students enrolled: 37 residents in Halls.	No financial help to either "Muir Hall" or "Masson Hall."
GLASGOW, . .	Most of the teaching given to women by the University in Queen Margaret's College. They attend Honour classes at the University.	All teaching in Medicine separate. Some of Arts and Science courses.	No teaching in Residential Hall which is separate from the College.	340 (1899-1900); 350 (1900-1901).	Queen Margaret College has its own endowment, but the University might be called on to supplement this.
ABERYSTWYTH, .	All teaching open.	Some separate teaching in Needlework and Domestic Economy in Training Department.	No coaching in Hall of Residence.	184 (1899-1900); 194 (1900-1901).	Residential Hall self-supporting.
BANGOR, . .	All teaching open to women, *i.e.*, all lectures and classes.	No separate teaching is given to women, except in the Zoological Laboratory.	No coaching is given in the Women's Hall.	1899-1900, 97; and 1900-'01, 101, 51 at University Hall. The others at approved lodgings.	No financial help from the funds of the University, except that the latter advanced money for building, and hold a mortgage on the Hall.
CARDIFF, . .	All teaching open.	No separate teaching in College.	None, as a rule.	1899-'00, 50; 1900-01, 58.	Same as Bangor.

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[NOTE.—*The figures refer to the numbers of the questions.*]

A.

ALEXANDRA COLLEGE:
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ANDERSON, ALEXANDER, ESQ., M.A., President of Queen's College, Galway. (*Index to his Evidence.*)
Appointed Professor of Natural Philosophy in Queen's College, Galway, sixteen years ago, and President in 1899. Is a member of the Presbyterian Church; is not a member of the Senate of the Royal University, owing to the arrangement for the balancing of the creeds, 1576-85. The Royal University of Ireland not a failure, in view of the purposes for which it was established; it has kept abreast of the times; new courses introduced, 1586-89. Defects of: the Senate not composed of the class of men best suited, 1590-91. The colleges and teachers should be represented on the Senate, 1592-94, 1600. Royal University should be made a teaching University, 1594-95, 1707-16A. Examining Boards satisfactory, 1596. Complaints on part of students with reference to the unfairness of the examinations, 1597, 1699-1706, 1806-11. Examining Boards should award Exhibitions, 1598, 1785-91. Plan of reconstitution of the Royal University as a teaching body, 1600. 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BELFAST QUEEN'S COLLEGE.—*See* under QUEEN'S COLLEGES.

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BERNARD, REV. JOHN HENRY, D.D., Fellow of Trinity College, Dublin. (*Index to his Evidence.*)

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BLENNERHASSETT, SIR ROWLAND, BART, LL.D., President, Queen's College, Cork, and Member of the Senate of the Royal University of Ireland. (*Index to his Evidence.*)

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CLANCY, MOST REV. DR., Lord Bishop of Elphin, (*Index to his Evidence.*)

Was appointed Bishop in 1895; was previously Professor of English Literature in Maynooth College, 2078-80. The position of Catholics as to University Education can best be demonstrated by explaining the reason for basing all education upon religion, and the reason of the Church's opposition to mixed education; extract from the Evidence of Cardinal Cullen before the Powis Commission, containing statements showing the necessity of religious education, the objections to mixed education, and the views of the Catholic Church on this matter, together with quotations from the utterances of eminent writers, statesmen, and others, supporting these views, 2084-92. The inadequacy of the present provisions for the higher education of Catholics, 2093-96. Trinity College not acceptable to Catholics: Mr. Balfour's views on this subject; Archbishop Walsh's views on this subject, 2093-94. Queen's Colleges not available for Catholics; condemnation of, by Catholic Church, 2094, 2116-19. Unwise policy of the State in striving to induce Catholics to attend these Colleges; the dangers of mixed education to the faith of students, 2094-96. Royal University of Ireland; does not make adequate provision for University Education; Cardinal Newman's idea of a University; adopted by most Catholics as the ideal system; inequitable system in Royal University, by which students of unendowed Colleges have to compete with students of the endowed Colleges; no endowment for women under the Royal University; ecclesiastical students placed at a disadvantage under the Royal University system; necessity for providing adequate means of University Education; Mr. Balfour's statement as to paucity of Roman Catholics sufficiently educated for higher positions of trust and responsibility; want of higher education among the mass of the people, who are now entrusted with responsible duties on County Councils, &c.; duty of the State to provide the means of such education; Catholic Hierarchy not responsible for the backward state of higher education; the Catholic Hierarchy would be outstepping the bounds of their duty in undertaking to furnish detailed schemes of University Education for the Government; but they have on various occasions adopted resolutions which give the outlines of any acceptable scheme, 2096. Defects of the Intermediate system as a feeder for the University system; no means of giving an educational training to the Professors in Intermediate schools; such a means should be provided in connection with any University scheme devised by the Government, 2098-103. Scarcity of teachers of Technical Science; provision for the training of such teachers; a scheme

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COMMERCIAL EDUCATION.—*See* under TECHNICAL EDUCATION.
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COX, MICHAEL FRANCIS, ESQ., M.D., M.R.I.A., member of the Senate of the Royal University of Ireland. (*Index to his Evidence.*)

Is a Fellow of the Royal College of Physicians, has been a practising doctor for twenty-five years, and a Senator of the Royal University for six years, and was previously an Examiner; is a member of the Standing Com-

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D.

Delany, Rev. William, S.J., LL.D., President, University College, Dublin, and Member of the Senate of the Royal University of Ireland. (*Index to his Evidence.*)

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G.

Galway Queen's College.—*See* under QUEEN'S COLLEGES.

H.

HAMILTON, REV. THOMAS, M.A., D.D., LL.D., President of Queen's College, Belfast, and Member of the Senate of the Royal University of Ireland. (*Index to his Evidence.*)

Has been President of Queen's College, Belfast, since May, 1889, and Senator of the Royal University since February, 1890; is a clergyman of the Presbyterian Church, 799-803. Will reserve matters concerning the North of Ireland and Queen's College, Belfast, in particular, until the Commission visit Belfast, 805-6. Points out that long before the question of the insufficiency of the provision for University Education in Ireland had come before the Senate of the Royal University, he, in his Reports of Queen's College, Belfast, in 1897 and 1898-9, had expressed his opinion of the inadequacy and unsatisfactory nature of the present provisions outside Trinity College, 806, 1026. Evil effects of the Royal University of Ireland Act, 1879, on the status of the Queen's College, Belfast, 806, 1067-74, 1089. Professors of Queen's College, Belfast: their views as to the unsatisfactory state of the provision for University Education, 806, 974-76. Royal University of Ireland: merits of—(1) its high standard, (2) thorough and searching character of its examinations, (3) good work done by the University, especially in Science, (4) its promotion of the higher education of

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Has been Member of Parliament for the Harbour Division of the city of Dublin for sixteen or seventeen years; represents the Corporation of Dublin before the Commission, 3734-35. Submits a resolution adopted by the Corporation on the 9th September, 1901, with reference to the University Question; states that this resolution represents not only the feelings of the Catholic members of the Council, but also of a large section of Protestants, 3736. The Catholic claim not a clerical demand; the laity are the most affected by the inadequacy of the present provision for University Education, 3737.

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I.

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Has caused teachers and students to pay more attention to the passing of examinations than to the quality of the teaching imparted—*Mr. Anderson*, 1601-4, 1693-98.

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Importance and usefulness of the study of Irish History, and of the Irish Language—*Dr. Cox*, 2403.

Studentship and Examinership in, in the Royal University—*Dr. Cox*, 2403.

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J.

JACK, ALEXANDER, M.A., D.Sc., Registrar and Professor of Engineering, Queen's College, Cork. (*Index to his Evidence.*)

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LEEBODY, PROFESSOR JOHN ROBINSON, M.A., D.SC., F.I.C., President, Magee College, Londonderry, and member of the Senate of the Royal University of Ireland. (*Index to his Evidence.*)

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M'KEOWN, WILLIAM ALEXANDER, ESQ., M.D., M.CH., Member of the Senate of the Royal University of Ireland. (*Index to his Evidence.*)

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NIXON, SIR CHRISTOPHER, M.D., LL.D., President of the Royal College of Physicians, member of the Senate of the Royal University of Ireland. (*Index to his Evidence.*)

Has been Senator of the Royal University since 1887; was previously Professor of Anatomy and Physiology, and of Medicine, in the Catholic University School of Medicine, and Medical Fellow of the Royal University; is representative of the Royal University on the General Medical Council; is a graduate in Arts, Medicine, and Law, of the University of Dublin, 3234-39. Complaints of unfairness in the appointment of Medical Examiners, and in the conducting of examinations in the Royal University, 3243, 3321-25, 3341-53. List of Medical Examiners; representatives of Anatomy, Physiology, *Materia Medica* on the Examining Boards; appointment of Examiners in Anatomy and Physiology; representation of the various colleges on the Board of Examiners in these subjects in the Third Medical examination; inadequate representation of Cork and Galway Colleges in Anatomy and Physiology; inequitable representation of colleges in the Final Degree examinations; preponderance of Examiners in the Catholic

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High standard for Honour and Pass examinations—*Rev. Dr. Hamilton*, 806.

Has kept abreast of the times as regards courses of study—*Mr. Anderson*, 1587-89.

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Merits of—continued.

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It has demonstrated the fitness of Catholics for higher education—*Dr. Cox*, 3403.

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The number of Examinations too great—*Mr. Anderson*, 1600-1, 1741-51.

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Present system has lowered the ideal of University life and the tone of education—*Rev. Dr. Hamilton*, 806.

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"Levelling down" policy—*Most Rev. Dr. O'Dwyer*, 334, 418-19; *Rev. Dr. Nicholas*, 3636-40.

TRINITY COLLEGE—*continued.*
Protestant atmosphere of—*Most Rev. Dr. O'Dwyer*, 667-80; *Rev. Dr. Delany*, 1263-64; *Rev. Dr. Bernard*, 2835-37.
Danger to the faith of Catholic students attending—*Rev. Dr. Delany*, 1263-67.
Length of time which would elapse before Catholics, by entering Trinity College, could thereby obtain due representation on its Governing Body—*Rev. Dr. Delany*, 1513-14; *Rev. Dr. Bernard*, 2834-38.
See also under UNIVERSITY EDUCATION.

U.

UNIVERSITY COLLEGE, DUBLIN:
History of—*Rev. Dr. Delany*, 1168, *et seq.*
Governing Body of, is Roman Catholic, and its teaching is on Roman Catholic lines—*Sir James Meredith*, 47-49; *Rev. Dr. Delany*, 1161-65. Mode of government autocratic—*Rev. Dr. Delany*, 1188-91. Relations of, with Roman Catholic Hierarchy—*Rev. Dr. Delany*, 1237.
Number of students attending—*Rev. Dr. Delany*, 1192, 1197; *Dr. M'Keown*, 2490.
Is attended by certain number of Protestant students—*Sir James Meredith*, 47; *Rev. Dr. Delany*, 1193-99; *O'Conor Don*, 1857-60.
Protestant Professors in—*Rev. Dr. Delany*, 1170.
Staff of—*Rev. Dr. Delany*, 1171.
Equipment of—*Rev. Dr. Delany*, 1183-84.
Resources of—*Rev. Dr. Delany*, 1186.
No endowment—*Rev. Dr. Delany*, 1187.
Connection of, with Royal University of Ireland—*Sir James Meredith*, 17; *Rev. Dr. Delany*, 1168, 1175-76, 1185.
Religious instruction in—*Rev. Dr. Delany*, 1200-3, 1205. Character of the secular teaching in—*Rev. Dr. Delany*, 1205-6.
Contravention of the teaching of the Roman Catholic Church by a Professor would necessitate his dismissal—*Rev. Dr. Delany*, 1206.
Confidence of Catholics in the Governing Body of, and in the teaching—*Rev. Dr. Delany*, 1204.
Indirect endowment of, by means of Fellowships of the Royal University—*Sir James Meredith* and *Dr. M'Grath*, 43, 50-56, 85, 96-110; *Rev. Dr. Hamilton*, 843, 846-48; *Rev. Dr. Delany*, 1215-23; *Dr. M'Keown*, 2495; *Dr. Cox*, 3403.
The claim of University College for the control of the University examinations should be put an end to by paying off the provision of £6,000 per annum—*Dr. M'Keown*, 2510, 2537-40.
Students prepared for Matriculation examination of the Royal University; objection to this system—*Dr. M'Keown*, 2490.
As a material institution it is totally unsuited for the purpose to which it is devoted, and unworthy of University Education—*Most Rev. Dr. O'Dwyer*, 320-23; *Rev. Dr. Hamilton*, 849-52; *Rev. Dr. Delany*, 1224-29, 1235; *Dr. Cox*, 3403.
Considerable success of, in proportion to its size and circumstances, but its effect on the general educational conditions of the country is infinitesimal—*Most Rev. Dr. O'Dwyer*, 323, 334.
Success of, shown by statistics—*Rev. Dr. Delany*, 1243, 1247.
Students of, obliged to compete at much disadvantage with students of well-equipped and endowed colleges, yet tables submitted show that they have obtained more distinctions than the students of the latter institutions—*Rev. Dr. Delany*, 1243, 1247.
Success of students of, due largely to the unfair constitution of the Examining Boards of the Royal University—*Dr. M'Keown*, 2495.
Tables demonstrating that the success of the students of University College cannot be fairly ascribed to the arrangements about Examiners in the Royal University—*Rev. Dr. Delany*, 1249-50.

UNIVERSITY EDUCATION:
Past History of—
Bearing of, on the present claims of Catholics with regard to University Education—*Most Rev. Dr. O'Dwyer*, 320.

UNIVERSITY EDUCATION—*continued.*
Past History of—continued.
Interruption of all education in case of Catholics in reign of Charles I.—*Most Rev. Dr. O'Dwyer*, 320.
Effects on education of the dispossession of Catholics of their property—*Most Rev. Dr. O'Dwyer*, 320.
The claim for a Catholic University, made by the Earl of Tyrone, in the reign of Queen Elizabeth—*Dr. Cox*, 3403.
Action of Grattan Parliament towards education—*Most Rev. Dr. O'Dwyer*, 679, 682.
Proposals of Hely-Hutchinson, Provost of Trinity College—*Most Rev. Dr. O'Dwyer*, 680-81.
National system of education suggested the idea of mixed education, which was embodied in the Queen's Colleges' Scheme—*Most Rev. Dr. O'Dwyer*, 320, 683-89.
Act of 1845.—*See* QUEEN'S COLLEGES.
Catholic University.—*See* CATHOLIC UNIVERSITY.
Supplemental Charter of Queen's University—*O'Conor Don*, 1819. Mr. Fawcett's Bill of 1867—*O'Conor Don*, 1819. Lord Mayo's proposals in 1868—*O'Conor Don*, 1819, 2057-62.
Intermediate Education Act intended to lead up to a University Bill: intention abandoned owing to English opposition—*Rev. Dr. Delany*, 1168.
Catholic laity declaration on University Question—*Most Rev. Dr. O'Dwyer*, 320; *O'Conor Don*, 1819.
Mr. Gladstone's Bill of 1873—*O'Conor Don*, 1819-21, 1867-69, 2063-64; *Dr. Leebody*, 3158.
Pastoral of Roman Catholic Hierarchy in 1871—*O'Conor Don*, 1821.
University Bill introduced by O'Conor Don in 1879—*Rev. Dr. Delany*, 1168; *O'Conor Don*, 1821.
Mr. Disraeli's views on the University Question—*Rev. Dr. Delany*, 1168; *O'Conor Don*, 1819; *Sir Christopher Nixon*, 3244-49.
Royal University: foundation of.—*See* ROYAL UNIVERSITY OF IRELAND.

Present condition of—
Measure of State assistance at present afforded to the various types of Universities in Ireland—*Dr. Leebody*, 3158.
Present provision for, in Ireland, outside Trinity College, entirely inadequate—*Most Rev. Dr. O'Dwyer*, 316; *Rev. Dr. Hamilton*, 806, 819-20; *Most Rev. Dr. Clancy*, 2093, 2096; *Lieut.-Colonel Ross of Bladensburg*, 2157; *Rev. Dr. Bernard*, 2688; *Dr. Whitla*, 2874; *Right Hon. T. C. Harrington*, 3736; *Mr. Trench*, 3746-47.
Present provision is adequate—*Rev. Dr. Nicholas*, 3578-79, 3661-66.
Catholics excluded from higher positions in public departments through present inadequate condition of—*O'Conor Don*, 1953-59; *Lieut.-Colonel Ross of Bladensburg*, 2157.
Injustice done to Catholics by the present distribution of educational endowments—*Rev. Dr. Delany*, 1243.
Evils arising from the present state of unrest as regards University institutions in Ireland—*Dr. Leebody*, 3158.
Trinity College not acceptable to Catholics; reasons—*Rev. Dr. Delany*, 1243-45; *Most Rev. Dr. Clancy*, 2093-94; *Lieut.-Colonel Ross of Bladensburg*, 2157, 2220-23, 2361-77.
Funds spent on Irish educational purposes, derived from Irish sources—*Rev. Dr. Delany*, 1463-65; *O'Conor Don*, 2011-28.
The requirements of Protestant Episcopalians and Presbyterians provided for by Trinity College and Queen's College, Belfast—*Most Rev. Dr. O'Dwyer*, 319-20.
Dissatisfaction of Roman Catholics with the present provision for higher education—*Most Rev. Dr. O'Dwyer*, 320; *Rev. Dr. Delany*, 1243; *Lieut.-Colonel Ross of Bladensburg*, 2157.
Catholic dissatisfaction not a mere sentimental grievance, proved by declarations of laity in 1870 and 1897—*Most Rev. Dr. O'Dwyer*, 320.

UNIVERSITY EDUCATION—*continued.*

Catholic ideal of education—*Most Rev. Dr. O'Dwyer*, 320, 328; *Most Rev. Dr. Clancy*, 2087, 2096; *Lieut.-Col. Ross of Bladensburg*, 2197-200, 2225-33, 2436-38.
Necessity for religious education—*Most Rev. Dr. Clancy*, 2087-92.
Opposition of Catholics to mixed education—*Most Rev. Dr. O'Dwyer*, 320, 334-38, 346-68, 509, 671-77, 742-46, 771-75; *Rev. Dr. Delany*, 1511-12; *Most Rev. Dr. Clancy*, 2092, 2094-96; *Rev. Dr. Bernard*, 2691-93.
Small percentage of persons who have received a University Education in Ireland—*Dr. Whitla*, 2874.
Small percentage of Catholics who get a University Education—*Most Rev. Dr. O'Dwyer*, 323-24, 638; *Dr. Whitla*, 2874.
An increase in the percentage of persons seeking University Education not probable—*Dr. Leebody*, 3198.
Number of Catholics who would avail themselves of a University Education in case of the establishment of a University institution acceptable to them—Most Rev. Dr. O'Dwyer, 648-56; *Rev. Dr. Delany*, 1361; *O'Conor Don*, 1960-62; *Lieut.-Colonel Ross of Bladensburg*, 2253-61; *Rev. Dr. Bernard*, 2695-97, 2757-62, 2776-81; *Dr. Leebody*, 3166.
Statistics with reference to the number of students attending the different institutions for higher education—*Dr. M'Keown*, 2480-94.
An analysis of the statistics dealing with the professions has proved that the professions in Ireland are at present overstocked—*Dr. M'Keown*, 2480-91; *Dr. Leebody*, 3163; *Rev. Dr. Nicholas*, 3586.
Universities in Ireland at present resorted to as a means of obtaining a profession, and not for education for its own sake; the present provision for University Education is more than adequate for the former purpose; to have only one University would be desirable—*Dr. M'Keown*, 2491, 2643-44.
Proportion of students who attend more than one institution, large—*Dr. M'Keown*, 2490.
Exodus of students from the North of Ireland to Universities in England and Scotland owing to the unsatisfactory provision for University Education—*Mr. M'Intosh*, 3132-45.

Condition of, in Foreign countries—

Provision for denominational education in foreign countries—*Most Rev. Dr. O'Dwyer*, 477.
State of commercial higher education in, compared with that in Ireland—*O'Conor Don*, 1935.
Multiplication of Universities in foreign countries—*Sir Rowland Blennerhassett*, 3762.
University Education in Germany and France—*Sir Rowland Blennerhassett*, 3762.
Denominational Universities in foreign countries *Sir Rowland Blennerhassett*, 3793, 3795, 3908-17.

The Roman Catholic Claim—

Nature of the claim made by Catholics—*Most Rev. Dr. O'Dwyer*, 328, 442-51; *Rev. Dr. Delany*, 1243; *O'Conor Don*, 1856-64; *Lieut.-Colonel Ross of Bladensburg*, 2157, 2187-92, 2241, 2439-41, 2191; *Sir Christopher Nixon*, 3250-51; *Dr. Cox*, 3403; *Rev. Dr. Nicholas*, 3632-58; *Right Hon. T. C. Harrington*, 3736-37; *Sir Rowland Blennerhassett*, 3762.
Difference between the position of Roman Catholics in Ireland with regard to the University Question and that of Catholics in England—*Most Rev. Dr. O'Dwyer*, 365-68, 498-515, 742-45; *Lieut.-Colonel Ross of Bladensburg*, 2157, 2248-60; *Rev. Dr. Nicholas*, 3643, 3647, 3657-58.
The demand for "equality"—*Most Rev. Dr. O'Dwyer*, 328-32; *Rev. Dr. Delany*, 1243, 1315; *O'Conor Don*, 1834, 1874, 1892, 1901, 2006-9; *Lieutenant-Colonel Ross of Bladens-* 2157, 2217-18, 2247-50; *Dr. Cox*, 3403; *Right Hon. T. C. Harrington*, 3736.

UNIVERSITY EDUCATION—*continued.*

The Roman Catholic Claim—continued.

The importance of "finality"—*Most Rev. Dr. O'Dwyer*, 328, 466-67, 729; *Rev. Dr. Hamilton*, 855; *Lieut.-Col. Ross of Bladensburg*, 2321-27; *Dr. Whitla*, 2891-93.
Reasons for providing Roman Catholics with the means of higher education; justice of the claim for; necessity of, for the welfare of the country; social and political dangers from neglecting a settlement—*Most Rev. Dr. O'Dwyer*, 326, 413-17, 657-66; *Rev. Dr. Hamilton*, 822-25, 1021, 1054-55; *Rev. Dr. Delany*, 1243; *O'Conor Don*, 2010; *Most Rev. Dr. Clancy*, 2096; *Lieut.-Colonel Ross of Bladensburg*, 2157, 2210-20, 2223-24, 2256-60, 2300-20, 2378, 2396-413; *Sir Christopher Nixon*, 3251, 3264-67; *Right Hon. T. C. Harrington*, 3736.
Difference between the endowment of a Catholic College and a Catholic University—*Rev. Dr. Hamilton*, 1149; *Rev. Dr. Bernard*, 2695; *Mr. Trench*, 3748-49.
Bearing of the distribution of population as regards religious denominations, on the University Question—*Most Rev. Dr. O'Dwyer*, 318-20.
The outlines of any scheme of reform satisfactory to the views of the Roman Catholic Hierarchy are contained in the various resolutions passed by them on the subject; they would be overstepping their duty if they undertook to furnish the Government with detailed schemes —*Most Rev. Dr. Clancy*, 2096.

Suggested Solutions—

Solution No. 1.

The establishment of a University for Catholics in Dublin, and the conversion of Queen's College, Belfast, into a University.
Most Rev. Dr. O'Dwyer, 334; *Rev. Dr. Delany*, 1268, 1368, 1456-61; *O'Conor Don*, 1835-38, 1881, 1878, 1971; *Rev. Dr. Bernard*, 2695; *Most Rev. Dr. Clancy*, 2106; *Lieutenant-Colonel Ross of Bladensburg*, 2184-287, 2263-65, 2300-7, 2396-413; *Dr. Whitla*, 2877, 2880A; *Mr. M'Intosh*, 3027; *Dr. Leebody*, 3160; *Sir Christopher Nixon*, 3253; *Mr. Trench*, 3748-52; *Sir Rowland Blennerhassett*, 3762-65, 3773-73A.
Character of the University for Catholics—*Most Rev. Dr. O'Dwyer*, 328, 396-98, 442-51, 571, 788-89; *O'Conor Don*, 1838, 1914; *Lieut.-Colonel Ross of Bladensburg*, 2189-207, 2225-50, 2321-27; *Mr. M'Intosh*, 3040-45; *Sir Christopher Nixon*, 3251, 3253, 3384-94, 3257-62, 3278-85; *Sir Rowland Blennerhassett*, 3784-93.
Importance of the Governing Body—*Most Rev. Dr. O'Dwyer*, 387-88; *Rev. Dr. Delany*, 1288.
Character of the teaching in the University for Catholics—*Most Rev. Dr. O'Dwyer*, 328, 410-12; *Rev. Dr. Delany*, 1340; *O'Conor Don*, 1856.
Effect of the admission of Protestants on the teaching—*Most Rev. Dr. O'Dwyer*, 353-59, 399-404; *Mr. M'Intosh*, 3094-98.
Constitution of the Governing Body of the University for Catholics—*Most Rev. Dr. O'Dwyer*, 328, 531; *Rev. Dr. Delany*, 1272-80; *O'Conor Don*, 1839, 1904-13; *Most Rev. Dr. Clancy*, 2121-29; *Lieut.-Colonel Ross of Bladensburg*, 2417-22; *Sir Christopher Nixon*, 3253, 3295-98.
Laymen on the Governing Body of the University for Catholics—*Most Rev. Dr. O'Dwyer*, 328, 391, 529; *Rev. Dr. Delany*, 1281-87, 1296; *Mr. Trench*, 3753.
Non-Catholics on the Governing Body of the University for Catholics—*Most Rev. Dr. O'Dwyer*, 530-35.
Constitution and functions of the Board of Visitors of the University for Catholics—*Most Rev. Dr. O'Dwyer*, 328, 422-24, 541-46. 581-82.
Authority of the Bishops on the Board of Visitors and Governing Body with regard to deciding on matters of faith and morals, *i.e.*, the teaching of heterodox doctrines by Professors of the University for Catholics—*Most Rev.*

UNIVERSITY EDUCATION—*continued.*

Suggested Solutions—continued.

Dr. O'Dwyer, 328, 369-82, 394, 609-14, 691-92; *Rev. Dr. Delany*, 1300-13, 1320-26, 1345-49, 1402-9; *O'Conor Don*, 1850-54, 1883-91; *Lieut-Colonel Ross of Bladensburg*, 2162-87, 2272-79, 2423-41; *Sir Christopher Nixon*, 3392; *Sir Rowland Blennerhassett*, 3781-93, 3867-73, 3928-31.

The appointment of Professors—*Most Rev. Dr. O'Dwyer*, 470-76, 536-40; *Dr. Whitla*, 2885-90, 2925-29.

The Professors need not necessarily be Catholics, but the great majority would probably be Catholics—*Most Rev. Dr. O'Dwyer*, 328; *Rev. Dr. Delany*, 1289-92, 1327, 1452-53; *Lieut.-Colonel Ross of Bladensburg*, 2414-15, 2442-45; *Sir Rowland Blennerhassett*, 3781A-83.

Application of the Tests Acts to the University for Catholics; the University would be open to all denominations—*Most Rev. Dr. O'Dwyer*, 328, 384-90, 399-400, 546-50, 776-80; *Rev. Dr. Delany*, 1292-95, 1328-33; *O'Conor Don*, 1858-63; *Mr. M'Intosh*, 3033-34, 3056-61; *Sir Christopher Nixon*, 3261-62.

Equipment and endowment of the University for Catholics—*Most Rev. Dr. O'Dwyer*, 328; *O'Conor Don*, 1917-22; *Most Rev. Dr. Clancy*, 2137-40; *Mr. M'Intosh*, 3035.

Site of the University for Catholics—*Most Rev. Dr. O'Dwyer*, 328; *Mr. M'Intosh*, 3027-32.

The Conversion of Queen's College, Belfast, into a University—

The question of the suitability of Belfast for a University—*Most Rev. Dr. O'Dwyer*, 334; *Dr. M'Keown*, 2626-28; *Mr. M'Intosh*, 3074-75; *Sir Christopher Nixon*, 3253.

Material for a University in Belfast—*Rev. Dr. Hamilton*, 927-36, 938; *Dr. Whitla*, 2878, 2922-24, 2945; *Mr. M'Intosh*, 3050-55, 3099, 3115-19, 3146-48; *Dr. Leebody*, 3163-65, 3194-98, 3228; *Sir Christopher Nixon*, 3290.

A University in Belfast would prove a failure—*Dr. Leebody*, 3163.

Belfast will require a University ultimately, but is not yet prepared for a University—*Rev. Dr. Hamilton*, 842, 854-59, 863, 1029-31, 1119-20; *Dr. Whitla*, 2877, 2894-97.

Evidence of Rev. W. Killen before Queen's Colleges Commission as to establishment of a University in Belfast—*Rev. Dr. Hamilton*, 1121-27.

Prejudice against a University founded in circumstances connected with the foundation of a University for Catholics—*Rev. Dr. Hamilton*, 1138-42; *O'Conor Don*, 1838; *Dr. Whitla*, 2877, 2881; *Mr. M'Intosh*, 3048-50.

The question of the re-establishment of the old Queen's University, with its seat in Belfast—*Rev. Dr. Hamilton*, 860-61.

Belfast at present has not asked for a University—*Rev. Dr. Hamilton*, 862, 927-42; *Rev. Dr. Bernard*, 2868-69.

The degree of a University in Belfast would not receive due recognition—*Dr. Leebody*, 3163; *Sir Christopher Nixon*, 3268-69.

Precautions against a Belfast University becoming "Presbyterianised"—*Dr. Whitla*, 2878. Effect of such precautions—*Dr. Leebody*, 3163.

The advantage of a University in Belfast as a means of dealing with technical, scientific, and commercial needs of the district—*Dr. Whitla*, 2938-44; *Mr. M'Intosh*, 3033, 3081-86; *Dr. Leebody*, 3221; *Sir Christopher Nixon*, 3267.

The affiliation of Queen's College, Belfast, to Dublin University—*Sir Christopher Nixon*, 3253, 3291-92.

Proposed modifications in the constitution of the Queen's Colleges, Cork and Galway, in the case of the establishment of a University for Catholics—*Most Rev. Dr. O'Dwyer*, 334, 433-38; *Rev. Dr. Delany*, 1269-71, 1368-71, 1479-82, 1486A-88, 1492-98; *O'Conor Don*, 1923-26; *Most Rev. Dr. Clancy*, 2140; *Lieut.-Colonel Ross of Bladensburg*, 2262-65; *Dr. Whitla*, 2906-7, 2921.

UNIVERSITY EDUCATION—*continued.*

Advantages of Solution No. 1—

Its finality—*Most Rev. Dr. O'Dwyer*, 334, 465-67, 730; *O'Conor Don*, 1864-67; *Most Rev. Dr. Clancy*, 2108.

Satisfactory to all religious denominations—*Most Rev. Dr. O'Dwyer*, 334.

The endowment of the Royal University would be made available for teaching purposes—*Most Rev. Dr. O'Dwyer*, 334.

It should be acceptable to authorities of Trinity College—*Most Rev. Dr. O'Dwyer*, 334.

Advantage to country of decentralisation—*Most Rev. Dr. O'Dwyer*, 334; *Rev. Dr. Delany*, 1268, 1477-78; *Sir Rowland Blennerhassett*, 3762, 3884-906.

Presbyterian General Assembly opposed to, but academic opinion in Belfast in favour of, establishing a University in Belfast—*Most Rev. Dr. O'Dwyer*, 334.

Objections to Solution No. 1—

Opposition of Northern public opinion to—*Most Rev. Dr. O'Dwyer*, 334, 736-37; *Rev. Dr. Hamilton*, 1041-67, 1127-30; *Dr. Whitla*, 2877, 2894; *Mr. M'Intosh*, 3047, 3123-24.

Opposition of Trinity College to—*Most Rev. Dr. O'Dwyer*, 738-41.

Opposition of Northern graduates of Royal University to the abolition of that University—*Rev. Dr. Hamilton*, 1042-50; *Dr. Whitla*, 2877, 2896-97, 2905, 2931-37, 2953-59; *Sir Christopher Nixon*, 3299-300.

It would deprive Protestant women of the present facilities for obtaining a degree—*Miss White*, 3433, 3473-86, 3502-12; *Miss Oldham*, 3703-5.

Want of prestige, from which a Catholic University would suffer—*Dr. Leebody*, 3160.

Danger of the degrees of a Catholic University not being recognised for their intrinsic worth—*Dr. Leebody*, 3160-63.

The undesirability of establishing sectarian Universities—*Dr. M'Keown*, 2510, 2541-99; *Rev. Dr. Nicholas*, 3578, 3590, 3605-58.

The undesirability of separate education of students of different religious denominations—*Most Rev. Dr. O'Dwyer*, 334, 496-97, 756-58; *Lieut.-Colonel Ross of Bladensburg*, 2157; *Rev. Dr. Bernard*, 2694; *Dr. Whitla*, 2877-78; *Mr. M'Intosh*, 3033, 3128-31; *Dr. Leebody*, 3160-62

The undesirability of the multiplication of Universities—*Dr. Hamilton*, 828; *O'Conor Don*, 1837, 1943-44, 1987-94; *Rev. Dr. Bernard*, 2695, 2858-60; *Dr. Whitla*, 2922-24.

The conferring of degrees, which is a civic privilege, should be under the supervision of the State—*Rev. Dr. Bernard*, 2695, 2800-4; *Dr. Whitla*, 2925.

Solution No. 2—

An endowed college for Catholics in connection with the Royal University reconstructed—

Most Rev. Dr. O'Dwyer, 333, 729; *Rev. Dr. Delany*, 1315, 1413-29, 1502-5; *Rev. Dr. Hamilton*, 806-18, 826-28, 875, 1150-60; *O'Conor Don*, 1836-37, 1870; *Most Rev. Dr. Clancy*, 2106; *Rev. Dr. Bernard*, 2695, 2698-756, 2762-88, 2795-99, 2844-45, 2850-57; *Dr. Whitla*, 2878; *Dr. Leebody*, 3166; *Sir Christopher Nixon*, 3251, 3253, 3292-94, 3304-12, 3332-36, 3376-83; *Miss White*, 3476-77, 3488-501; *Mr. Trench*, 3750-52.

Position of Magee College under this scheme—*Dr. Leebody*, 3168-69, 3184-89.

Modifications in Queen's Colleges, Cork and Galway, in case of the adoption of this solution—*Mr. M'Intosh*, 3126-28; *Dr. Leebody*, 3166, 3172-83, 3186; *Sir Christopher Nixon*, 3251, 3294, 3332-35.

Advantages of Solution No. 2—

It interferes with no existing institutions—*Most Rev. Dr. O'Dwyer*, 334.

It would remove the source of complaint regarding the influence of University College on the Examination Boards of the Royal University—*Dr. Whitla*, 2878.

It would meet the most immediately pressing wants of Catholics—*Rev. Dr. Delany*, 1315, 1357-60, 1372; *Sir Christopher Nixon*, 3251, 3274.

UNIVERSITY EDUCATION—*continued.*

Advantages of Solution No. 2—continued.

It would probably meet with approval of Methodists if endowment was also given to other religious denominations—*Rev. Dr. Nicholas*, 3579-85A, 3658.

A College would be left more in the hands of the authorities of the Church than a University—*Rev. Dr. Delany*, 1413.

It does not involve changes of a revolutionary character or changes for which the country is not ripe—*Rev. Dr. Hamilton*, 828-31, 1037-40.

Provision could be made for Protestant women by the affiliation and endowment of women's Colleges—*Miss White*, 3490-501, 3532-50.

Desirability of having different types of colleges in one University—*Rev. Dr. Hamilton*, 834.

It contains the elements of finality as far as is at present possible—*Rev. Dr. Hamilton*, 856, 924-25, 1028, 1032-37, 1064; *Dr. Leebody*, 3190-92; *Sir Christopher Nixon*, 3253, 3272-73, 3275-77, 3293, 3375.

The rivalry between the constituent Colleges would be of a healthy and most desirable kind—*Rev. Dr. Hamilton*, 832, 876-85. No friction would arise—*O'Conor Don*, 1871-73; *Dr. Whitla*, 2883-84; *Dr. Leebody*, 3165, 3193.

Disadvantages of Solution No. 2.

Leaves Catholics on a level of inferiority with other denominations—*Most Rev. Dr. O'Dwyer*, 334; *Rev. Dr. Hamilton*, 887-89; *Rev. Dr. Delany*, 1315-18, 1372, 1374-75; *O'Conor Don*, 1874-77, 1896-1904, 2006-9, 2071-72; *Most Rev. Dr. Clancy*, 2106-9; *Lieut.-Colonel Ross of Bladensburg*, 2151, 2247-50, 2441.

Want of finality—*Most Rev. Dr. O'Dwyer*, 334, 729; *Rev. Dr. Delany*, 1315; *Dr. Whitla*, 1878, 2891-93; *Sir Christopher Nixon*, 3251.

Friction between the Colleges in Dublin and Belfast would be likely to ensue and lead to unwholesome rivalry as to the influence of the Colleges on the Governing Body of the University—*Most Rev. Dr. O'Dwyer*, 334; *O'Conor Don*, 1979-82; *Most Rev. Dr. Clancy*, 2210; *Sir Christopher Nixon*, 3251, 3270-71, 3357-60, 3375.

The tone of the College would be dominated by the tone of the Senate of the University to which the College was affiliated—*Rev. Dr. Delany*, 1316, 1376-77; *O'Conor Don*, 1973.

This reform would satisfy neither Presbyterians nor Catholics—*Most Rev. Dr. O'Dwyer*, 334, 729.

Difficulty in carrying on the University owing to the multiplication of colleges—*Sir Christopher Nixon*, 3251.

This solution has the disadvantages of a federal University, but is the best practical solution—*Rev. Dr. Hamilton*, 916-926, 1026-27, 1033-36.

Bad effect of, on the status of Queen's College, Belfast—*Most Rev. Dr. O'Dwyer*, 334.

It would involve the continuation of the system of Royal University (largely modified), with its disadvantages—*Rev. Dr. Delany*, 1414-16.

Want of homogeneity between the Dublin and Belfast Colleges in one University—*Most Rev. Dr. O'Dwyer*; *Rev. Dr. Hamilton*, 892.

Desirability of having different types in the one University—*Rev. Dr. Hamilton*, 834.

Opposition of Presbyterian Church to—*Rev. Dr. Hamilton*, 1056-64.

Other Suggested Solutions—

The establishment of a Catholic College in connection with the University of Dublin—*O'Conor Don*, 1834, 1963-70; *Sir Christopher Nixon*, 3251-52. The only means by which "equality" could be obtained—*O'Conor Don*, 1834.

The dissolution of the Royal University and the establishment of one National University for Ireland—*Dr. M'Keown*, 2643-44; *Dr. Whitla*, 2877; *Dr. Leebody*, 3158-59; *Sir Christopher Nixon*, 3251.

The establishment of two great teaching Colleges—one in Dublin for Catholics, the other in Belfast—with provision that these should, after a certain period, develop into two separate Universities—*Dr. Whitla*, 2878-83, 2898-904, 2908-11, 2960-68, 2983-91; *Mr. M'Intosh*, 3125.

UNIVERSITY EDUCATION—*continued.*

Reconstruction of the Royal University on the following lines—

The constitution of the governing body should be altered so as to contain—(1) a larger representation of graduates than at present, (2) some persons of a public character to bring it into touch with the general community, (3) representatives of the Board of Technical Education. It should not contain—(1) persons interested in any other University in Ireland, (2) persons hostile to the University, (3) persons connected with the Irish Medical colleges, (4) representatives of the Intermediate and National Education Board, unless such representatives were not appointed as representatives of any Church. The Governing Body should be strong enough to control the Colleges—*Dr. M'Keown*, 2503, 2613-17, 2678-82. Graduates should be required to register as members of Convocation—*Dr. M'Keown*, 2510.

W.

WHITE, MISS, H. M., Lady Principal, Alexandra College, Dublin. (*Index to her Evidence.*)

Has taken much interest in the higher education of women, 3415. Was educated in England; Alexandra College established in 1866, and incorporated under Endowments Act in 1887, 3414-17, 3465-70. Is unendowed, 3439. Number of students attending Alexandra College, 3495-96. Teaching staff of, 3498. Classes of society from which students are drawn, 3512-14. Royal University the only University in Ireland open to women, 3419. Efforts to get the degrees of Trinity College open to women, 3420-22, 3485-87. Special necessity of University Education for women in Ireland, 3422. Successes of women in the Royal University, 3423, 3426. Increase in the number of women taking degrees, 3424-25. Colleges in Ireland from which women graduate, 3427-32. The establishment of a Catholic University or University for Catholics involving the discontinuance of the Royal University would place Protestant women at a great disadvantage, 3433, 3473-77, 3478-87, 3502-11. Endowment of women's Colleges desirable, 3434-35, 3494-501, 3468-70, 3440, 3450, 3574. Affiliation of, to the Royal University, 3435. Large number of women who pass the examinations of the Royal University by private study, 3436. Women graduates as teachers, 3436-37. Collegiate study preferable to private study, 3438, 3541-42. Feeling that the Fellows of the Royal University are not chosen very satisfactorily, 3442-47, 3560-61. Dissatisfaction with the examinations of the University, 3443, 3449, 3515-31, 3565-73. "Senior" Fellowships in the Royal University should be open to women, 3448, 3450, 3563-64. The endowment of Colleges and substitution of College examinations for some of the University examinations would be desirable, 3452. It would minimise the evils of the present competitive system, 3453-55. The necessity of providing for the education of women in any scheme that would be satisfactory to Ireland, 3456-57, 3471-72. Duties of Junior Fellows in the Royal University, 3458-64. The Royal University should be continued, and have an endowed Roman Catholic College and other affiliated Colleges, including Colleges for women, 3476-77, 3488-94, 3532-40, 3543-59. Intercompetition between Colleges should be continued, otherwise the degrees conferred would not be accredited, 3551-56. Separate endowment and the teaching of women in their own colleges would be preferable to opening the men's Colleges to women, 3556-59.

WHITLA, WILLIAM, M.A., M.D., Professor of Materia Medica, Queen's College, Belfast. (*Index to his Evidence.*)

Was Senator of the Royal University for three years, and subsequently an examiner

WHITLA, WILLIAM, M.A., M.D.—*continued.*

2870-73. Unsatisfactory condition of University Education in Ireland; failure of the Royal University as an educational force, especially in Medicine; small numbers of persons who have availed themselves of University Education in Ireland; the state of University Education in Ireland compared with that in Scotland; statistics showing the smaller number of medical men in Ireland compared with Scotland, 2995. And the large proportion of medical practitioners in Ireland who have not a University degree in comparison with Scotland. The system by which degrees in Ireland can be obtained by men who have never listened to a University lecture, objectionable; causes of the present unsatisfactory condition of University Education: (1) the Royal University looked on with disfavour as being a temporary institution, and lacking finality; no institution can be satisfactory without finality, 2876, 2991-93; (2) the Royal University, while greatly facilitating the methods for obtaining an Arts Degree without residence or attendance at lectures, increased the difficulties of obtaining a Medical Degree; value of Royal University Degree of Medicine, 2876. Danger of having too high a standard, 2876. The requirements for obtaining a Medical Degree in Royal University unsatisfactory, 2876-77, 2912-20, 2946, 3001-8. The Medical curriculum, in case of a change in the present condition of University Education, should be established on the lines of the Edinburgh University Medical Course, 2878, 2946-52. The system of granting degrees without requiring residence or attendance at lectures, if not abolished, should be placed under restrictions such as exist in the new London University, 2878, 2976-81; (3) the unequal weighting of all the Examining Boards in the Royal University with teachers from a particular College is source of weakness to the University and fatal to University progress; necessity of ending this method of endowment; the re-establishment of a new non-sectarian University on lines similar to the Queen's University impracticable; the dissolution of the Royal University, and the creation of one large University for the whole of Ireland with Trinity College, the Queen's Colleges and University College as affiliated Colleges, objectionable; the establishment of a new University for Catholics in Dublin, and a new University for Protestants in Belfast in place of the Royal University; necessity of making provision for a Northern University; hostility of the Northern Protestant graduates of the Royal University to the idea of a Northern University; reasons of this hostility; the opposition of the non-denominationalists to a Northern University due to its establishment being connected with the establishment of a University for Catholics; religious intolerance promoted by the separate education of different denominations, 2878-79; hostility to the Northern University based upon the fear of such a University becoming "Presbyterianised"; the Northern University should be established upon a broad non-sectarian basis; opposition of graduates to the abolition of the Royal University; arrangements should be made to meet this feeling by which graduates of the Royal University could be transferred to the register of some of the older Universities, 2878, 2905, 2908-11, 2931-37, 2953-59. 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See also ROYAL UNIVERSITY, *Fellowships*; and TEACHERS.

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Royal Commission on University Education in Ireland

APPENDIX

TO THE

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MINUTES OF EVIDENCE,

TAKEN IN NOVEMBER AND DECEMBER, 1901.

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